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# A TIBETAN-ENGLISH DICTIONARY

WITH SPECIAL REFERENCE TO THE PREVAILING DIALECTS.

TO WHICH IS ADDED  
AN ENGLISH-TIBETAN VOCABULARY.

BY  
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PREPARED AND PUBLISHED AT THE CHARGE OF THE SECRETARY  
OF STATE FOR INDIA IN COUNCIL.  
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LONDON 1881.



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## PREFACE.

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This work represents a new and thoroughly revised edition of a Tibetan-German Dictionary, which appeared in a lithographed form between the years 1871 and 1876.

During a residence, which commenced in 1857 and extended over a number of years, on the borders of Tibet and among Tibetan tribes, I and my colleagues gathered the materials for this Dictionary.

We had to take primarily into account the needs of missionaries entering upon new regions, and then of those who might hereafter follow into the same field of enterprise. The chief motive of all our exertions lay always in the desire to facilitate and to hasten the spread of the Christian religion and of Christian civilization, among the millions of Buddhists, who inhabit Central Asia, and who speak and read in Tibetan idioms.

A yet more definite object influenced my own personal linguistic researches, in as much as I had undertaken to make preparations for the translation of the Holy Scriptures into the Tibetan speech. I approached and carried forward this task by way of a careful examination of the full sense and exact range of words in their ordinary and common usage. For it seemed to me that, if Buddhist readers were to be brought into contact with Biblical and Christian ideas, the introduction to so foreign and strange a train of thought, and one making the largest demands upon the character and the imagination, had best be made through the medium of a phraseology and diction as simple, as clear, and as popular as possible. My instrument must be, as in the case of every successful translator of the Bible, so to say, not a technical, but the vulgar tongue.

Thus, in contrast to the business of the European philologist, engaged in the same domain, who quite rightly occupies himself with the analysis and commentary of a literary language, the vocabulary and terminology of which he finds mainly deposited in the speculative writings of the Buddhist philosophers, it became my duty to embrace every opportunity, with which my presence on the spot favoured me, to trace the living powers of words and of expressions through their consecutive historical applications, till I reached their last signification in their modern equivalents, as these are embodied in the provincial dialects of the native tribes of our own time.

These circumstances, it is hoped, will excuse and explain the system of my work.

As an inventory of the whole treasure of the language, as a finished key to its literature, this Dictionary, when judged by the high standard of modern lexicography, may seem inadequate; I have, for instance, been unable to consult, much as I could have wished to have done so, all the original and translated treatises in Tibetan which, down to the present, have appeared in Europe, and the reader of a Tibetan work may thus, here and there, look in vain for the assistance he expects. On the other hand, a consistent attempt is here made for the first time, 1. to give a rational account of the development of the values and meanings of words in this language; 2. to distinguish precisely the various



transitions in periods of literature and varieties of dialect; 3. to make sure of each step by the help of accurate and copious illustrations and examples. I have done my utmost to arrive at certainty where, heretofore, much was mere guess-work, and I cherish the hope that, from this point of view, my contribution will be welcomed by the comparative philologist, and will be serviceable to the general cause of learning, as well as a useful volume within that narrower circle, whose requirements I was specially bound not to overlook, of persons whose main purpose is to be taught how to write and speak the modern Tibetan tongue.

There are two chief periods of literary activity to be noticed in studying the origin and growth of Tibetan literature and the landmarks in the history of the language. The first is the Period of Translations which, however, might also be entitled the Classical Period, for the sanctity of the religious message conferred a corresponding reputation and tradition of excellence upon the form, in which it was conveyed. This period begins in the first half of the seventh century, when Thonmi Sambhota, the minister of king Srongtsangampo, was sent to India to learn Sanskrit. His invention of the Tibetan alphabet gave a twofold impulse: for several centuries the wisdom of India and the ingenuity of Tibet laboured in unison and with the greatest industry and enthusiasm at the work of translation. The tribute due to real genius must be awarded to these early pioneers of Tibetan grammar. They had to grapple with the infinite wealth and refinement of Sanskrit, they had to save the independence of their own tongue, while they strove to subject it to the rule of scientific principles, and it is most remarkable, how they managed to produce translations at once literal and faithful to the spirit of the original. The first masters had made for their later disciples a comparatively easy road, for the style and contexts of the writings, with which the translators had to deal, present very uniform features. When once typical patterns had been furnished, it was possible for the literary manufacture to be extended by a sort of mechanical process.

A considerable time elapsed before natives of Tibet began to indulge in compositions of their own. When they did so, the subject matter, chosen by them to operate upon, was either of an historical or a legendary kind. In this Second Period the language shows much resemblance to the modern tongue, approaching most closely the present idiom of Central Tibet. We find a greater freedom in construction, a tendency to use abbreviated forms (thus the mere verbal root is often inflected in the place of a complete infinitive), and a certain number of new grammatical combinations.

The present language of the people has as many dialects, as the country has provinces. Indeed, as in most geographically similar districts, well nigh every separate mountain valley has its own singularities as to modes of utterance and favourite collocations of words. Especially is it interesting to note, in respect to pronunciation, how the old consonants, which would seem to have been generally sounded and spoken twelve centuries ago, when the Tibetan written character came into existence, and which, at any rate, are marked by the primitive system of writing, remain still extant; every one of them can still be disinterrred, somewhere or other, from some local peculiarity of language, and thus even the very diversity of modern practice can be made to bear testimony to the standards imposed by what was termed above the Classical Period. (Compare my Essay on the Phonetic System of the Tibetan language in the Monthly Reports of the Royal Academy of Science at Berlin 1867, p. 148 etc.)

I have already adverted to the circumstances which, especially in the case of the student, who has for immediate object to learn how to read and write the Tibetan language, render existing dictionaries almost if not quite useless. They give but scanty information concerning modes of construction, variations and limits of actual application, shades of



meaning etc. In my own case, I was forced from the beginning to compile my own German-Tibetan dictionary, and found myself for all practical purposes thrown back upon my own resources. But the cause of truth appears to require a further word or two in regard to the Lexicon by Professor I. J. Schmidt of St. Petersburg, the relation of that work to its predecessors having been left by its author in some obscurity.

The first Tibetan dictionary, intended for European students, was published at Serampore, as long ago as 1826. It contains the collections, amassed in view of a dictionary and grammar, by a Roman Catholic missionary, who was stationed in eastern Tibet or close to the frontier in Bhotan. There was nothing to assist him, except the scanty contributions, given by Georgi, in his *Alphabetum Tibetanum*. He had to cope with an entirely unworked language. He evidently took the one way possible of making acquaintance with it, sufficient to enable him to understand, to speak, to read and write. Each word or sentence was jotted down, as soon as it was heard, or was committed to writing, at the request of the learner, by some native expert. After a while, the attempt could be made to master a book. In the instance of our missionary, Padma Sambhava's book of legends appears to have been selected, a work which represents rather a low level of literature, yet just on that account, perhaps, as a specimen of popular and current literature, not unsuitable to start from. Then, step by step, as best he could, our missionary had to possess himself of some abstract views, which would serve as a preliminary basis for a grammar. And had it been granted to this first occupant of the field to reduce his materials to an ordered system and to prepare them himself for publication, it is possible, that in Europe the knowledge of the Tibetan language might have reached, some fifty years earlier, the stage at which it has now arrived. The very name of that Roman Catholic missionary, however, has been lost. The papers which he left behind him, unsorted and unsifted, came into the hands of Major Latter, an English officer, and were passed on by him to Mr. Schröter, a missionary in Bengal. English was substituted for the Italian of the manuscript, and the East India Company made a grant which defrayed the cost of the Tibetan types and the further expenses of printing. But there was no Tibetan scholar to correct the proofs. The author himself would doubtless, on reconsideration, have detected and dismissed much erroneous or unnecessary matter. As it was, many additional mistakes crept in during the passage through the press. Thus the work, though it has a richer vocabulary than can be found in the later dictionaries, cannot on any questionable point be accepted as an authority, and has only value for those who are already competent, for themselves, to weigh and decide upon the statements and interpretations it advances. I have not been able to extract from it much that was serviceable to me. Nevertheless, any one who knows by experience what time and toil such a work must have cost, though its design remained unfulfilled and its object unaccomplished, will not easily be able to repress his indignation at the tone, in which this book in the preface to his Grammar (p. VI) is recklessly and absolutely condemned by Professor Schmidt.

High praise, however, is awarded by the Professor to a second work, the Tibetan-English Dictionary by Csoma de Kőrös, which appeared in 1834. This work deserves all eulogy; but the Professor's manner, which imitates that of a master commending a pupil, is, though on other grounds, as unwarranted and as offensive in this as in the former case. The work of Csoma de Kőrös is that of an original investigator and the fruit of almost unparalleled determination and patience. The compiler, in order to dedicate himself to the study of Tibetan literature, lived like a monk for years among the inmates of a Tibetan monastery. It is to be regretted that, with the knowledge he certainly must have possessed of the later language and literature, he should have restricted the scope of his labours to the earlier periods of literature, and when in his Grammar conversational



phrases are quoted as examples, they are almost without exception in the dialect of the Kangyur, and of little practical value.

This Tibetan-English dictionary by Csoma has been adapted for a German public by Professor I. J. Schmidt of St. Petersburg. The translation from English into German is good; in the general alphabetical arrangement improvements have been introduced, and such as are in conformity with the spirit of the language; moreover, three Mongolian dictionaries have been consulted, and from these a certain number of words have been supplemented. But it cannot be said that even on the work of revision Professor Schmidt has bestowed much pains. For example, Csoma's rough grouping of words under the principal headings is left unaltered, though here especially a reduction to alphabetical order was obviously required. Mistakes and superfluities, very pardonable in the case of a first issue of an original publication, are repeated in this translation, and these cannot be so readily overlooked and condoned, when they are made at second hand, and are sanctioned and subscribed to by one, who has assumed so severe a critical and editorial attitude.

The national dictionaries of Tibet itself, so far as I have met with such, are either little handbooks, meant only to furnish a correct orthography, or they are glossaries of antiquated forms. The absence of an alphabetical order in them makes the business of reference very troublesome. It is by great good luck that one sometimes finds an otherwise unknown word after a prolonged search.

My own dictionary, in the main, pursues the object and accepts the plan of the work, which was published by Mr. Schröter. As I said at the beginning, I have not restricted myself to the Classical Period, but I have endeavoured to deal with the Tibetan language as a whole, though I do not pretend to have performed this task exhaustively. My dictionary derives its matter and its principles, so far as possible, equally from the literature and from the speech of the people. Each word has been made the object of observation in its relation to the context as it occurs in books, and in its value and place among others when it is used in common conversation, and then the attempt has been made to define its range and to fix its meaning.

All the words, cited by Csoma and Schmidt, even such as I myself had never seen or heard, I have embodied in this work, stating, in each case, the source from whence I drew them.

The signification in Sanskrit has been added, whenever this seemed likely to be useful or interesting to the student of Tibetan literature. Of proper names only the most important are given.

The great number of diacritical marks will perhaps prove irksome to the English reader; yet, they were not to be dispensed with, if the pronunciation of Tibetan letters and words was to be represented with any degree of exactness, and the method of Prof. Lepsius seemed the most eligible among all the systems available for my purpose. The student, however, need not be disheartened, as he is not obliged to make himself acquainted with all the minutiae of the system, but need only direct his attention to the peculiarities of that dialect, within the limits of which his inquiries, for the time, are confined. And by-the-by it may be observed, that the multitude of little marks, of manifold description, cannot be startling to the Indian reader, who was ever necessitated to make himself familiar with systems quite as complicated, as e.g. the Urdu alphabet.

One word more of apology. Of publications in general it has been said, that "when human care has done its best, there will be found a certain percentage of error". And the probability is but too great, that this dictionary will exhibit a number of deficiencies and faults, in the English text as well as in the Tibetan transcript. Still, I venture to hope that an indulgent Public will be ready to make every reasonable allowance,



in consideration of the peculiar difficulties, which attach to the execution of a work like the present, and which, moreover, were not a little increased, in this instance, by the fact that the compositors of the press were altogether unacquainted with English.

I should be guilty of great ingratitude, if I were not to mention my obligations to two friends, without whose kind and efficient aid it would have been impossible for me, in my present infirm state, to complete this work, which was commenced in the days of health and vigour, viz. to the Rev. T. Reichelt, formerly a Missionary of the Moravian Church in South Africa, and to Mr. F. W. Petersen, a relative of mine.

Further, I desire to record my obligations for various acts of kindness, encouragement, assistance and advice, during the prosecution of my researches and the completion of my work, to A. C. Burnell Esq. M. R. A. S., in India; Dr. E. Schlagintweit in Bavaria, Dr. Thomson and Dr. Aitchison of Kew, Dr. Kurz of Calcutta, and R. Laing Esq. M.A., Fellow of Corpus Christi College, Oxford.

Not the least debt of gratitude is that which I owe to Dr. R. Rost in London, Secretary of the Royal Asiatic Society, to whose exertions, indeed, the execution of this work is, properly speaking, entirely due, inas much as he kindly interested the Indian Government on behalf of my undertaking.

Herrnhut, January 1881.

H. A. J.



# INTRODUCTION.

## I. THE TIBETAN ALPHABET.

### CONSONANTS.

The names of all the Consonants sound in a, pronounced like the a in the English word 'far'.

ཀ <i>ka</i> pronounced like the French c — car	མ <i>ma</i> mart
ཁ <i>ka</i> like the English c or k — cart	ཙ <i>tsa</i> (ts) parts
ག <i>ga</i> harder than the English (hard) g	ཙ <i>tsa</i> (aspirated)
ང <i>na</i> ng — pang	ཇ <i>dza</i> (ds) — guards
ཅ <i>ca</i> the soft English g — ginger	ཁ <i>wa</i> waft
ཆ <i>cha</i> ch — chart	ཉ <i>za</i> (zh) like the English s in leisure
ཇ <i>ja</i> j — jar	ཏ <i>za</i> like the English z — zeal
ཉ <i>nya</i> the French gn — campagne	ཐ <i>a</i> (basis for vowels)
ཏ <i>ta</i> the French t — tard	ཏ (*) <i>ya</i> yard
ཐ <i>ta</i> the English t — tart	ཐ **) <i>ra</i> rasp
ཏ <i>da</i> dart	ཏ <i>la</i> last
ཏ <i>na</i> nard	ཏ <i>sa</i> (sh) — sharp
ཏ <i>pa</i> the French p — pas	ཏ <i>sa</i> salve
ཏ <i>pa</i> the English p — part	ཏ <i>ha</i> half
ཏ <i>ba</i> bard	ཏ 'a (basis for vowels)

\*) ཏ *ya*, when combined, as second consonant, with k- and p-sounds, or with m, is written under the first letter, assuming the shape of ཨ, thus ཏ *kya*, ཏ *pya*, ཏ *mya* etc.

\*\*) ཐ *ra*, when combined as second letter, with k-, t- and p-sounds is written under the first, in the shape of ཐ, thus: ཏ *kra*, ཏ *tra*, ཏ *bra* etc. — When combined with another consonant as *first* letter, it is written over the second, thus: ཏ *rka*, ཏ *rna*, ཏ *rda* etc., but it is seldom heard in speaking.

The so-called Sanskrit Cerebrals are represented in Tibetan letters by ར, ལ, ས, ས, ས,



and when in this dictionary they are transcribed, they are marked by a dot underneath: *t, ṭ, d, n, ṣ*.

The figure < (*wa-zur* or small *wa*) attached to the foot of a letter, is often used to distinguish homonyms in writing, e.g. རྩ རྩ་ *tsa* hot and རྩ་ རྩ་ (*tswa*) salt.

The dot, which stands at the end of every syllable and of every word, is called Tseg (*tség*) and is indispensable for a correct writing or reading.

When ག stands as a prefix, it is, when transcribed, represented by *γ*, e.g. གཅིག་ *γèig*, གཏམ་ *γtam* etc.

## VOWELS.

The alphabetical order of the vowels is: *a, i, u, e, o*; they have in Tibetan the same sound as they have in German, Italian, and most other European languages: *a* sounds like the English *a* in 'far', *i* like *ee* in 'peer' or *i* in 'pin', *u* like *u* in 'rule' or in 'pull', *e* like *a* in 'fate' or *e* in 'met', *o* like *o* in 'note' or in 'not'.

As the vowel *a* is inherent in every consonant, so that even a single letter may form a word, e.g. བ་ *ba* (cow), ས་ *sa* (earth), there is no special character or letter required for this vowel. The other four vowels are represented by little hooks, ི standing for *i*, ུ for *u*, ེ for *e*, ེ for *o*. The marks for *i, e, o* are placed over the letter, that for *u* under it. Examples: བཏམ་ *pad-ma*, རི་ *ri*, རེ་ *me*, བུ་ རེ་ *bu-mo*.

The letter ཨ is used as a basis for initial vowels, thus: ཨ་ རེ་ 'a-ma; the letter འ serves as a basis for initial and final vowels: འ་ རེ་ *o-ma*, འ་ རེ་ *dga*.

The vowel-sounds of འ, when transcribed, are indicated by the mark འ: འ་ *a*, འི་ *i*, འུ་ *u*, འེ་ *e*, འོ་ *o*, whilst the ཨ-vowels are denoted by the mark ' placed over the respective letters: ཨ་ 'a, ཨི་ 'i, ཨུ་ 'u, ཨེ་ 'e, ཨོ་ 'o. — The real nature of the letters འ and ཨ is treated of in the latter part of the Introduction.

Whenever འ is a prefixed letter, the mark འ, in transcribing, is put under the consonant following the འ e.g. འུ་ རེ་ *du*, འུ་ རེ་ *gro-ba*.

*Note.* For a ready 'finding of words' in the Dictionary, it should be borne in mind, that the articles are arranged in the alphabetical order of the *initial* consonants *and* their *prefixed* and *superscribed* letters. Thus: ཀ—དཀ—གཀ—ཁ—ཁ—ཁ—; ཁ—ཁ—ཁ—ཁ— etc. etc.

## II. PRONUNCIATION.

With regard to the language, with which I am dealing, it must, on the one hand, be admitted, that distinctions between sounds and, especially, variations in the mode of expressing their values as embodied in a written character, are far more numerous in Tibetan than either in Sanskrit or Hindi, in which two languages there is really little or no opening for mistake or ambiguity in this respect. But on the other hand, Tibetan is



scarcely more irregular than French pronunciation, and a few definite rules enjoy universally recognized acceptance.

There is, however, one special difficulty in the case of Tibetan which, at the present stage of that language, renders it practically impossible to set up an equable and authoritative standard of pronunciation, and this is the existence of a great number of independent and well-defined *dialects*. An attempt to deal partially with this difficulty, — to append, let me suppose, to every word from three to five different pronunciations would involve a waste of time and an extension of space quite disproportionate to the value of the result. And yet, if one has to strike a preference in favour of one particular dialect, it is very hard to determine, which is to be selected. At first sight, it might seem the most natural course to fix upon the speech of the best educated classes in the capital city Lhasa. But when this method was followed, or when at least an endeavour was made to act upon it, by Georgi and then by Schröter, only scant approval was bestowed upon it by European critics, and there were and are several reasonable arguments to be urged against its adoption. Of all the dialects this presents to the European ear and tongue the greatest difficulties, and accommodates itself least readily to the written character. Moreover, in my own case, I have to add that I do not consider myself sufficiently master of it to care to risk its application to each individual word. Besides, modern political circumstances make this dialect, for the present, the least available for general use.

Csoma chose a much more manageable and a much more widely circulating mode of pronunciation, though one which presents problems of its own, when it has to be fitted to the written character: the West-Tibetan dialect. Here again, in representing each separate word, one has, in reality, to make choice between two, three or four pronunciations, of which one agrees best with the written character, another conforms closest to the rules of spelling, a third recommends itself as that most frequent in conversational language. In my own smaller Tibetan dictionary I went no farther than to distinguish between two principal groups, which I termed West-Tibetan and Central-Tibetan; but in a more scientific work like the present I may permit myself to call more minute attention to the niceties and refinements of the language before us. I have, accordingly, published a number of specimens from my note-book, in which I kept a collection of typical words, of which I availed myself as often as I had the opportunity of meeting the representatives of remote districts, and of enquiring concerning their manner of speech at home. Whenever in this collection a word had not been entered on sound native authority, or had not been sufficiently discussed, I preferred to mark it with a note of interrogation, and not to allow any conclusion from analogy, or any theory of pronunciation to interfere with the design of my handy-book and its simple and unprejudiced statement of fact. I may therefore, I hope, claim for this list a high degree of trustworthiness, even among collections of the kind, into which words can sometimes have slipped, as they had been heard once, and perhaps were not heard again.

In order to denote the pronunciation, I follow the scheme of Professor Lepsius. Some objections have been urged against this scheme; yet, amongst all systems of the kind, so far as I have become acquainted with them, I have no hesitation in affirming that of Professor Lepsius to be the best, and it is certainly also that most appropriate for my purpose. A thorough study of the 'Standard Alphabet by R. Lepsius, 2<sup>nd</sup> edition, London, Williams and Norgate. Berlin, Hertz, 1863' may be recommended to all persons, who interest themselves in phonetic investigations. As I can scarcely take it for granted, that the work mentioned will be already in the hands of every one, who may consult my dictionary, I shall endeavour, as briefly as possible, to indicate its essential plan and principles. Its rules may be stated as follows:



In order to mark sound, Lepsius uses the letters of the ordinary Latin alphabet. Where these are insufficient, he calls in the aid of a few Greek letters. Letters are used with the powers they most generally possess in European languages. (Thus *z* has its usual force, and does not stand for the peculiar sound *ts*, which belongs to it in the German language alone.) Sounds which lack exact representation are indicated by *diacritical marks*, placed above or below the letters which most nearly correspond. Every simple sound is represented by one and only one simple mark. Explosive and fricative consonants (these terms will be explained below) are denoted by different letters.

The following marks or signs are for *vowels*: the well known sign (˘) for a short, and (˘˘) for a long vowel; the mark of a modified vowel (¨), German ä, ö, ü, is placed by Lepsius, for practical reasons, below, not above the vowel (*a*, *o*, *u*); a dot under the vowel denotes a close vowel-sound (*e* = *a* in fate, *o* in note); a horizontal line under the vowel denotes a more open vowel-sound (*e* in 'there', *o* in 'or, cord', which, indeed, supersedes the *a* mentioned above); the mark (˘) above the vowel indicates a nasal quality, the breath passing, while uttering the sound, to a considerable extent through the nose (the French 'an, in, on, un' = *ā*, *ē*, *ō*, *ū*).

In marking *consonants*, there is first the distinction to be noted, that they are partly *explosives*, formed by a rapid process of closing and re-opening the passage of the air at a certain point, partly *fricatives* and *liquids*, formed by a partial process of compressing or narrowing the air-passage; and secondly, they are distinguished in regard to the exact spot, where the process of articulation takes place. The lowest articulation takes place in the *faucal region*, close to the larynx (here, for example, *h* is formed); next comes the *guttural region*, at the throat, near the soft palate and uvula (here *k* is formed); it is marked, when necessary, with a dot above the consonant; then the *palatal region*, the hard palate, (here the German *ch* is formed in 'ich'); the mark is a stroke like the acute accent in Greek over the consonant; then the *dental region*, at the teeth and gums (*d*, *t*, *s*, *sh*), and finally the *labial region*, at the lips (*b*, *p*, *m*). There exists a further class of consonants in the Indian languages, and also in modern Tibetan, which are styled *cerebrals*; they are most of them modified dentals, formed by bending or curling the tongue upwards, and bringing the tip of it into contact with the hard palate in the centre or toward the hinder part of its roof; mark, a dot under the consonant.

Many of these letters, in order to become audible, require in pronouncing them a certain *vocalic effort*; others, to say the least, allow or suggest such an effort; the mark of these vocalized consonants is a small *ring* under the letter. When this vocalic effort is made by the medium of the nasal channel alone, the oral passage being simultaneously closed at some one of the points indicated above, we get the nasal consonants as a result. When the stoppage is made at the guttural point, *ng* is obtained (to be marked *n̄*); at the dental point, *n*; at the labial point, *m*. In order to conform with the two final rules, cited above from Lepsius, the Greek letter *χ* is used to represent the German *ch*, when it is guttural and hard, as in the word 'doch'; use is made of the Greek *γ*, when it is soft or accompanied by a vocalic tone (the Dutch *g*); *χ̣* gives the force of a palatal *ch* (German 'ich' = *iχ̣*, 'milch' = *miχ̣*); *θ* is used to represent the strong English *th* (as in 'through'); *ð* renders the softer or vocalized tone (as in 'that'); a hard, sharp and hissing *s* or *ss* (as in 'yes', 'press') is marked as *ṣ*; the soft vocalic *s* (as in 'his', 'rise') is represented by *z*; the hard rushing sound *sh*, German *sch*, is rendered by *š*; the sound of the French *j* by *ž*. If one attempts to give at the palatal point, where the English *y* (in 'year'), or the German *j* (in 'Jahr') is formed, the sound *sh*, German *sch*, one obtains the palatal *ṣ̌*, or the softened and vocalized *ẓ̌*. In the Dictionary *š* and *ž* have been substituted for these marks.



Further, in many languages, what are properly combinations of two consonants come to be regarded as simple forms, this happening, either because they are gradual growths upon an original simpler form, or because they have a natural affinity to each other. Thus properly dental sibilants should be distinguished thus: *tš*, *dž*; but for the sake of simplicity Lepsius, in his second edition, marks them *č* and *ǰ*, or, with their palatal force, *č̣* and *ǰ̣* (instead of *č̣* and *ǰ̣*).

A further example of the combination of consonants is presented in what is known as *aspiration*, when the letter *h* is brought into more or less intimate connexion with another consonant. This introduces us to a very important distinction, belonging to the Tibetan language, which it is necessary to explain at some length, in accordance with which explosive consonants, as they have the force of *tenues*, *mediae*, or *aspiratae*, are treated. The *tenues* are produced by a sudden opening of the air-passage at one of the points above mentioned: throat, teeth, lips, such opening being unaccompanied by any sensible operation of the breath whatsoever. Thus, when quite exactly sounded, *k*, *t*, *p*, are produced. The *mediae*, *g*, *d*, *b*, are produced by the same process, carried out in a milder and less abrupt way, (the peculiar English pronunciation will come under consideration later). The *aspiratae* require a decided pressure by the breath (they will be found marked by the *spiritus asper* above the letter: *ḳ*, *ṭ*, *p̣*). In northern Germany, in England, and in Scandinavia, modern educated speech recognizes only *mediae* and *aspiratae*, for we give an aspirated sound to every *k*, *t* and *p*. The French and the Magyars distinguish consciously the pure *tenues* from the *mediae*; on the other hand they ignore the *aspiratae*. Tibetan pronunciation makes room and requires a mark for all three gradations. Nay more, it augments the class of explosive consonants or *mutae* by the addition of the dental sibilants in all three ranks or grades of aspiration: *ṭ*, *ṭ̣*, *ṭ̣̣* and *ṭ̣̣̣*, *Ḍ*, *Ḍ̣*, or according to the Standard Alphabet: *č̣*, *č̣̣*, *č̣̣̣* and *ts*, *tṣ*, *dẓ*. At a later stage of the language some further modifications were introduced, which we shall subsequently allude to.

Let us now, passing from these general observations, draw attention to a few details of the Phonetic Table, which has been drawn up in deference to a wish that reached me from several quarters.

The first column of the Table, now under review, gives the ancient literal pronunciation, as it was in vogue in the seventh century of our era, and was settled at the time of the invention of the alphabet. Such a pronunciation relies, after all, for its justification on the hypothesis, that the inventors of the alphabet had for their first object to reproduce, as exactly as possible, an artistic reflection of the natural value of sounds as spoken by their contemporaries: that, therefore, a later pronunciation is most in conformity with the original genius of the language, if it gives with the greatest distinctness a special power to each written character. A reference to the Table will amply illustrate the fact, that a pronunciation, adopted on these principles, has actually maintained itself in one or the other provincial dialect, and it is very interesting to notice, that the purest and most striking forms of this survival have their homes in those districts, which are most remote from and least subject to the disintegrating and dissolving influences of the actual centre of Tibetan civilisation, the capital Lhasa. Thus the prefixes and the super-scribed consonants, for the most part, are still sounded at each extremity of the whole territory, within which the language is spoken, both on the Western and the Eastern frontier, alike in Khams, which borders on China, and in Balti, which merges into Kashmere. Moreover, in both localities the same minor irregularities occur, transgressions against an exact rendering of the pronunciation according to the letters, the same frequent transformations of the *tenues* into the *aspiratae*, *g* and *d* (compare lower down) becoming *ɣ* or *χ*, *b* becoming *w*. Now, about twenty degrees of longitude separate Balti from Khams,



and the former, embracing Islam, long since cut itself adrift from spiritual and religious cohesion with Tibet, and there, too, the dialect in other respects has greatly deteriorated, has admitted many foreign elements and has fallen altogether from the position of a literary language. The resemblances and correspondences noted can, therefore, scarcely be accounted for in any other way, than by assuming that an old and strong instinct of speech lived on in oral tradition for more than ten centuries on the outskirts of the Tibetan domain, which in the intermediate provinces has gradually surrendered and submitted to the spirit of change.

Columns 2—6 contain, on most pages, the provincial dialects in their geographical sequence from West to East. The dialects of Ladak, Lahoul and Spiti correspond to what in my smaller Tibetan dictionary I called the dialect of Western Tibet. The last named, Spiti, represents in some respects the transition to the dialects of Eastern Tibet, under which heading Tsang and Ü are to be classed. At the date of the publication of my former dictionary I was unacquainted with the dialect of Kham. Where a space is left vacant in the columns, the provincial pronunciation agrees with the model provided under column 1. Towards the end of the Table, where the anomalies become much more frequent, I have for the sake of clearness repeated the word.

The sign ◡ (which does not occur in this Table) was pronounced = 𑍑, or 𑍒 in the substantive terminations *ba* and *bo* (v. Dict. p. 362), viz. = the English *w*, so that 𑍒 sounded exactly like the French word *roi*.

The *Accent* has seldom been marked, because, as in our Teutonic dialects, it generally rests on the root of the word. In the case of compounds, it more frequently falls on the last than on the first of the component parts. But accentuation, altogether, is not of great significance in this language.

With regard to *Quantity*, vowels are pronounced shorter, even in open syllables, than is the case for instance in England and Germany. This applies particularly to the Central Provinces. Absolutely long vowels occur only as a peculiarity of dialect. They indicate that a consonant has been dropped, in most provinces, *s*, in Ü, *gs*, in Tsang, *l*. A long vowel may also indicate the blending of vowels. But when in Ü and Tsang the *d*, (as in *čě'-pa*) and when in Lahoul the *g* (as in *tó', ġnú'-rón*) is partially dropped, the vowel likewise maintains a short abrupt pronunciation. Moreover, the region, to which I have just referred, is that in which the spoken language has been greatly affected by a foreign linguistic principle. A system of Tones has been introduced under manifestly Chinese auspices. I am told by European students of reputation, who have made the Tonic languages of Eastern Asia their special department, that only the first principles of what are known as the *high and low Tones*, have made their way into Tibetan. Here, as in the languages of Farther India, generally, which possess an alphabetic system of writing, the Tone is determined by the initial consonant of the word. This I have generally indicated in column 7, which column applies only to the Spiti, Tsang and Ü dialects. The system of Tones, as in Siam and elsewhere, has become of paramount importance in determining distinctions between words. An inhabitant of Lhasa, for example, finds the distinction between 𑍑 and 𑍒, or between 𑍓 and 𑍔, not in the consonant, but in the Tone, pronouncing 𑍑 and 𑍓 with a high note (as my Tibetan authorities were wont to describe it 'with a woman's voice', shrill and rapidly), 𑍒 and 𑍔, on the contrary with a low note, and, as it appeared to me, more breathed and floating. This latter distinction is still more apparent with regard to those low-toned aspirates, that in the course of time were introduced in Central Tibet instead of the mediae, in contraposition to which now the original aspirates are used as high-toned; so more particularly in the dialect of Spiti. The low-toned aspirate I have indicated by *h*, the high-toned by the mark of the spiritus asper '.



Those letters of the alphabet, which as simple initial consonants have a deep tone, become with a superscribed letter or with a prefix high-toned, so also ༈, when subscribed. The tenues remain, it would appear, unaffected by the Tone. With reference to the modifying effect of a final *n*, *d*, and *ṇ*, in different provinces, the Table may be consulted. The characterisation of the rushing sounds as 'palatals' is no doubt correct and agrees with the generally prevailing pronunciation; but the learner need not consider it as being of much importance.

The two letters, ༈ and ཨ, introduce us to a very interesting linguistic phenomenon. We meet here with the idea of the *vowel absolute*, the pure vocalic note, freed altogether from any presence of a consonant. This vowel-tone is rendered by the letter of the alphabet ༈, in contradistinction to ཨ, which represents the Semitic *h*, the spiritus lenis of the Greeks, the audible re-opening of the air passage of the larynx. The difference may be observed, for example, in the manner of uttering the words, 'the lily, an endogen' and in the pronunciation of 'Lilian' (a name), in Tibetan ལི་ལི་ཨཱན་ and ལི་ལི་ཨན་. Thus, whenever in the middle of a word one vowel succeeds another (hence also in all diphthongs), ༈ is used. Again, in Tibetan, as in every form of human speech, it cannot but be the commonest of occurrences for a vowel to follow a consonant, and the strict rule might seem to require the vocalic tone to be always indicated, which, according to Csoma, was originally done. However, as the Tibetan language, adopting the principle from Sanskrit, deems the sound of *a* to be naturally inherent in every consonant, while the other four vowels, as mere subspecies of the vowel absolute, are indicated by little hooks above or below the letter, and as the end of a syllable is always marked by a dot (called *tseg*), the function of ༈ in this capacity was soon seen to be quite superfluous. Its use is necessary only to obviate ambiguities, when for instance one of the five letters, used as prefixes, precedes a consonant with *a*; e.g. the word མན་, would be read 'mad'; whereas མན་ཨ, written thus, implies that the vowel does not precede but follow the consonant *d*, and consequently the *m* is prefix, and the word to be read 'mda'. If the vowel is not *a*, the sign of such vowel suffices, e.g. མན་ མndo; མན་ མmdao, standing now for མན་ཨ་. Some practical difficulty attends the pronunciation of the pure vowel as an initial letter. In order that the effect of the consonant ཨ may not be produced, it is necessary, after opening the larynx, to allow the tone gently to set in and then to let it gradually gain fulness and force. I shall indicate this process by the mark ཨ. The sound would be still more accurately represented than it is in the Table, thus: ཨaár-po, ཨuúg-pa etc. Improper are the expedients of some of the dialects, the sound being hardened to *γ* in Khams, to ཨ in Western Tibet; also Csoma's device of indicating it by an *h* is inadequate. This is a case in which the true pronunciation has been preserved in the Central Provinces, perhaps, because it almost necessarily implies the effort connected with the low Tone, above referred to, so that, when the invading system of Tones had here established its authority, it acted as a conservative element.

Finally, this vocalic tone can be used in connexion with certain consonants. It is unnecessary to indicate it in Tibetan, when it accompanies liquidæ (*m*, *n*, *ṇ*, *r*, *l*) and sibilants; but with the mutæ it must be marked, where the effect is that, with which we are familiar in the case of the English mediae, *b*, *d*, *g*, *j*, for instance in 'be, do, go, jew'. In Tibetan the vocalic effect accompanies aspirates too, and is marked by ༈, placed as a prefix, which I transcribe thus ཨ, e.g. ཨdu = the English do. The pause on the tone



is of course in the case of mutae a very short one. Here again, though only in the case of the mediae, we find this peculiarity preserved in its purity in Central Tibet. It is not difficult to understand, how, if one is careless about closing the nasal passage, a nasal articulation of this prefix can easily grow common. This has happened throughout Khams, and in the rest of Tibet at least in compound words; at Lhasa it is considered inelegant, as is also the sounding of any prefix. On the other hand, the dialect of Central Tibet neglects the distinction between ཨ and འ and pronounces the former only as a vocalic initial. In words from the Sanscrit the འ is used in some respect as a 'mora', to denote a long syllable, e. g. ཨྱི for ཨྱི; hence the opinion of Lamas of Lhasa, that it expresses prosodical length, when used as above in ཨྱིརྱ.

ཨྱ mya, is not found in use in any of the dialects. The sole confirmation of its literal pronunciation depends upon the word *myan-ba* which, perhaps a thousand years ago, found its way into the Bu-nan language (Tibar-skad, Cunningh.) and which the people of Lahoul, when speaking Tibetan, pronounce *nyan-wa*. The process of transition to the cerebral *t*-sounds in the words *krad-pa* etc. is in many places not yet completed, so that the sound of *r* is still more or less clearly distinguishable. The *Prefixes* have always constituted the most perplexing phenomena in the Tibetan language. At the time of the invention of the alphabet they must have represented a sort of anticipatory sound in close connexion with the initial consonant of the word. Certain seeming impossibilities of pronunciation, when one has, for instance, to deal with a prefix together with a threefold initial consonant (བརྒྱ, བརྒྱ) become less formidable, and not more embarrassing than those which meet us, for example, in the Polish language, when we ascertain that in Balti and Khams the three explosive prefixes are pronounced as fricatives, in which case *v* must be written for *w*. Thus གཅི་བ་ *γèi-wa*, བཀྲ་ *wkra*, བརྒྱགས་ *wsgrags* call for no greater exertions, than do the Polish *chciury*, *wkrótce*, *wskroś*. Our strongest ground for assuming this fricative pronunciation to be that of antiquity is, I think, that, had it been explosive, words like གཏུ་, གཏོན་ would have coincided with གུ་, གོན་. Yet it must be acknowledged that a pronunciation *bèu*, *bka* etc. exists, side by side with *wèu*, *wka* etc. — ཨ, as a liquid, offers no difficulty. — འ, as a prefix, is no consonant.

A doubt must still cling to ཨ, and I do not venture to determine its ancient pronunciation. It is by a strange anomaly that, in most dialects, when prefixed to འ, both it and the initial consonant die away into a spiritus lenis; and almost still more singular it is, that where it still asserts an independent force, in Khams and in Balti, it is sounded like ག with the power of *γ*. The investigations of Lepsius go indeed to prove, that ཨ and ག are complements to each other; but how came, at the beginning, two letters to be chosen as signs for one and the same sound? Most probably the original sound was *δ*, which then very soon passed into *γ*. The variations between *r* and *s* in Ladak afford no sure hold for drawing inferences.

The purpose, for which the Phonetic Table was drawn up, will have been attained, if I succeed in convincing my readers, 1. that for scientific objects the pronunciation, as it is given in Column 1, is the most suitable, and that with a good conscience it can be recommended in the place of that introduced by Csoma; 2. that its system is regular enough to render it unnecessary to give the pronunciation of every individual word throughout the work; 3. that I present in this Table, in regard to the various dialects, as much in the way of results as, down to the present, it has been possible for European students to acquire and to put into shape for the service of a European public.



### III. PHONETIC TABLE FOR COMPARING THE DIFFERENT DIALECTS.

The columns 2—6 are arranged according to the geographical site of the provinces from West to East.

#### I. Words containing only simple consonants and vowels.

1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
<i>ka-ra</i>						
<i>kug</i> = cook		<i>ku'</i>				
<i>kun</i>				<i>kun</i>	<i>kun</i>	
<i>kan-pa</i>						in C. high-toned
<i>gan</i>			<i>ghan</i>	<i>ghan</i>		} in C. deep-toned
<i>nal</i>				<i>nā</i> Ts.		
<i>nan-pa</i>				<i>nem-pa</i> Ü.		
<i>či</i>					<i>če</i>	
<i>čad-pa</i>				<i>čē'-pa</i>		} high-toned
<i>čan-pa</i>				<i>čem-pa</i>		
<i>čen-po</i>				<i>čem-po</i>		
<i>ja</i>			<i>ja</i>	<i>ja</i>		} deep-toned
<i>nyin</i>					<i>nyen</i>	
<i>tib-ril</i>				<i>tib-rī</i> Ts.	<i>teb-rel</i>	
<i>tan</i>					<i>tēn</i>	
<i>tab</i> = <i>tāp</i>						} high-toned
<i>tog</i>		<i>tō'</i>				
<i>tod-pa</i>				<i>tō'-pa</i>		} deep-toned
<i>da</i>			<i>dha</i>	<i>dha</i>		
<i>dud-pa</i>			<i>dhud-pa</i>	<i>dhū'-pa</i>		
<i>nad</i> = <i>nāt</i>				<i>ne'</i>		} high-toned
<i>pan-pa</i>				<i>pem-pa</i>		
<i>pug-ron</i>		<i>pū'-ron</i>		<i>pug-ron</i>		
<i>ba</i>			<i>bha</i>	<i>bha</i>	<i>wa</i>	} deep-toned
<i>bal</i>			<i>bhal</i>	<i>bhā</i> Ts. <i>bhal</i> Ü.	<i>wal</i>	
<i>bu</i>			<i>bhu</i>	<i>bhu</i>	<i>wō</i>	} deep-toned
<i>bu-mo</i>			<i>bhu-mo</i>	<i>bhu-mo</i>	<i>wō-mo</i>	
<i>bod</i>			<i>bhod</i>	<i>bho'</i>	<i>wod</i>	
<i>mig</i>		<i>mī'</i>				} high-toned
<i>me</i>						
<i>tsil</i>				<i>tsī</i>	<i>tsel</i>	
<i>dza-ti</i>						
<i>wa-tse</i>						
<i>ža</i>			<i>ša</i>	<i>ša</i>	<i>ža</i>	} deep-toned
<i>žag</i>		<i>ža'</i>	<i>šag</i>	<i>šag</i>	<i>žag</i>	
<i>za</i>			<i>sa</i>	<i>sa</i>		
<i>zan</i>			<i>san</i>	<i>sen</i>		
<i>ar-po</i>	<i>'ar-po</i>	<i>'ar-po</i>			<i>yar-po</i>	} in C. deep-toned
<i>ug-pa</i>	<i>'ug-pa</i>	<i>'ug-pa</i>			<i>yug-pa</i>	
<i>o-ma</i>	<i>'a-ma</i>	<i>'o-ma</i>			<i>yo-ma</i>	
<i>od</i>	<i>'od</i>	<i>'od</i>		<i>ō-ō'</i>	<i>yod</i>	
<i>ol-mo</i>	<i>'ol-mo</i>	<i>'ol-mo</i>		<i>ō-ō-mo</i> Ts.	<i>yol-mo</i>	
<i>yan</i>					<i>yen</i>	
<i>yan-pa</i>				<i>yā-ga</i>		
<i>yal-ga</i>				<i>yem-pa</i>		
<i>yin</i>					<i>yen</i>	
<i>yul</i>				<i>yū, yū</i> Ts.		



1	2 West. Tibet	3	4	5	6	7
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
yod				yō'		deep-toned
ral				rā		
rol-mo				rō-mo Ts		
lo-ma						high-toned
ša						
šel						
sa						
'a-ma						

## II. Words terminating in ཨ or ཨ་.

za-ba	za-wa	sa-wa	sa-wa		deep-toned
ži-ba	ži-wa	ši-wa	ši-wa	ži-wa	
ši-ba	ši-wa	ši-wa	ši-wa	ši-wa	high-toned
žu-ba	žu-wa	šu-wa	šu-wa	žu-wa	deep-toned
jo-bo	jo-wo	jho-wo	jho-wo		
dar-ba	dar-wa	dhar-wa	dhar-wa		high-toned
sol-ba	sol-wa		sō-wa Ts.		

## III. Words terminating in ཨ.

			<sup>Kun.</sup>				
kās	kas, kē	kai, kē	kē	kā	kē	kē	high-toned
ris	ris, rī	rī	rī	rī	rī	rī	deep-toned
gus	gus, gū	gui, gū	ghui	gū	ghū	gū	
dus	dus, dū	dui, dū	dhui	dū	dhū	dū	
des	des, dē	dē	dhē	dē	dhē	dī	high-toned
kos	kos, kō	koi, kō	kō	kō	kō	kō	
gos	gos, gō	goi, gō	ghō	gō	ghō	gō	deep-toned
os	os, ō	oi, ō	ō	ō	ō	yō	high-toned
čos	čos, čō	čoi, čō	čō	čō	čō	čō	
nags	nag(s)	nag	?	nag, nā	nāg		deep-toned
rigs	rig(s)	rig	?	rig, rī	and		
tugs	tug(s)	tug	?	tug, tū	so		high-toned
legs	leg(s)	leg	?	leg, lē	forth		deep-toned
pogs	pog(s)	pog	?	pog, pō			high-toned
tabs	tab(s)	tab	tau	tab	tab		
čib	čib(s)	čib	čū	čib	čib		
šub	šub(s)	šub	šū	šub	šub		deep-toned
pēb	pēb(s)	pēb	pēū	pēb	pēb		
obs	'ob(s)	'ob	ōū	oōb	yob		deep-toned
tams-čād	tam(s)-čād	tam-čād	tam-čād	tam-čē	tam-čād		high-toned
goms-pa	gom(s)-pa	gom-pa	ghom-pa	ghom-pa	gom-pa		deep-toned

## IV. Words with diphthongs.

kai	kē	kai, kē		kē	kē	high-toned
čū, čī	čī	čī		čī	čī	deep-toned
bui	bui, bū	bui, bū	bhui	bhū	bū	
dēi	dei		dhēi	dhēi	dī	high-toned
soi					sō	deep-toned
gāū			ghāū	ghau	ga-yō	
lēū					and so forth	
mūū					(ra-yō)	
rāō						
reo						



1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	} deep-toned
<i>rio</i>						
<i>roo, rō</i>						
<i>ruo</i>						

### V. Words with subscribed letters.

<i>kyañ</i>					<i>kyeñ</i>	} high-toned
<i>kyir-kyir</i>					<i>kyer-kyér</i>	
<i>kyu</i>					<i>kyo</i>	
<i>k̄yi</i>					<i>k̄ye</i>	
<i>k̄yu</i>					<i>k̄yo</i>	
<i>kyed</i>				<i>kyé'</i>		
<i>kyod</i>				<i>kyô'</i>		
<i>gyi</i>			<i>ghyi</i>	<i>ghyi</i>		} deep-toned
<i>gyon-pa</i>	Pur.Bal.; Ld.		<i>ghyon-pa</i>	<i>ghyom-pa</i>		
<i>p̄yag</i>	<i>p̄yag</i> čag	čag	čag	čag	čag	}
<i>p̄yi</i>	<i>p̄i</i>	<i>p̄i</i>	či	či	či	
<i>p̄yug-po</i>	<i>p̄yug-</i> čug- <i>po po</i>	čug-po	čug-po	čug-po	čug-po	} high-toned
<i>p̄ye</i>	<i>p̄e</i>	<i>p̄e</i>	če	če	če?	}
<i>p̄yogs</i>	čog(s)	čog	čog	čog Ts. čō Ū.	čog	
<i>bya-mo</i>	<i>bya-</i> ja- <i>mo mo</i>	ja-mo	?	ja-mo	?	} deep-toned
<i>byi-ba, byi-wa</i>	<i>bi-wa</i>	<i>bi-wa</i>	?	ja-hi-wa	?	
<i>bye-ma</i>	?	<i>be-ma</i>	?	ja-he-ma	?	
<i>byos</i>	?	jos, joi, jō	?	ja-hō	?	} high-toned
<i>mya-nān</i>	?	<i>n̄ya-nān</i>	<i>nyā-nān</i>	<i>n̄ya-nén</i>	?	
<i>krad-pa</i>	?	<i>tad-pa</i>	<i>tad-pa</i>	<i>tē'-pa</i> Ts. vlg. <i>kē'-pa</i> Ū.	?	} high-toned
<i>Krag</i>	<i>Krag</i>	t ag	t āg	t āg	t āg	
<i>Krims</i>		t im(s)	t im	t im	t em	
<i>Krus</i>	?	t us; t ū	t ui	t ū	t ũ	
<i>Kron-po</i>	?	t on-pa	ton-pa	t om-pa	t on-pa	
<i>grī</i>	<i>grī</i>	dri, di	dhi	dhi	di	
<i>dron-mo</i>		d on-mo	d hon-mo	d hon-mo	d on-mo	
<i>p̄ru-gu</i>	<i>p̄ru-gu</i>	t u-gu	t u-ghu	t u-ghu	t o-go	} high-toned
<i>bra-bō, bra-wo</i>		bra- da- wo, wo	dha-wo	dha-wo	da-wo	} deep-toned
<i>bran-sa</i>	(B. blañ-sa)	dan-sa	dhan-sa	dhan-sa	dan-sa	}
<i>sran-ma</i>	<i>stran-ma</i> ?	šran-ma	šran-ma	šrem-ma	<i>stran-ma</i>	
<i>sriñ-mo</i>	<i>strin-mo</i> B.	šriñ-mo	šriñ-mo	vulg.sem-ma <i>šriñ-mo</i> vulg. <i>siñ-mo</i>	<i>strin-mo</i>	} high-toned
<i>hrul-po</i>	šrul-po	šrul-po	šrul-po	šrul-po	šrul-po	} deep-toned
<i>klog-pa</i>	?	log-pa	log-pa	log-pa	?	
<i>qlog</i>	ylog B.	lōg	log	lōg	ylog	} high-toned
<i>bla-ma</i>	?	la-ma	la-ma	la-ma	wla-ma	
<i>zla-ba, zla-wa</i>	lza B.	(l)da-wa	da-wa	da-wa	lda-wa	} ?
<i>rlanś-pa</i>		(r)lañ(s)-pa	lā-pa	lañ-pa	rleñ-pa	
<i>sla-mō</i>	?	la-mo	la-mo	la-mo	sla-mo	

## VI. Words with superscribed letters.

<i>ṛkaṇ-pa</i>	?	( <i>r</i> ) <i>kaṇ-pa</i>	<i>kaṇ-pa</i>	<i>kaṇ-pa</i>	<i>rkeṇ-pa</i>	these and all the rest are high-toned
<i>rgad-pò</i>	?	( <i>r</i> ) <i>gad-po</i>	<i>gad-po</i>	<i>gê'-po</i>	<i>rgad-po</i>	
<i>rṇa</i>	?	( <i>r</i> ) <i>ṇa</i>	<i>ṇa</i>	<i>ṇa</i>	<i>rṇa</i>	
<i>rjes</i>	?	<i>ṇes, ṇē</i>	<i>ṇē?</i>	<i>ṇē</i>	<i>rṇi</i>	



1	2 West. Tibet	3	4 Central	5 Prov.	6	7
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
<i>nyin-pa</i>	( <i>r</i> ) <i>nyin-pa</i>	<i>nyin-pa</i>	<i>nyin-pa</i>	<i>nyin-pa</i>	<i>nyin-pa</i>	
<i>rta</i>	<i>rta, sta, ta</i>	<i>ta</i>	<i>ta</i>	<i>ta</i>	<i>rta</i>	
<i>rdo</i>	( <i>r</i> ) <i>do</i>	<i>do</i>	<i>do</i>	<i>do</i>	<i>rdo</i>	
<i>rnon-po</i>	( <i>r</i> ) <i>non-po</i>	<i>non-po</i>	<i>non-po</i>	<i>nom-po</i>	<i>rnon-po</i>	
<i>rba</i>	<i>wa</i>	<i>ba</i>	<i>ba</i>	<i>ba</i>	<i>rwa?</i>	
<i>rmig-pa</i>	<i>mig-pa</i>	<i>mig-pa</i>	<i>mig-ba</i>	<i>mig-pa</i>	<i>rmig-pa</i>	
<i>rtsa</i>	<i>sa</i>	<i>sa</i>	?	<i>tsa</i>	?	Pur. Bal.
<i>rtswa</i>	<i>sa</i>	<i>sa</i>	?	<i>tsa</i>	?	<i>rtsoá, stsoá</i>
<i>rdza-ma</i>	<i>za-ma</i>	<i>za-ma</i>	?	<i>dza-ma</i>	?	
<i>ña</i>	<i>ña, ña</i>	<i>ña</i>	<i>ña</i>	<i>ña</i>	<i>ña</i>	
<i>lcan-ma</i>	<i>lcan-ma</i>	<i>can-ma</i>	<i>can-ma</i>	<i>can-ma</i>	<i>lcan-ma</i>	<i>lcan-ma</i>
<i>ñan-ku</i>	( <i>l</i> ) <i>ñan-ku</i>	<i>ñan-ku</i>	<i>ñan-ku</i>	<i>ñan-ku</i>	<i>ñen-ku</i>	
<i>ltad-mo</i>	( <i>l</i> ) <i>tad-mo</i>	<i>tad-mo</i>	<i>tad-mo</i>	<i>te'-mo</i>	<i>ltad-mo</i>	<i>ltad-mo</i>
<i>ldag-pa</i>	( <i>l</i> ) <i>dag-pa</i>	<i>dag-pa</i>	<i>dag-pa</i>	<i>dag-pa</i>	<i>ldag-pa</i>	
<i>lham</i>	<i>lam</i>	<i>lam</i>	<i>lam</i>	<i>hlamorlam</i>	<i>lham</i>	<i>lham</i>
<i>skom</i>	<i>skom</i>	<i>kom</i>	<i>kom</i>	<i>kom</i>	<i>skom</i>	<i>skom</i>
<i>skra</i>	<i>šra</i>	<i>šra, ʃa</i>	<i>ʃa</i>	<i>ʃa</i>	<i>štra</i>	
<i>sgo</i>	<i>ʃo</i>	<i>go</i>	<i>go</i>	<i>go</i>	<i>sgo</i>	<i>sgo</i>
<i>sgra</i>	<i>ʃa, ra</i>	<i>ʃa, ra</i>	<i>ʃa</i>	<i>ʃa</i>	<i>zdra</i>	
<i>snon-po</i>	<i>non-po</i>	<i>non-po</i>	<i>non-po</i>	<i>nom-po</i>	<i>snon-po</i>	
<i>snyin</i>	<i>nyin</i>	<i>nyin</i>	<i>nyin</i>	<i>nyin</i>	<i>snyen</i>	
<i>stag</i>	<i>tag</i>	<i>tag</i>	<i>tag</i>	<i>tag</i>	<i>stag</i>	
<i>sdon-po</i>	( <i>s</i> ) <i>don-po</i>	<i>don-po</i>	<i>don-po</i>	<i>don-po</i>	<i>sdon-po</i>	
<i>sna</i>	<i>na</i>	<i>na</i>	<i>na</i>	<i>na</i>	<i>sna</i>	
<i>spu</i>	( <i>s</i> ) <i>pu</i>	<i>pu</i>	<i>pu</i>	<i>pu</i>	<i>spo</i>	
<i>spyod-pa</i>	( <i>s</i> ) <i>cod-pa</i>	<i>cod-pa</i>	<i>cod-pa</i>	<i>co'-pa</i>	<i>šwod-pa</i>	
<i>spreü</i>	also <i>šreü</i>	<i>teü</i>	<i>teü</i>	<i>teü</i>	<i>štre-yö</i>	
<i>sbal-ba</i>	( <i>s</i> ) <i>bal-wa</i>	<i>bal-wa</i>	<i>bal-wa</i>	<i>bā-wa</i> Ts. <i>bal-wa</i> Ü.	<i>zual-wa</i>	
<i>sbyar-ba</i>	<i>žar-wa</i>	<i>žar-wa</i>	<i>žar-wa</i>	<i>jar-wa</i>	<i>zuar-wa</i>	
<i>sbran-bu</i>	also <i>dan-bu</i>	<i>dan-bu</i>	<i>dan-bu</i>	<i>dan-bu</i>	<i>den-wo</i>	
<i>sman</i>	( <i>s</i> ) <i>man</i>	<i>man</i>	<i>man</i>	<i>men</i>	<i>sman</i>	
<i>smyon-pa</i>	<i>nyon-pa</i>	<i>nyon-pa</i>	<i>nyon-pa</i>	<i>nyom-pa</i>	<i>snyon-pa</i>	
<i>smra-ba</i>	<i>mra-wa</i>	<i>mra-wa</i>	?	<i>m(r)a-wa</i>	<i>šna-wa</i>	
<i>stsal-ba</i>	( <i>s</i> ) <i>tsal-wa</i>	<i>tsal-wa</i>	<i>tsal-wa</i>	<i>tsā-wa</i> Ts. <i>tsal-wa</i> Ü.	<i>stsal-wa</i>	

## VII. Words with prefixed letters.

<i>yčes-pa</i>	<i>čes-pa</i>	<i>čē-pa</i>	<i>čē-pa</i>	<i>čē-pa</i>	<i>yčī-pa</i>	
<i>ytam</i>	<i>tam</i>	<i>tam</i>	<i>tam</i>	<i>tam</i>	<i>ytām</i>	
<i>yduñ-ba</i>	<i>duñ-wa</i>	<i>duñ-wa</i>	<i>duñ-wa</i>	<i>duñ-wa</i>	<i>yduñ-wa</i>	
<i>yñan-ba</i>	<i>ñan-wa</i>	<i>ñan-wa</i>	<i>ñan-wa</i>	<i>ñan-wa</i>	<i>yneñ-wa</i>	
<i>yñam</i>	<i>nam</i>	<i>nam</i>	<i>nam</i>	<i>nam</i>	<i>yñam</i>	Bal. <i>yñam</i>
<i>ytsañ-po</i>	<i>tsañ-po</i>	<i>tsañ-po</i>	<i>tsañ-po</i>	<i>tsañ-po</i>	<i>ytsen-po</i>	
<i>yžu</i>	<i>žu</i>	<i>žu</i>	<i>žu</i>	<i>žu</i>	<i>yžō</i>	
<i>yzig</i>	<i>zig</i>	<i>zi'</i>	<i>sig</i>	<i>sig</i>	<i>yzig</i>	
<i>yyog-po</i>	<i>yog-po</i>	<i>yō'-po</i>	<i>yog-po</i>	<i>yog-po</i>	( <i>y</i> ) <i>yog-po</i>	
<i>yšer-pa</i>	<i>šer-pa</i>	<i>šer-pa</i>	<i>šer-pa</i>	<i>šer-pa</i>	<i>yšer-pa</i>	or <i>gšer-pa</i>
<i>yser</i>	<i>ser</i>	<i>ser</i>	<i>ser</i>	<i>ser</i>	<i>yser</i>	Bal. <i>yser</i>
<i>dkar-po</i>	<i>kar-po</i>	<i>kar-po</i>	<i>kar-po</i>	<i>kar-po</i>	<i>ykar-po</i>	
<i>dkyil</i>	<i>kyil</i>	<i>kyil</i>	<i>kyil</i>	<i>kyil</i>	<i>ykyil</i>	
<i>dgu<sup>9</sup></i>	<i>gu</i>	<i>gu</i>	<i>gu</i>	<i>gu</i>	<i>ygo</i>	
<i>dgra</i>	<i>ḡa</i>	<i>ḡa</i>	<i>ḡa</i>	<i>ḡa</i>	( <i>y</i> ) <i>ḡa</i>	Bal. <i>ynul</i>
<i>dnul</i>	<i>nul</i> (vulgo)	<i>mul</i> <i>nul</i>	<i>nul</i>	<i>nū</i> Ts. <i>nul</i> Ü.	<i>ynul</i>	or <i>ymul</i>
<i>dpe-ča</i>	<i>pe-ča</i>	<i>pe-ča</i>	<i>pe-ča</i>	<i>pe-ča</i>	<i>ype-ča</i>	<i>xpe-ča</i>



1	2 West. Tibet	3	4 Central Prov.	5	6	7
	Ladak	Lahoul	Spiti	Tsaug, Ü	Khams	
<i>ma-dpe</i>	<i>mas-pe</i>	<i>mar-pe</i>	<i>ma-pe</i>	<i>ma-pe</i>	<i>may-pe?</i>	
<i>dpyid</i>	(s) <i>pid</i>	<i>pid</i>	<i>cid</i>	<i>ci</i>	<i>xiid</i>	
<i>dbaṅ</i>	<i>uaṅ</i>	<i>uaṅ</i>	<i>uaṅ</i>	<i>uaṅ</i> (vlg. <i>an</i> )	<i>γwen</i>	
<i>dbu</i>	<i>'u</i> *	<i>'u</i>	<i>'u</i>	<i>'u</i>	<i>wo</i>	* = ཨྲ
<i>dbugs</i>	<i>'ug(s)</i>	<i>'u</i>	<i>'ug</i>	<i>'ug</i> Ts. <i>'u</i> Ü.	<i>wug</i>	etc.
<i>dbul-po</i>	<i>'ul-po</i>	<i>'ul-po</i>	<i>'ul-po</i>	<i>'u-po</i> Ts.	<i>γwol-po</i>	
<i>dben-pa</i>	<i>'en-pa</i>	<i>'en-pa</i>	<i>'en-pa</i>	<i>ul-po, ul-po</i>		
<i>dbyar</i>	<i>yar</i>	<i>yar</i>	<i>yar</i>	<i>em-pa</i> [Ü.	<i>γwen-pa</i>	
<i>dmar-po</i>	<i>mar-po</i>	<i>mar-po</i>	<i>mar-po</i>	<i>yar</i>	<i>wyer</i>	
<i>dmyal-ba</i>	<i>nyal-wa</i>	<i>mar-po</i>	<i>mar-po</i>	<i>mar-po</i>	( <i>γ</i> ) <i>mar-po</i>	
		<i>nyal-wa</i>	<i>nyal-wa</i>	<i>nyā-wa</i> Ts.	<i>mnyal-wa</i>	
				<i>nyal-wa</i> Ü.		
<i>bka, vka</i>	<i>ka</i>	<i>ka</i>	<i>ka</i>	<i>kā</i>	<i>vka</i>	
<i>bkra-šis</i>	<i>ta-ši(s)</i>	<i>ta-ši</i>	<i>ta-ši</i>	<i>ta-ši</i>	<i>bta-ši</i>	
<i>bgō-ba</i>	<i>go-wa</i>	<i>go-wa</i>	<i>go-wa</i>	<i>go-wa</i>	<i>ego-wa</i>	
<i>brgyad</i>	<i>gyad</i>	<i>gyad</i>	<i>gyad</i>	<i>gye</i>	<i>vrgyad</i>	Bal. <i>vrgyad</i>
<i>bču</i>	<i>ču</i>	<i>ču</i>	<i>ču</i>	<i>ču</i>	<i>vču, bču</i>	
<i>bčug-sum</i>	<i>čug-süm</i>	<i>čug-um</i>	<i>ču-süm?</i>	<i>ču-süm</i>	<i>včug-süm</i>	
				<i>ču-sum</i>		
<i>bčub-zi</i>	<i>čub-zi</i>	<i>čub-zi</i>	<i>ču-zi</i>	<i>ču-zi</i>	<i>včub-zi?</i>	
<i>brjed-pa</i>	<i>žed-pa</i>	<i>žed-pa</i>	<i>jed-pa</i>	<i>je'-pa</i>	<i>vjed-pa</i>	
<i>btum-pa</i>	<i>tum-pa</i>	<i>tum-pa</i>	<i>tum-pa</i>	<i>tüm-pa</i>	<i>btüm-pa</i>	
<i>bdun</i>	<i>dun</i>	<i>dun</i>	<i>dun</i>	<i>dün</i>	<i>vdun</i>	Bal. <i>vdun</i>
<i>brtse-ba</i>	<i>se-wa</i>	<i>se-wa</i>	<i>tse-wa</i>	<i>tse-wa</i>	<i>vtse-wa</i>	
<i>brdzun</i>	<i>zun</i>	<i>zun</i>	<i>dzun</i>	<i>dzun</i>	<i>rdzun</i>	Pur. <i>rdzun</i>
<i>bži</i>	<i>ži</i>	<i>ži</i>	<i>ši</i>	<i>ši</i>	<i>vže</i>	
<i>bžib-ču</i>	<i>žib-ču</i>	<i>žib-ču</i>	<i>ši-ču?</i>	<i>ši-ču</i>	<i>vžeb-ču?</i>	
<i>bzaṅ-po</i>	<i>zaṅ-po</i>	<i>zaṅ-po</i>	<i>saṅ-po</i>	<i>saṅ-po</i>	<i>vzeṅ-po</i>	
<i>šal-ba</i>	<i>šal-wa</i>	<i>šal-wa</i>	<i>šal-wa</i>	<i>šā-wa</i>	<i>všel-wa</i>	
<i>bsu-ba</i>	<i>su-wa</i>	<i>su-wa</i>	<i>su-wa</i>	<i>su-wa</i>	<i>vso-wa</i>	
<i>bsreg-pa</i>	<i>šreg-pa</i>	<i>šreg-pa</i>	<i>šreg-pa</i>	<i>šreg-pa</i>	<i>vstrag-pa</i>	
				( <i>seg-pa</i> )		
<i>bslab-pa</i>	<i>lab-pa</i>	<i>lab-pa</i>	<i>lab-pa</i>	<i>lab-pa</i>	<i>vslab-pa</i>	
<i>mīar</i>	<i>kār</i>	<i>kār</i>	<i>kār</i>	<i>kār</i>	<i>mkar</i>	
<i>mgo</i>	<i>go</i>	<i>go</i>	<i>go</i>	<i>go</i>	<i>mgo</i>	
<i>mgron</i>	<i>don</i>	<i>don</i>	<i>don</i>	<i>don</i>	<i>mdon</i>	
<i>mīar-(b)wa</i>	<i>nar-wa</i>	<i>nar-wa</i>	<i>nar-wa</i>	<i>nar-wa</i>	<i>mīar-wa</i>	
<i>mčīn-pa</i>	<i>čin-pa</i>	<i>čin-pa</i>	<i>čin-pa</i>	<i>čim-ga</i>	<i>mčen-pa</i>	
<i>mjin-pa</i>	<i>jīn-pa</i>	<i>jīn-pa</i>	<i>jīn-pa</i>	<i>jīn-pa</i>	<i>mjin-pa</i>	
<i>mtīn</i>	<i>tīn</i>	<i>tīn</i>	<i>tīn</i>	<i>tīn</i>	( <i>m</i> ) <i>teñ</i>	
<i>mda</i>	<i>da</i>	<i>da</i>	<i>da</i>	<i>da</i>	<i>mda</i>	
<i>mtso</i>	<i>tso</i>	<i>tso</i>	<i>tso</i>	<i>tso</i>	<i>mtso</i>	
<i>mdzo</i>	<i>dzo</i>	<i>dzo</i>	<i>dzo</i>	<i>dzo</i>	<i>mdzo</i>	
<i>kol-ba</i>	<i>kol-wa</i>	<i>kol-wa</i>	<i>kol-wa</i>	<i>kō-wa</i> Ts.	<i>nikol-wa</i>	
<i>gul-ba</i>	<i>gul-wa</i>	<i>gul-wa</i>	<i>gul-wa</i>	<i>gū-wa</i> Ts	<i>ngul-wa</i>	
				<i>gul-wa</i> Ü.		
<i>čam-pa</i>	<i>čam-pa</i>	<i>čam-pa</i>	<i>čam-pa</i>	<i>čam-pa</i>	<i>nčam-pa</i>	
<i>jam-po</i>	<i>jam-po</i>	<i>jam-po</i>	<i>jam-po</i>	<i>jam-po</i>	<i>njam-po</i>	
<i>tag-pa</i>	<i>tag-pa</i>	<i>tag-pa</i>	<i>tag-pa</i>	<i>tag-pa</i>	<i>ntag-pa</i>	
<i>γge-dün</i>	<i>gen-dun</i>	<i>gen-dun</i>	<i>ge(n)-dün</i>	<i>ge(n)-dün</i> Ts.	<i>γgen-dün?</i>	
				<i>ge-dün</i> Ü.		
<i>dod-pa</i>	<i>dod-pa</i>	<i>dod-pa</i>	<i>dod-pa</i>	<i>dō-pa</i>	<i>ndod-pa</i>	
<i>pur-ba</i>	<i>pur-wa</i>	<i>pur-wa</i>	<i>pur-wa</i>	<i>pur-wa</i>	<i>mjur-wa</i>	
<i>pyi-ba</i>	<i>pi-wa</i>	<i>pi-wa</i>	<i>pi-wa</i>	<i>či-wa</i>	<i>nči-wa</i>	
<i>prod-pa</i>	<i>ťod-pa</i>	<i>ťod-pa</i>	<i>ťod-pa</i>	<i>ťō-pa</i>	<i>nťod-pa</i>	



1	2	3	4	5	6	7
	West. Tibet		Central Prov.			
	Ladak	Lahoul	Spiti	Tsang, Ü	Khams	
<i>bab-pa</i>	<i>bab-pa</i>	<i>bab-pa</i>	<i>bab-pa</i>	<i>bab-pa</i>	<i>mbab-pa</i>	
<i>vka-büm</i>	<i>kam-bum</i>	<i>kam-bum</i>	<i>kam-büm</i>	<i>ka(n)-büm</i>	<i>vkam-büm</i>	
<i>tsir-wa</i>	<i>tsir-wa</i>	<i>tsir-wa</i>	<i>tsir-wa</i>	<i>tsir-wa</i>	<i>ntsir-wa</i>	
<i>dzin-pa</i>	<i>dzin-pa</i>	<i>dzin-pa</i>	<i>dzin-pa</i>	<i>dzim-pa</i>	<i>ndzen-pa</i>	

## ABBREVIATIONS.

abbr.	= abbreviated, abbreviation	e.g.	= exempli gratia, for instance
acc.	according to	eleg.	elegant, -ly
accus.	accusative case	elsewh.	elsewhere
act.	active, -ly	emphat.	emphatical, -ly
adj.	adjective	erron.	erroneous, -ly
adv.	adverb, -ially	esp.	especially
A. R.	Asiatic Researches	euphemist.	euphemistical, -ly
Ar.	Arabic	expl.	explain, explanation
B.	books, book-language	extr.	extremo, towards the end of a longer article.
Bal.	Balti, the most westerly of the districts, in which the Tibetan language is spoken.	fem.	feminine gender
Bhar.	Bharata, a dialogue, ed. by Dr. A. Schiefner.	fig.	figurative, -ly
Bhot.	Bhotan, province.	frq.	frequent, -ly
Burn. I.	Burnouf, Introduction au Buddhism Indien.	fut.	future tense
II.	Burnouf, Lotus de la bonne loi.	gen.	general, -ly
C.	Central Tibet, esp. the provinces Ü and Tsang.	gen.	genitive case
c.	cum, with	Gl.r.	Gyalrabs, a history of the kings of Tibet.
c.o.	construitur cum, construed with.	Gram.	native grammarians or grammatical works
c.c.a.	construed with the accusative, etc.	Gyatch.	Gyatcherrolpa, Biography of Buddha.
ccapir	construitur cum accusativo personae, instrumentativo rei	Hd.	Hindi language.
ceirdp	construitur cum instrumentativo rei, dativo personae etc.	Hook.	Dr. Hooker, Himalayan Journals.
cf.	confer, compare	ibid.	ibidem, in the same place.
Chr. P.	Christian writings by Protestant missionaries.	id.	idem, the same
Chr. R.	Christian writings by Roman Catholic missionaries.	i. e.	id est, that is
cog.	cognate, related in origin	imp.	imperative mood
col.	colloquial, -ly	impers.	impersonal, -ly
collect.	collective, -ly	incorr.	incorrect, -ly
com.	commonly	inf.	infinitive mood
comp.	compound -s	init.	initio, at the beginning of a longer article.
conj.	conjunction	inst.	instead
contr.	contracted	instr.	instrumentative case
corr.	correct, -ly	interj.	interjection
correl.	correlative, -ly	interr.	interrogative, -ly
Cs.	Csoma de Körös, Tibetan-English Dictionary.	intrs.	intransitive
Cunn.	Cunningham, General, Ladak and the surrounding country.	i. o.	instead of
dat.	dative case	irr.	irregular, -ly
deriv.	derivative	Kh.	Khams, eastern part of Tibet.
Desg.	Desgodins, La Mission du Tibet de 1855—1870.	Köpp.	Köppen, Die Religion des Buddha.
Do. or Dom.	Do-mang, a collection of incantations.	Kun.	Kunawur, province under English protection.
dub.	dubious	Lat.	Latin
Dzl.	Dzanglun, an ancient collection of Legends of Buddha.	Ld.	Ladak, province.
		Ld.-Gl.r.	Ladak-Gyalrabs, a history of Tibet, ed. by Dr. E. Schlagintweit.
		Lew.	Lewin, Manual of Tibetan.
		Lex., Lexx.	Lexicons, native dictionaries.
		Lh.	Lahoul, province.
		Lis.	Lishigurkhang, glossary.
		lit.	literally, also literature
		Ma.	Ma-ong-lung-bstan, a kind of Tibetan Apocalypse.



masc.	== masculine gender	Schl.	== Dr. E. Schlagintweit, Buddhism in Tibet.
Med.	medical works	Schr.	Schröter, editor of the first Tibetan Dictionary.
med.	medio, about the middle of a longer article	S.g.	Shad-gyud, a medical work.
metaph.	metaphorical, -ly	Sik.	Sikkim, province
meton.	metonymical, -ly	sim.	similar in meaning, similarly
Mil.	Milaraspa's hundred thousand Songs.	sing.	singular number
Mil. nt.	Milaraspai nam-tar, Milaraspa's autobiography.	s.l.c.	si lectio certa, if the reading is to be depended upon
Mng.	Man-ngag-rgyud, a medical work.	S.O.	Ser-od, a religious work.
n.	name	Sp.	Spiti, province.
neut.	neuter gender	Ssk.	Sanskrit
nif.	ni fallor, if I am not mistaken	Stg.	Stan-gyur, a collection of commentaries.
n.p.	noun proper	symb. num.	symbolical numeral
N.T.	New Testament	syn. or synon.	synonymous
num.	numeral	Tar.	Taranatha, history of the propagation of Buddhism in India.
obs.	obsolete	termin.	terminative case
opp.	as opposed to	Thgr.	Thos-grol, Direction for the departed soul to find the way to eternal happiness.
p.	page	Thgy.	Thargyan, scientific treatises.
partic.	participle	Trig.	Triglot, a collection of Buddhist terms in Sanskrit, Tibetan and Mongolian.
pass.	passive, -ly	trop.	tropically, figuratively
perh.	perhaps	trs.	transitive
Pers.	Persian	Ts.	Tsang, province of Central Tibet.
pers.	person, personal	Ü	Ü, " " " "
pf.	perfect tense	Urd.	Urdu, a dialect of Hindustani.
pl.	plural number	y.	vide, see
pleon.	pleonastic, -ally	yb.	verb
p. n.	proper name	vb. a.	verb active
po.	poetically	vb. n.	verb neuter
pop.	popular language	vulg.	vulgar, low expression
postp.	postposition	vulgo	in common life
prep.	preposition	W.	Western Tibet.
prob.	probably	Was.	Prof. W. Wasiljew, Der Buddhismus.
pron.	pronoun	Wdk.	Waidurya Karpo, a mathematical work.
prop.	properly	Wdn.	Waidurya Nonpo, a medical work.
prov.	provincialism, provincial, -ly	w.e.	without explanation
Pth,	Padma thangyig, a collection of legends of Padma Sambhava.	Will.	Williams, Sanskrit-English Dictionary.
Pur.	Purig, province.	Wls.	Wilson, Sanskrit Dictionary.
q. v.	quod vide, which see	Wts,	Wai-tsang-thu-shi, a description of Tibet, originally Chinese, ed. by Klaproth.
rel.	relative	Z.	Zangskar, a Kashmere-Tibetan province.
resp.	respectful, -ly	Zam.	Zamatog, a treatise on Tibetan grammar and orthography.
Sambh. or Sb.	Shambhala, a fabulous country in the north and a book; Guide to Sb.		
sbst.	substantive		
Sch.	Prof. Is. J. Schmidt, Tibetisch-Deutsches Wörterbuch.		
"	" " Tibetische Grammatik,		
Schf.	Dr. A. Schiefner.		

## EMENDATION.

Page 122, 1st. column, 4th. line from the top, after dignity, are to be inserted the following words:

2. *Cs.* exaggeration. *sgro-dogs-pa* 1. *Sch.* to bestow the peacock's feather.

Other misprints in the English text will be easily recognized as such, and hardly require a specification.



# TIBETAN-ENGLISH DICTIONARY.

THE UNIVERSITY OF CHICAGO



# ཀ

ཀ *ka* 1. the letter *k*, tenuis, = French *c* in *car*. — 2. as numerical figure, used in marking the volumes of a work: **one**. — *ka-to* **alphabetical register** *Sch.* — *kā-pa* the first volume of a work. — *ka-dpé a-b-c-book*. — *ka-jirén*, *ka smad sum-ču*, *kā-li* the Tibetan **alphabet**.

ཀྱ *ka* 1. an additional syllable, so-called article, affixed to some substantives, numerals and pronouns, v. the grammars. — 2. **pillar**, v. *ka-ba*.

ཀྲ *ka (kva)* **oh!**

ཀླ *ka-ká* **excrement**, (nursery word), *\*ka-ka tañ-čé\** *W.* = French: *faire caca*.

ཀྴ *kā-ka* *Ssk.* **crow**.

ཀྵ *kan-ka*, *Ssk.* ཀམ་མེད་ **heron**.

ཀྶ *ka-ka-ni* a small coin of ancient India *Cs.*

ཀྷ *ka-ka-rān* **cucumber** *Kun.*

ཀྸ *ka-ko-la*, *Ssk.* ཀམ་ལོ་ལ་ **a plant bearing a berry the inner part of which is a waxlike and aromatic substance**. — *ka-ko* prob. means the same.

ཀྐྵ *ka-kā* the **a-b-c, alphabet**; *ka-kai to* **alphabetical register**, *ka-kai dpe a-b-c-book*; *ka-kā-pa* **abecedarian**.

ཀྺ *ka-kól-ma* v. *kól-ma*.

ཀྻ *kā-ča* also *kā-čā*, **goods, things**; *kā-čai rjés-su brāns-pai rgyálpo* n. of a demon.

ཀྼ *kā-ta-ya*, also *ka-tya*. n. of a locality *Mil.*

ཀ྽ *ka-tu* v. *ke-tu*.

ཀ྾ *ka-tó-ra*, more correctly *ka-to-ra*, *Hd.*, **metal cup, dish, basin**.

ཀ྿ *ka-tu-ra* *Kun.* a sort of **peach**.

ཀྊ *ka-dág*, also *ka-nas dag*, pure from the beginning *Lex.*

ཀྋ *ka-dár* (from خبدر *Urd.?*) only in the phrase: *\*ka-dar čo-čé\** **to be cautious, take care, take heed, -la, of**.

ཀྌ *ka-pā-la* *Ssk.* **skull**.

ཀྍ *ka-pi-ta* **gum, resin** *Sch.*

ཀྎ *kam-po-rtse*, absurd spelling instead of *kam-bo-ja* *Wdk.*

ཀྏ *kā-ba* *\*ka-wa\** 1. **pillar, post**; *k. dzug-pa* to erect a pillar. — 2. a large vein or artery in the abdomen. — **Comp.** *ka-skéd* shaft of a column. — *kā čan* having columns. — *ka-γčig-sgo-γčig* a small house, poor cottage; also a mode of capital punishment is said to be called so, when the culprit is fastened to a pillar in a dungeon until he dies of hunger. — *ka-γčig-pa* having one pillar, *ka-mān-ma* having many pillars. — *ka-čén* the principal p. (cf. *στυλος* Gal. 2. 9) *Tar.* 182. 10. — *ka-rtén* base of a p. *Lex.* — *ka-stégs*, *ka-γdān* pedestal, base of a p. — *ka-spūs* many pillars. — *ka-méd* without a pillar; helpless, destitute. — *ka-rtsé*, *ka-yān-rtse* capital of a pillar. — *ka wā-*

*can*, *sul-can* a channeled pillar. — *ka-γžü* capital of a pillar. — *ka-γžü-γdün* beam of the capital (pillars are mostly made of wood).

ཀ་བེད་ *ka-béd* prob. a sort of gourd *Wdn.*

ཀ་མ་རུ་ *ka-ma-ru* 1. **alabaster** *Sch.* — 2. n. of a country.

ཀ་མ་ལ་ཤི་ལ་ *ka-ma-la-si-la* n. of a famous ancient pandita or Brahmanical scholar.

ཀ་མུ་ལ་རྩོ་རྩུ་ *ka-mul-rdo-rgyád* is said to denote a sort of **alabaster** or of **steatite** in *C.*

ཀ་ཙ་ལིན་དེ་ *ka-tsa-lindi* n. of a fabulous, very smooth, stuff or cloth, *Gyatch.*

ཀ་རུ་མ་ *ka-rtsam*, *Ld.* \**ka-sam*\*, prob. a sort of **oats**; differing from *yug-po*, accounted superior to buckwheat, but inferior to wheat.

ཀ་ཚིག་མཐོང་པོ་ *ka-tsigs-ñen-po* title of a book cited in *Glr.*

ཀ་ཡེ་ *ka-yé* (*kwa-yé*) **oh! holla! hear!** so e. g. at the beginning of a royal proclamation *Pth.*

ཀ་ར་ *ká-ra* *C. & B.* **sugar**; *ñel-ka-ra* crystallized s., sugar-candy, *rgyál-mo-ka-ra* id. *Sch.*; *byé-ma-ka-ra* ground sugar. — *ka-ra-ja* tea with sugar; *Sch.* 'a sweet soup'? — *ka-ra tog-tóg* sugar in lumps. — *kara-ñin* sugar-cane. (*W. ka-ra*).

ཀ་ར་བི་ར་ *ka-ra-bi-ra*, also *ka-ra-wi-ra* (*Ssk.*) **oleander flower**, *Nerium odorum*.

ཀ་ར་ཉ་ཇ་ *ka-rañ-dza* *Ssk.* a medicinal fruit, *Galedupa arborea*.

ཀ་ར་ན་དྭ་ *ka-ran-dha* *Pth.* more correctly *ka-ran-da*, *Ssk.*, a species of **duck**.

ཀ་རུ་ *ká-ru* **wedge**.

ཀ་ལ་པ་ *ka-lā-pa* a fabulous place or country in the north of Asia; also n. of a grammar *Cs.*

ཀ་ལ་པིན་ཀ་ *ka-la-pin-ka* *Cs.*: 'Ssk., n. of a bird', *Will.*: '*kalāpin* peacock; the Indian cuckoo'.

ཀ་ལ་ཤ་ *ka-la-ša* *Ssk.* **pitcher, jar**.

ཀ་ལ་ག་ *ká-lag* *W.* **mud**, mixture of earth and water used instead of clay (*C. & B.*: *ñim-pa*); the word is also used for other similar compounds.

ཀ་ལ་ན་ཀ་ *ka-lan-taka* *Ssk.* n. of a bird.

ཀ་ལི་ *ka-li* 1. **skull** *Lex.* — 2. = *ka-lé* *W.*

ཀ་ལི་ *kā-li* the **Tib. alphabet**, v. *ka*.

ཀ་ལིང་ག་ *ka-lin-ga* *Ssk.* n. of different tracts in the eastern part of India; *Sch.*: 'Korea', without giving further explanation; perh. Mongol writers call it so?

ཀ་ལིབ་ *ka-lib*, *Ar.* قَلْب bullet-mould *W.*

ཀ་ལེ་ *ka-lé*. also *ka-léb*, **saddle-cloth**.

ཀ་ཤ་ *kā-ša* *Ssk.* a sort of grass, *Saccharum spontaneum*; Tibetans often seem to mistake it for *ku-ša* q. v.

ཀ་ཤི་ཀ་ *ka-ši-ka* *Ssk.*, adj. of Kāsi (*Banāras*): inhabitant of *Banāras*; *ka-ši-kai ras*, a sort of fine **cottoncloth**.

ཀ་ས་ *ká-sa*, also \**ká-so*, *kas*\* (perh. a mutilated form of *bka-stsal*) resp. **yes, Sir! very well, Sir! at your service!** (*W.* also: \**ká-sa-ju*\* v. *žu*) *W.* frq., also *C.* ni f., never in *B.*

ཀ་ག་གིས་ *kág-gis* **suddenly** *Sch.*

ཀ་ག་མ་ *kág-ma* **mischief, harm, injury** *Cs.*

ཀ་ན་ཀ་ *kan-ka* *Ssk.* **heron**.

ཀ་དང་ཀིང་ *kan-dan-kin* n. of a terrifying deity *Glr.*, prob. = *kin-kán*, which is said to signify Rāhula (v. *sgra-γcan* & *drag-γsed.* in *drag-pa*).

ཀ་དྭ་ཀ་རི་ *kañḍa-kā-ri* *Ssk.* ('thorny') *Wilson*: *Solanum Jaquinii*; in *Lh.* a sort of wild *Rubus*.

ཀ་དྭ་ *kad*, *Ld.* sometimes instead of the affix *ka*, e. g. *γnyis-kád*, *tsan-kád*; perh. also in *mnyam-kád*, *Thgy.*?

ཀ་ན་ *kan* *Med.* = *bad-kan*.

ཀ་ན་མ་ *kán-ma* **middle finger**.



ཀབ་ཟླ *káb-za*

ཀ

ཀུག་རེ *kug-rtse*

ཀབ་ཟླ *káb-za* (قبضه *Ar.*) *W.* hilt, handle of a sword.

ཀབ་ཤ *káb-ša* (نعل *Pers.*) shoe; in *W.* esp. the leather shoes of Hindu fashion, which are also bought by wealthier Tibetans.

ཀམ་བོ་ངླ *kam-bo-dza* *Ssk.* n. of a country in the northwest of India, *Wdh.*: *kam-po-rtse*.

ཀའུ *kau* watermelon *Sch.*

ཀར་ *kar*, also *kar-kar*, great pain, suffering *Lex.*

ཀར་ཀླ *karka-ta* *Ssk.* the constellation of Cancer.

ཀར་སྐྱིན་ *kár-skyin* loan, when respectfully requested, cf. *skyin*.

ཀར་ཅག་ *kar-čag* register, list.

ཀམ་ *kárma* *Ssk.* ('deed, action'); *kar-ma-pa* (in Nepal *karmika*) name of a philosophical school of Buddhism.

ཀར་ཡོང་ *kar-yól* porcelain, china-ware, -cup etc.

ཀར་ལང་བ་ *kár-lañ-ba*, also *kér-lañ-ba*, to stand up, to rise.

ཀར་ཤ་པ་ནི་ or ན་ *kar-ša-pa-ni* or *na*, *Ssk.* कार्षापण, a coin in ancient India, or rather a weight of gold and silver, of different value (not = 'cowries', as *Sch.* seems to think).

ཀལ་ཡ་ *kál-ya*, also *kal-yór*, *W.* col. instead of *kar-yól*, the former seems to be a corruption of قَلْعِي.

ཀི་ *ki* numerical figure: 31, *ki-pa* the 31st (volume).

ཀི་ཀླ *ki-kán* wild leek *Sch.*

ཀི་གུ་ *ki-gu* n. of the vowel-sign for *i*, ི.

ཀི་མ་ *ki-ma* *Dzl.* གྲླ acc. to *Schf.* a corruption of the Chinese *khin*, a lyre with 7 strings. (*Pilgrim.* of Fa-Hian *Calc.* 1848 p. 265).

ཀི་ཙི་ *ki-tsi* tickling *W.*, \**ki-tsi kùg-čé*\* to tickle.

ཀིང་ཀླ *kin-kán* v. *kan-dan-kin*.

ཀིམ་པ་ *kim-pa* n. of a fruit, *Lex.*

ཀུ་ *ku* numerical figure: 61; *kú-pa* the 61st (volume).

ཀུ་ *ku*, *kú-sgra* *B.*, \**kú-čó*\* *W.* clamour.

ཀུ་ན་ལ་ *ku-na-la*, *ku-nā-la* *Ssk.*, n. of a bird in the Himalaya.

ཀུ་བ་ *kú-ba* *Wdh.* gourd.

ཀུ་བེ་ར་ *ku-be-ra* *Ssk.* the god of riches, also *Nag-ku-bera*, *Rnam-fos-kyi-bú*, *Rnam-fos-srás*, *Lag-na-rdó-rje* etc.

ཀུ་མུ་ད་ *ku-mu-da* *Ssk.* the flower of the red and white lotus, *Nymphaea rubra* and *esculenta*.

ཀུ་ཡ་ *kú-ya* sediment of urine *Med.*

ཀུ་རུ་ཀུ་པ་ལེ་ *ku-ru-kul-le* n. of a female deity *Mil.*

ཀུ་རུག་ *ku-rüg* *Ld.* colt of an ass.

ཀུ་རེ་ *ku-ré*, also *ku-res* jest, joke, *ku-re byed-pa* to jest, cf. *kyal-ka*.

ཀུ་ལིག་ *ku-lig* key, also lock; more accurately: \**pé-ku-lig*\* key, *čüg-ku-lig* lock, padlock; \**ku-lig-bür-* (or *bor-tse*\* in *Ld.* a contrivance used instead of a doorlatch. *W.*

ཀུ་ཤ་ *ku-ša* a sort of grass, *Poa cynosuroides*, often used in sacred ceremonies.

ཀུ་སུ་ *ku-sù* apple *Dzl.*; *W.* (Cf. *slī*).

ཀུ་སུ་མ་ *ku-su-ma* *Ssk.* flower.

ཀུ་ཏུ་ *ku-hu* ring-dove *Cs.* (*Ssk.*: the cry of the cuckoo).

ཀུག་ *kug*, also *kug-kiüg*, crooked; a hook; *gri-kug* a curved knife, short sabre; *lèags-kug* an iron hook; *nya-kug* a fishing-hook; \**kug-kug* *jhé-pa*\* *C.* \**tañ-čé*\* *W.* to bend, curve; clinch (a nail); \**go kug tañ-čé*\* *W.* to nod, \**lag kug tañ-čé*\* *W.* of beckon. (Cf. *kum-pa*.)

ཀུག་རེ་ *kug-rtse*, \**kug-se*\* cuckoo *W.*

ཀུན kun (C.: \**kun*\*) all, every, each; whole; *spui kün-bu kün-nas* from every pore *Dzl.*; *dé-dag kun* all these; *γzan kun* all the others; also pleon. *kun tams-čád* all of them, they altogether; *kün-gyis mtón-ba, tós-pa* seen, heard by every body, generally known; *kün-tu* 1. into all, in all etc. 2. adv. everywhere, in every direction; *kun-tu-bzán-po* Allgood, n. of the first of the celestial Bodhisattwas, *Samanta-bhadra*, sometimes confounded with Adibuddha, *tóg-mai Sañs-rgyas*; in later works even a *Kun-tu-bzán-mo Yum* is mentioned *Thgr.*; *kün-tu rgyü-ba* to go everywhere, wander about; *Kun-tu-rgyu* **परिव्राजक** n. of a class of Brahmans, itinerant monks, *Dzl.*; *kün-nas* from everywhere, round about, wholly, thoroughly e. g. overpowered by passions, cleansed from sin *Dzl.*; *kün-nas dod-pa* to wish from the bottom of the heart *Thgy.*

**Comp.** *kun-dkris* general corruptness, misery, sin *Lex.* — *Kun-kyáb* comprising, pervading all things. — *Kun-mkyén-(pa)* omniscient. — *Kun-dgá-bo*, *Ssk.* *ānandā*, n. of the favourite disciple of Buddha; *Kun-dga* is to this time frequently used as a name of (female) persons. — *Kun-dga-rá-ba*, also *kun-dga Thgy.*, or *kun-ra*, *Ssk.* **आराम** or **संघाराम** 'garden of all joys' 1. the grove in which a monastery is situated. 2. the monastery. 3. in Tibet, which is destitute of groves, more particularly the auditory or library of a monastery — *Kun-brtágs*, in the *Mahayana*: a personal, erroneous supposition *Was.* — *Kun-dús* all-gathering, all-uniting. — *Kun-dbán* almighty. — *Kun-rdzób* altogether vain, delusive; *kun-rdzób-kyi bdén-pa* subjective truth *Was.* — *Kun-γzi* lit.: the primary cause of all things, viz.: 1. the soul or spirit, *kun-γzii sams* (opp. to *byün-ba bzii lus* the body consisting of the 4 elements), *kun-γzii sams-la po mo ma mčis-te* as no difference of sex exists in souls (we, though being women, would beg etc.) *Mil.* 2. With more precise

distinction: *kun-γzi* soul as the seat of the passions, opp. to *sams-nyid*, the very soul, the spirit as the seat of reason *Mil.* 3. To the followers of the Adibuddha doctrine *kun-γzi* is = God, Adibuddha, *kun-γzii Sañs-rgyas.* — *Kun-γzigs* all-seeing. — *Kun-slón Lex.* v. *slón-ba*.

ཀུན་དྭ་ kun-da *Ssk.* jessamine.

ཀུན་དུ་ཅུ་ kun-du-ru *Ssk.* incense, Boswellia.

ཀུན་པ་ kün-pa, also *kum-küm, küm-po*, crooked, shriveled, dried up; \**kum tán-čè\** *W.* to bend together, to double. (Cf. *sküm-pa*).

ཀུན་པ་ kum-bha *Ssk.* earthen jar.

ཀུན་བི་ར་ kum-bi-ra *Ssk.* crocodile.

ཀེ ke numeral: 91, *ke-pa* the 91st (volume).

ཀེ་ཀེ་རུ་ ke-ke-ru, also *kerketana & ketak Ssk.* 'n. of a precious white stone' *Cs.*; our *Ssk.* dictionaries give but the last of these names, and as its only signification the name of the tree *Pandanus odoratissima*.

ཀེ་ཏ་ར་ ke-ta-ra *Sambh.*, n. of a mountain, prob. *Kedāra*, part of the Himalaya. *Will.*

ཀེ་ཏུ་ ke-tu *Ssk.* a fiery meteor, shooting star; the descending node.

ཀེ་རེ་ ke-rtse v. *keu-rtse*.

ཀེ་རེ་ ke-ré v. *kye-ré*.

ཀེལ་ཤ་, ཀེལ་ཤ་ ke-la-ša, kai-la-ša *Cs.*, **कैलास** *Will.*, n. of a lofty region of the Himalaya, mythological rather than geographical, seems to be the same as *Ti-se q. v.*, though modern geographers apply the name to different ranges.

ཀེལ་ ke-lan; the fraternity or association, which *Huc* mentions under this name (*Voy.* II ch. 6), seemed to be totally unknown to our *Tashilhunpo Lama*, although the expectation of a final war between Buddhist believers



ཀེ་སུ་ཀ་ *ke-su-ka*

ཀ

ཀོང་ *kon*

and infidels, in which the latter will be destroyed, is widely spread through Tibet.

ཀེ་སུ་ཀ་ *ke-su-ka* Wdn. n. of a plant, perhaps *keuka*, Arum Colocasia, with edible root; or = *ken-su-ka*?

ཀེག་མ་ *kég-ma* = ཀག་མ་ *kág-ma* Cs.

ཀེན་རུས་ *ken-rüs* skeleton.

ཀེན་སུ་ཀ་ *ken-su-ka* Lex., Sambh., Wdn., n. of a tree.

ཀེུ་རེ་ *keu-rtse*, also *ke-rtse*, jacket Mil.

ཀེུ་རི་ *keu-ri* n. of a female terrifying deity Thgr.

ཀེུ་ལེ་ *keu-le* Dzl. རྩ་, 1: *keu-lei rgya*, acc. to the Mongol version: customary seal, — dubious.

ཀེར་གྱིས་ *kér-gyis* suddenly Sch.

ཀེར་བ་ *kér-ba* to raise, lift up, e. g. the finger towards heaven Glr.; *ker lán-ba* to rise, stand up.

ཀོ *ko* 1. num.: 121; *kó-pa* the 121st (volume). — 2. affix, = *ka* col. Ld. — 3. all, whole Schr., cf. *kob*.

ཀོ་ཀོ་ *ko-kó* 1. also *ko-sko*, throat, chin Sch., *ko-sko degs* Lex.? 2. = *ka-ka* W.

ཀོ་ཀོ་ཐང་མ་ *ko-ko-tán-ma* n. of a country in or near Ceylon Pth.

ཀོ་ཉོན་ཅེ་ *ko-nyon-tsé*, also *ko-nyol-tsé*, *ko-lon-tsé* the kernel of the pineapple Cs.; more particularly the edible seed of the Neosa-pine in the valley of the Sutledj; also *skan-nyan-tsé* Kun.

ཀོ་ཐ་ *ko-ta*, Ssk. कोठ, a kind of leprosy Wdn.

ཀོ་པན་ཅེ་ *ko-pañ-tsé* a sort of tea Schr.

ཀོ་ཤོང་མ་ *ko-póns* guitar Ld.; it is tuned in 3 fourths.

ཀོ་བ་ *kó-ba* 1. hide, skin. — 2. leather, \**kó-wa nyé-kan*\* tanner C.; *glán-ko* neat's leather. — *ko-krád* leather-shoe. — *kó-mkan* 1. tanner. 2. (acc. to some also:) conductor of a leather-boat, boatman. — *ko-btüm* 'leather-wrapping' is said to be a criminal punishment in C., in different

degrees of severity, e. g. \**lág-pa ko-tüm*\*, when the culprit's hands are cut off, the stumps sewed up in leather, and the wretch thrown as a beggar upon public charity etc. — *ko-tág* strap, thong. — *ko-fágs* Cs.: a small instrument of leather to weave lace with. — *ko-gdán* a piece of leather put under the saddle Sch. — *ko-lpágs* hide, leather. — *ko-júgs* Sch.: three-edged needle for leather. — *ko-tság* leather-sieve. — *ko-rúl* a rotten hide.

ཀོ་བོ་ *kó-bo* n. of a country Wdk.

ཀོ་མ་ *kó-ma* n. of a bird Wdn.

ཀོ་ལྷ་ག་ *ko-wág* is meant to express the voice of a raven.

ཀོ་ར་ *ko-ra*, Hindi कोरा, more tibetanized *ko-rás*, unbleached coarse cotton cloth.

ཀོ་རེ་ *ko-ré*, in compounds *kor* W., cup for drinking; *śūn-kor* wooden cup, a utensil every Tibetan carries with him in his bosom; *śél-kor* (European) tumbler. (Cf. *jór-pa*).

ཀོ་ལོན་ *ko-lón*, a dubious word. Sch. has *ko-lón-ba* to hate, envy, but in a passage in Mil., where the connection admits of no doubt, *ko-lón mdzad-pa* must be taken for: to disdain.

ཀོ་ཤམ་བེ་ *ko-šam-bi* Dzl., Glr., Ssk.: कौशाम्बी n. of an ancient city on the Ganges, in the Doab.

ཀོ་ས་ལ་ *ko-sa-la* Sambh., Ssk.: कोसला, = Ayodhya, Oude.

ཀོག་པ་ *kóg-pa* I. subst., also *skóg-pa*, *skógs-pa* shell, peel, rind; *śūn-kog* id.; *gyi-kog* exterior shell, bark; *kóg-pa šu-ba* to peel, pare. — II. vb. n. to splinter off, to chink; *kog lañ-ba* 1. id. 2. to rise suddenly and run away.

ཀོང་ *kon*, also *kon-kón*, 1. concave, excavated. — 2. crooked, \**pi-ši tsig-pa* *kon-kón čo*\* the cat makes a crooked back W. — *kón-po* 1. cup, bowl. 2. crucible. 3. breach, gap Sch. 4. n. of a province S. E. of Lhasa. — *kón-bu* small cup, bowl. — *mčód-kón* offering-bowl; *snág-kon* inkstand

for black ink, *mśāl-koñ* for red ink, vermilion; \**lūg-koñ*\* casting-mould *C.*

ཀོད་ kod ('a gathering'?) 1. *lag-kód* *Ld.* an armful of corn, a sheaf. 2. affix = *kad*, *ka*, *ko*: \**nyis-kód*, *ña-kód*\* all the two, all the five *Ld.*

ཀོབ་ kob all, *Ld.* col.

ཀོར་ kor, root denoting anything round or concave, hence: *kor-kór* 1. adj. round, circular *C.* (= \**kyir-kyir*\* *W.*); roundish, globular *C.*; concave, deep, as a soup-plate (opp. to flat) *W.* 2. sbst. a thick loaf of bread, (opp. to a flat, thin cake) *C.*; a pan, saucepan *W.*; a hollow in the ground, a pit not very deep *W.*; *stód-kor* a little circle above a letter, *Ssk.* anuswara; *klád-kor* id., a dot, zero, naught; *γdúb-kor* bracelet *Cs.*; *pád-kor* a certain way of folding the fingers, so as to represent the form of a lotus-flower; *ód-kor* a radiant circle *Cs.* Cf. *skór-ba*, *lór-ba*, *ko-ré*.

ཀོར་དོ་བ་ kor-do-ba boot *Ld.*?

ཀོལ་དོ་ kol-to dumb, mute *Sp.*?

ཀོས་ཀོ kós-ko = *ko-ko*; *kos-snyün* with a pointed chin *Sch.*

ཀྱ་སྒྲིབ་ kya-sir-rlün v. *kyin*.

ཀྱག་ kyag, also *kyag-kyág*, thick, run into clots *Cs.*

ཀྱག་ཀྱོག་ kyag-kyóg curved, crooked; \**go kyag-kyóg* *do-čé*\* *W.* to shake one's head, viz. slowly, in meditating; \**rt-mo kyag-(ga-) kyog-(gé)*\* a flourish (in writing) *W.* Cf. *kyog-kyóg*.

ཀྱའྱ་ kyañ I. adj., also *kyañ-kyáñ*, *kyañ-po*, straight, slender, as a stick; \**kyañ-kyañ rin-mo*\* tall, slender, as a man, a tree etc. *W.* — II. adv. = *yañ*, too, also, always used enclitically, after the letters g, d, b, s.

ཀྱའྱ་ཀྱོན་ kyañ-kyón, also \**kyañ-ña-kyon-né*\*, indolent, lazy, idle *W.*; \**kyañ-kyon do-čé*\* to lounge, to be idle *W.*

ཀྱར་ཀྱར་ kyar-kyár, also *kyar-po* flat, not globular *Cs.*

ཀྱར་ཀྱོར་ kyar-kyór, also \**kyar-ra-kyor-ré*\*, still feeble, as convalescents after a disease.

ཀྱལ་ཀ་ kyal-ka 1. joke, jest, in words (*Lis.* *ku-rei tsig*). — 2. jocular trick, *ku-re dan kyál-kai pyir* by way of jest, for fun. — 3. any worthless, foolish, indecent talk *Stg.*

ཀྱལ་ཀྱལ་ kyal-kyál *Lex.* w. e.; *Sch.*: *kyal-kyal-ba* to go round (?).

ཀྱལ་ཀྱོལ་ kyal-kyól = *kyar-kyór*, *dúd-gro kyal-kyól ga* some poor ill-conditioned beast, speaking of cattle, *Mil. nt.*

ཀྱི་ kyi, affix I. to sbst.-roots, ending ཅ in d, b, s: sign of the genitive case.

— II. to verbal roots, after the same final letters, and then without an essential difference from *kyis*, to which we add in this place also examples of the other terminations *gi(s)*, *gyi(s)*, *yi(s)*, *i* (the *s* by itself is not used after verbal roots): a. in the sense of a gerund, meaning **by** (doing something), **because**, *dgós-kyis dön-ño* we come because it is necessary . . . , or more freq. **though**, *dgai though she is glad . . .* *Dzl.*, in which case it may often be rendered in English by **but**: she is glad, but . . . ; *zas bzán-po mi dód-kyis ta-mál-pa zos* he did not care for dainties, but ate vulgar food *Dzl.*; or it has to be omitted: *bdén-pa yin-gyis rdzün-pa ma yin* it is true, no fiction *Dzl.* — b. as an adjective, forming, like *kyin* (q. v.), with *dug* or *yod* a periphrastical present tense e. g. *groi dug* he is walking, *on-gi yod* he is coming. — c. at the end of a sentence in the sense of a finite verb and more particularly in the 1. pers. fut.: *gyod mi rmoi* I shall not make you suffer for it *Dzl.*, *ñas grogs byá-yis* I shall help *Glr.*, *bzag-gi*, and: *bzag-gis* I shall put *Glr.* This use of *kyi(s)* is said to be quite common at the present time in *C.*, whereas in *W.* not only the whole gerundial use, but even the distinction of *kyi*, *gyi*, *gi* in the genitive case of a sbst. has disappeared from colloquial language, instead of which the last consonant is repeated and the vowel



i added: *ñin-ni* of the wood, *\*yid-dä\** of the mind, *\*bäl-li\** of the wool.

Note 1. *kyi(s)* when combined with adjective roots, includes the verb to be, e. g. *mái-gi* = *mái-po yin-gyi*. — 2. In colloquial language and later literature the genitive of the verbal root often takes the place of the genit. infinitivi, which seldom occurs in the old classical style, e. g. *nam fsoi bár-du* lifelong. — 3. *ji nús kyi(s)*, *ji túb-kyi(s)* or vulg. *\*túb-bi\**, as much as (I, you etc.) can (could etc.) — 4. *kyi(s)*, when denoting an antithesis, is often followed by a pleonastical *ón-kyan*.

ཀྱི་ལེ་ *kyi-lce* a medic. plant, *Gentiana decumbens* L., *k. dkár-po* a variety of it with white flowers.

ཀྱི་ལྷོ་ཁྱི་ *kyi-ldir* iron hoop *Ld.*?

ཀྱི་བྱ་ *kyi-bün* a feeling cold, a chill *Sch.*

ཀྱི་ཁྱུ་ *kyi-húd* the sound of weeping, lamentation.

ཀྱི་གཙུ་ *kyig-rtse* unburnt brick *Sch.*

ཀྱི་སྐྱོ་ཁྱུ་ *kyin-sir-rlün* *Mil.* also *kyā-s.* L., C., an onomatopoetic word: a blowing wind.

ཀྱི་ *kyin*, used alternatively with *gyin* and *gin*, after a vowel: *yin*, denotes a partic. present, e. g. *smón-lam débbs-kyin son* proceed on your way praying! With *yod* or *dug* it forms a periphrastical present tense: *smón-lam débbs-kyin yod* he is praying (just now): in *Ld.* even as a real subst.: *\*süg-ra fón-gyin (zig) dan\** 'with a whistling sound proceeding from it', *\*dó-yin-dan\** 'together with walking' = in walking.

ཀྱི་ཀྱི་ *kyir-kyir* *W.* (= *kor-kór* C.) round, circular; a round thing, disk, e. g. the little silver saucer which the women of *Lh.* wear as an ornament on the crown of their head; *kyir-mo* id., esp. a rupee *Ld.*; *\*da kyir-kyir\** the disk of the moon.

ཀྱི་སྐྱོ་ *kyis*, after d, b, s. 1. sign of the instrumentative case, and therefore generally indicating the personal subject

of the action. — 2. combined with verbal roots = *kyi*.

ཀྱི་ *kye oh! holla!* in calling to somebody; in solemnly addressing a person or an auditory; also merely the sign of the vocative case *B.* (in *W.* *\*wa!\**) *kye-kyé* id. emphatically.

ཀྱི་ abbrev. for *kye-kyé* v. *kye*.

ཀྱི་གྲ་ *kyé-ga* n. of a bird. *Med.*

ཀྱི་པར་(པ་) *kye-pán-(pa)* n. of an idol in *Lh.*, consisting like most of the popular idols in those countries of a wooden stick or log decked with rags, but much dreaded and revered; said to be identical with *Pe-dkar* in *C.* Its worship probably dates from a time before Buddhism was introduced.

ཀྱི་མ་ *kyé-ma oh! alas!* mostly expressive of sorrow, often combined with *kyi-hud*; also sign of the vocative case. Seldom it expresses joy. — *kye-mao* id.

ཀྱི་རེ་ *kye-ré* upright, erect; *\*kye-re lan-wa\**, resp. *\*žen-wa* C., *kyer-kyér-la dad-če*, resp. *žai-če\** *W.* to stand; *\*go kyer jhe-pa\** to raise one's head, to look up *C.* Cf. *kyer-ba*.

ཀྱི་ཁྱུ་ *kye-húd*, = *kyi-hud*.

ཀྱི་ནོ་ *kye-hó* hollo! heigh! well! also like the behold of the Holy Scriptures.

ཀྱི་ཀྱི་ *kyed-kyéd*, also *bran-kyéd*, with the upper part of the body stretched forward *Ld.*

ཀྱི་ར་ *kyer*, v. *kye-re*.

ཀྱི་བ་ *kyó-ba* hook *Sch.*

ཀྱི་གྲ་ *kyog*, also *kyog-kyóg*, *kyóg-po*, crooked, bent, winding, *rtse kyog* with its point bent, crooked at the top. *Med.*

ཀྱི་ང་ *kyon*, also *kyon-kyón*, *kyón-po* 1. hard, as e. g. stale bread, *ču kyón-po* hard water; obstinate, unmanageable; *kyon-bür* a sort of relieve-work in metal. — 2. oblong C. — *Sch.*: *kyón-ka* quarrel, *kyon-mgó* cause of a quarrel (?). Cf. *gyon*, *ka-gyon*.

ཀྲོན་ *kyoñ*, also *kyón-bu*, small shovel, scraper Sch.

ཀྲོམ་ *kyom*, also *kyóm-kyom*, 1. flexible, but without elasticity, flabby, loose, lax. — 2. also *kyom-kyóm*, of irregular shape, not rectilinear.

ཀྲོར་ *kyor*, also *kyor-kyór* weak, feeble, unfortified Cs.

ཀྲོལ་ *kyol*, also *kyol-kyól* = *kyor* Cs.

ཀྲག་ *krag* v. *bkrag*.

ཀྲང་ཇི་ *krañ-ñé* standing, *krañ* *sdod-pa* to stand Zam. (cf. *kroñ*).

ཀྲད་པ་ *krád-pa* leather half-boot or shoe, as it is worn by the lower class of people, often with a woolen leg; *krad-rgyin* Cs. a long narrow piece of leather to fasten the sole to the upper-leather; \**tad-kyi*\* W. \**ta'-kyi*\* C. (or *gyi*, from *gyi-na*?) a worn-out leather sole.

ཀྲབ་ཀྲབ་ *krab-kráb* v. *krab-pa*.

ཀྲམ་ *kram* W. cabbage, *kram-mñár* sweet or fresh cabbage; *kram-skyúr* sour or macerated cabbage Cs. (?)

ཀྲི་ཀྲི་ *kri-kri* n. of a fabulous king of India Glr., not mentioned in the Ssk. dictionaries.

ཀྲིཾ་སྤ་ར་ *kriṣṇa-sā-ra* Ssk. the spotted antelope Pth.

ཀྲུ་ཀྲུ་ *kru-kru* W. windpipe, \**tu-tu dam-te ši-čé*\* to be strangled.

ཀྲེ་ནག་ *kre-nág* smut of a kettle Sch. (= *sre-nag*?)

ཀྲོན་ཀྲོན་ *kroñ-kroñ* standing upright, e. g. books (opp. to \**gyél-kan*\* laid down, lying W.); when used of persons it means also: standing on one's knees, kneeling in an upright position.

ཀྲོན་ཀྲོན་ *kron-krón* hanging, \**ton-ton-lu dug-čé*\* to hang, to be suspended in the air W.

ཀྲལ་ཀྲལ་ *kla-klo* 1. Ssk. རྒྱལ་ barbarian. — 2. in later times: Moslem, Mahometan; Mahometanism. Was.

ཀྲག་ཅེར་ *klag-čor* clamour, noise Cs.

ཀྲ་ *klad*, acc. to *Liš.* = *goñ* what is above; hence *klád-pa*, also *glad*, 1. head. 2. brain, and *klad-ma* beginning, top Sch.; *gur-klád* chimney of a felt-tent. — *klad-kor* v. *kor*. — *klad-rgyá* the skin covering the brain, *pia mater*; *klad-rgyas*, = *lhá-ba*, 'the bloody marrow in the bones' Sch., or simply 'brain' Schf. — *klad-sgo* the fontanel in the infant cranium Sch. — *klad-čün* the cerebellum Sch. — *klad-yžün* spinal marrow. — *klad-yžér* headache Med. — *klad-šubs* = *klad-rgyá* Sch. ཀྲན་ཀྲྱ་ *klañ-ka* 1. censure, blame Cs., *klañ byéd-pa*, *debs-pa* to blame, cf. *skur-klán*. — 2. *klañ tsol-ba* to seek brawls Pth.

ཀྲུན་པ་ *klán-pa* v. *klon-pa*.

ཀྲུ་ *klu*, Ssk. नाग, originally: hooded snake, cobra di capello; in this specific sense, however, it is never used in Tibetan, whereas every child knows and believes in the mythological signification: serpent-demon, a demigod with a human head and the body of a serpent, living in fountains, rivers etc., commanding over great treasures, causing rain and certain maladies, and becoming dangerous when in anger; *ydüg-pa* is therefore a usual epitheton of such demons. *klui skad* means the Prakrit language, *klui yi-ge* the Nagari character of Ssk. letters, viz. that which is called *varittula*, in contrast to the holy landza, *lhái yi-ge*. — *klui ynod-pa* or *skyon* diseases of unknown origin. — *klumo* a female serpent-demon. —

*klusgrúb*, prop. n., Nagarjuna, a famous Buddhist divine. — *klumdüd* Codonopsis ovata. — *klunad* = *klui-ynod-pa*. — *kluprüg* a young Lu. — *klusmán* 'n. of a medicine' Cs., but *smán* and *klusmán* are also synonyms for *klui*, Glr., Mil. etc.

ཀྲུན་ *kluiñ* river, more com. *ču-kluiñ*, B.

ཀྲུས་ *kluiñs* 1. cultivated land, field, *kluiñs-su skyé* it grows on cultivated ground Wdñ. — 2. a complex of fields, *dkar-*



ཁྱུ་པ་ *klüb-pa*

ཀ

དཀར་པ་ *dkar-pa*

*mdais-kyi klui tsán-ma* all the fields belonging to Kardang (n. of a village).

ཁྱུ་པ་ *klüb-pa*, *pf. klubs*, to cover, e. g. the body with ornaments *Pth.*

ཁྱོག་ *klog* v. *klog-pa*.

ཁྱོག་པ་ *klog-pa* I. *sbst.* earwax *Sch.* — II. *vb.*, *pf.* (b) *klogs*, *jt.* (b) *klog*, *imp.* *klog*, *lhogs*, to read, *B.*, *C.*, *yid-kyis klog-pa* to read without uttering a sound; *klog-pa* or *klog sbst.* reading, *klog bzán-po* *às-pa* *Mil.* to be a good reader; *klog-gi slób-dpon* a reading-teacher. — *klóg-gra* a reading-school. — *klóg-fabs*, *klóg-tsul* art, way of reading.

ཁྱོ་ *kloñ* acc. to *Lex.* = *Ssk. urmi*, wave; in the living language it is used for middle; in ancient literature for expanse, esp. *nám-mkai* of the heavens, *rgyá-mtsoi* of the sea; *rañ-byuñ kloñ yañs brjod-méd* the unspeakably vast uncreated space; hence: the space of heaven, the heavens, *klón-du llin-ba* to soar, to hover in the sky. This vagueness of meaning makes the word suited to the idle fancies of mysticism, as in: *klón-du gyúr-ba*, which seems to denote a soaring into mystic perfection. — *dba-klón* *Sch.*: wave; Tibetans of today, and *Schr.*: the midst of the waves. — *kloñ-brdól* *Glr.* was explained by *Lamas*: emerging from amidst the waves. (The significations 'depth, abyss, plenty, body' added by *Sch.* seem to be erroneous). (*f. dkyel*).

ཁྱོན་པ་ *klón-pa*, also *klán-pa*, to mend, patch v. also *lhan-pa*.

ཀྲ་ཡ་ *kā-ya* *Ssk.* prop. phthisis pulmonalis; but acc. to *Tib.* pathology *kā-ya* *nág-po* denotes a bilious disease, prob. *icterus niger*, black jaundice.

དཀར་པ་ལྟ་ *dkágs-po* *W.* for *dka-bo*.

དཀར་ *dkan*, also *rkan* (*Ld. \*skan\**) 1. the palate, *yá-dkan*, the upper, *má-dkan* the lower part of the palate; *\*kán-da déb-pa\** to smack *C.*; *dkan-ynyér* the wrinkles of the roof of the mouth *Cs.* — 2. *dkan*

*yzár-po* *Lex.* w. e, *Sch.* steep declivity, precipice.

དཀར་པ་ *dka-ba* 1. adj., also *-bo*, seld. *-mo*, difficult, *slób-pa* *dká-ba* learning is difficult *Dzl.*, gen. with supine: *slób-tu* or *slób-par dka* it is difficult to learn, or with the root: *go-dká* difficult to understand; *dkár-ba byuñ* it has become difficult, it is difficult (to me, to him etc.) — 2. *sbst.* *dká-ba* pains, exertion, hardship, suffering, *dká-ba méd-par* without difficulty, easily, *dka-ba spyod-pa* to undergo hardships = to use exercises of penance (तपस्, कष्ट).

*dka-grél* *Cs.* 'a difficult commentary', acc. to *Tib. dictionaries* = བཞིན་ཀླུ་ perpetual commentary, lit.: explanation of difficulties. — *dka-túb*, *dka-spyód*, *dka-spyád* 1. penance. 2. penitent; *dka-túb-pa*, *dka-spyód-pa*, *dká-túb-čan*, penitent, *tsó-ba dka-túb-ba rtén-pa* to live as a penitent. — *dka-sdüg* trouble, *dka-sdüg mán-po byéd-pa* to take great pains *C.* — *dka-tségs* = *dká-ba*. — *dka-lás* 1. a troublesome work. 2. trouble, distress.

དཀར་པ་ *dkár-ba* I. adj., also *-po*, seld. *-mo* 1. white, whitish, gray. — 2. morally good, standing on the side of virtue — 3. candid, sincere? *las dkár-po* good action; *kā-zás dkár-po* v. *dkar-zás*; *dkár-la dmar-mdáns-čan* white and red of complexion *Pth.*

II. *sbst.* whiteness. — *dkár-mo* *sbst.* 1. the goddess *Durga*. — 2. white rice *Cs.*

Comp. *dkar-skyá* light-gray. — *dkar-kün* 1. window-hole in a wall *W.* — 2. opening for the smoke in the roof *C.* — *dkar-goñ* *C.* a piece of quartz, (acc. to popular belief porcelain is made of quartz,) hence *Cs.*: 'porcelain-clay.' — *dkar-rgyá* rose-coloured. — *dkar-čág* register. — *dkar-tóg* = *dkar-zas*. — *dkar-mé* a light (?), *dkar-mé sbor-ba* *Sch.* 'to light a candle.' — *dkar-dmar* light-red *Sch.* — *dkar-rtsi* white-wash, consisting of lime or some other earthy colour *C.*, *W.* — *dkar-zás*, *kā-zás dkár-po*, *dkar-tóg* clean food, lenten

diet, viz. esp. milk, curd, cheese or butter, as *dkar-ysum* Schf. Tar. (Germ. transl. p. 335); also honey, fruit. — *dkar-yól*, resp. C. \**zal-kar*, W. *sol-kar*\* **porcelain, china-ware**, cups or plates of porcelain, *dkar-yol sgrig-pa* to place the china-service on the table, for: to lay the cloth. — *dkar-yyá* W. **tin, pewter**, \**kar-yá dan zár-čé*\* to solder. — *dkar-sér* **yellowish white**. — *dkar-ysál* 1. **shining white**, *sku-mdog dkar-ysál gáns-ri dra* of a bright white colour like a glacier Glr. 2. **window** Sch. (?)

དཀྱ dku 1. the **side** of a person's body Cs., *dkur* or *dkú-la rtén-pa* to carry a thing at one's side Zam.; *dku brtólba* to open the side (in child-birth, v. *mñal*). — 2. v. *dkú-ba*. Comp. *dku-lèi* a heavy feeling in the side, as a symptom of pregnancy. — *dku-mda* (\**kím-da*\*) W. (= *mčan-mda*?) **pocket** in the clothes. — *dku-nád* apparently a disease of the kidneys. — *dku-zlüm*, Lex. क्वि cavity of the abdomen, womb.

དཀྱ་ཁྲི་ *dkú-lto* **craft, cunning, trick, stratagem**, esp. if under specious pretence one person induces another to do a thing that proves hurtful to him.

དཀྱ་བ་ *dkú-ba* **'sweet scent'** Cs.; Zam.: = पति stench.

དཀོན་མཆོག་ *dkon-mčog* (W.: \**kon-čóg*, *kon-čóg*, C.: *kön-čó*) 1. **the most precious thing**. Buddhism has always sought the highest good not in anything material, but in the moral sphere, looking with indifference, and indeed with contempt, on everything merely relating to matter. It is not, however, moral perfection or the happiness attained thereby, which is understood by the 'most precious thing', but the mediator or mediators who procure that happiness for mankind, viz. Buddha, (the originator of the doctrine), the doctrinal scriptures and the corporate body of priests, འཇམ་དཔལ་ *dkon-mčog ysum*. Now, although this triad cannot by any means be placed on a level with the Christian doctrine of a triune God, yet

it will be easily understood, how the innate desire of man to adore and worship something supernatural, together with the hierarchical tendency of the teaching class, have afterwards contributed to convert the acknowledgment of human activity for the benefit of others (for such it was undoubtedly on the part of the founder himself and his earlier followers) into a devout, and by degrees idolatrous adoration of these three agents, especially as Buddha's religious doctrine did not at all satisfy the deeper wants of the human mind, and as its author himself did not know anything of a God standing apart and above this world. For whatever in Buddhism is found of beings to whom divine attributes are assigned, has either been transferred from the Indian and other mythologies, and had accordingly been current among the people before the introduction of Buddhism, or is a product of philosophical speculation, that has remained more or less foreign to the people at large. — 2. As then the original and etymological signification of the word is no longer current, and as to every Tibetan '*dkon-mčog*' suggests the idea of some supernatural power, the existence of which he feels in his heart, and the nature and properties of which he attributes more or less to the three agents mentioned above, we are fully entitled to assign to the word *dkon-mčog* also the signification of **God**, though the sublime conception which the Bible connects with this word, viz. that of a personal, absolute, omnipotent being, will only with the spread of the Christian religion be gradually introduced and established.

Note 1. *rañ-grub-dkon-mčog* with Schr. is evidently the appellation of the Christian God adopted by the Rom. Cath. missionaries of those times. — 2. In the older writings *dkon-mčog* occurs (as far as I know) never without *ysum*, and combinations such as *dkon-mčog-la mčod-pa*



*byed-pa* or *rsol-ba* *debs-pa*, as well as *bla-ma* *dkon-mčog*, are to be found only in writings of a comparatively recent date. — 3. Instead of the phrase of asseveration: *dkon-mčog* *äes*, God knows! the mere words *dkon-mčog* *rsuṃ* are frequently used in the same sense.

དཀོན་པ་ *dkón-pa* C., B., -mo W. rare, scarce, and therefore dear, precious, valuable (in an objective sense, cf. *yèes-pa*) *ñig-rtén-na* *dkón-no* is exceedingly rare in the world Dzl., *ñig-rtén-na* *dkón-par* *bzán-no* it is of a beauty rarely to be met with in the world Dzl.; *kyod dra* *mtón-na* *dkón-rgyu* med to see a person like you, is nothing particular Mil.; *lè* *bdé-mo-la* *lhá* *čos* *dkon* with a prattler religion is scarce, there is generally not much religion about him Mil. — *dkon-nór* riches, valuables Mil.

དཀོར་ *dkór* 1. wealth, riches. — 2. *mtil-dkor*, *yai-dkor*, *sa-dkor* are expressions current in C. which I could not get sufficiently explained. — *dkor-nór* = *nor*. — *dkor-pa* Cs., *dkor-mi* Sch. treasurer. — *dkor-mdzód* frq., treasury. — *dkor-rdzogs* (pronounce \**kor-zog(s)\**) n. of a monastery in southern Ladak, situated 16 000 feet high.

དཀྱར་ *dkyar* Z., Ld., a sort of snow-shoes. (Sch.: 'stocking-boots?')

དཀྱི་བ་ *dkyil* the middle, *dkyil-du*, -na in the middle, c. genit. in the midst of, amidst; *dkyil-nas* from the middle, from amidst; relative to time: \**yar-ri* *kyil-la\** W., in the middle of summer. *dkyil-ma* the middle one, e. g. room, = dwelling-room Ld.

Comp. *dkyil-dkrün* v. *skyil-dkrün*. — *dkyil-kor* 1. circle, circumference, frq. 2. figure, e. g. *dkyil-kor* *gru-bzi-pa* quadrangle, square; a certain mystical figure; diagram, model. 3. a circle of objects, *kör-gyi* *dkyil-kor* the circle of the attendants. 4. the area of a circle, disk, e. g. of the sun; *žál-gyi* *dkyil-kor* *bstan* = he showed his full countenance Pth. 5. sphere, *rlün-gi*

*dkyil-kor* the atmosphere, *mei-dkyil-kor* the sphere of fire, and similarly of the other elements, *lhai* *dkyil-kor* may perh. likewise be translated by: the sphere of the power of a certain god. In mysticism and magic, however, several other more or less arbitrary significations are assigned to the word, e. g. it is said to be used for *lús-kyi* *dkyil-kor* the whole extent or bulk of the body, = the body, *dkyil-kor-gyi* *ynás-su* *čán-ba* to wear on one's body (e. g. an amulet); or instead of *čós-kyi* *dkyil-kor* *mtón-ba* to behold the whole extent of religious doctrine (?).

Note. In Lex. *dkyil* is said to be = मण्ड; perh. merely because *dkyil-kor* is used for मण्डल? But *mán-dal-gyi* *dkyil-kor* is the Buddhistic map of the world, representing mount Sumeru with the surrounding continents etc.

དཀྱུ་བ་ *dkyú-ba* 1. to run a race Cs. — 2. to wring out, to filter Sch. — 3. to caper about Ld. — *dkyú-byai* *rta* race-horse Cs., *dkyu-sa* race-course Cs.

དཀྱུག་པ་ *dkyüg-pa* to lose colour by washing Ld., perh. more correctly *skyüg-pa*.

དཀྱུས་ *dkyus* 1. length, *dkyús-su* in length, *dkyus-rin* long C., *spyan-dkyús* length from one corner of the eye to the other (e. g. in an image) C. (Sch.: bold, insolent?) — 2. untruth, falsehood, lie. Tar. 108. 7. *dkyus-nyid* seems to be used so, whilst 188, 5 is totally obscure.

དཀྱུས་མ་ *dkyús-ma* common, every-day, e. g. *na-bza* every-day clothes, *dbu-ža* work-day hat; hence *mi* *dkyús-ma* common people (without office or authority) C.

དཀྱིེ་བ་ *dkyel* seems to be acc. to Cs. a synonym of *kloñ*. I only met with the word *dkyél-po* *če* in a medical work; Sch. explains it by universe, and a native Lex. by *kañ yáns-pa* the wide house, which possibly may signify the same.

དཀྱི་བ་ *dkri-ba* pf. *dkris*, vb. a. (cf. *kri-ba*) to wind, to wind up, *grü-gu* a clew or ball of thread, *lús-la* *gos* (or *gós-*

*kyis*) *dkr.*, to wrap a garment round the body; *rtsá-bar kór-lo dkris-pai yèu Med.* was explained to me: a magic spell in circular writing, wrapped round the lower end of a clyster-pipe, *fig.*: *sér-snas kún-nas dkris* quite ensnared in avarice; *kun-dkris* 'all-ensnaring' = *sin.* — *dkri-ma* (*Glr.* 47. where the text has *drima*) means very likely **necker-chief**, which col. is called \**kog-ti* or *kā-ti* *C.* 'og-*šri*, *kā-šri*, *kya-šri*\* *W.* — In the sense of *ḍkrid-pa* to conduct (*Sch.*) it never came to my notice.

དྲིམ་པ་ *dkrigs-pa* 1. **darkened, obscured, dim,** = *krigs-pa.* — also *dkrigs-prág*, term for a very large number, *Cs.*: a 100 000 billion, acc. to *Zam.* = *ytáms-pa*, which *Cs.* renders, a 1000 billion. The one may be, after all, as correct as the other, for all these large numbers are, of course, not meant to be used in serious calculations, but are mere imitations of fantastic Indian extravagancies.

དྲུག་པ་ *dkrúg-pa* *pf.* *dkrugs* (*W.* \**šrug-čē*\*) to stir, stir up, agitate (as the storm does the sea); to trouble, disturb, confound (as enemies of religion confound the doctrine, or as passions disturb the mind); *dkrugs-šin* 1. **stirring-stick, twirling-stick.** 2. **disturber, enemy** e.g. of the doctrine *Glr.* — *dkrugs* *Schr.*: turning-lathe (?) — *dkrugs-ma* *Schr.*: quarrel. — *Dzl.* 27. *dkrugs byéd - pa* dubious; a safer reading is *dkü-lto byéd-pa.*

དྲུང་ *dkrun* v. *skyil.*

དྲུམ་པ་ *dkrim-pa* *Cs. & Sch.*: **broken.**

དྲོག་པ་ *dróg-pa* (= *skróg-pa*) 1. to stir, churn *frq.* 2. to rouse, scare up, *Glr.* — 3. to wag e. g. the tail *W.*

དྲོལ་བ་ *dról-ba* v. *ḍról-ba.*

བཀག་པ་ *bkag-pa* v. *gégys-pa*; *bkág-ča byéd-pa* to forbid *Sch.*

བཀྱང་བ་ *bkán-ba* v. *géns-pa* to fill.

བཀྱད་ *bkad?* *Lex.* quote *tágs-kyi bkad*, which was explained to me by:

the crossing of threads in weaving; similar: *mgó-spui bkad*, *ngo-bkad* the crossing or entangling of the hair on the head. — *bkad-pa* seems = *ḡkad-pa.*

བཀྱེ་ས་ *bkád-sa* 1. a bake-house, kitchen, cook's shop *Lex.* — 2. open hall or shed, erected on festive occasions *Tib.-Ssk. Glossary; Tar.* 18, 12.

བཀྱེ་བ་ *bkán-pa* to put, to press, *rkán-pa rtsig-pa-la* one's foot against a wall; to apply, *yšó-mo* the plane, *lág-pa* the hand *Zam.*, to put the hand on or to something (or: stretch it out? *Sch.*)

བཀྱེ་བ་ *bkáb-pa* v. *gégys-pa.*

བཀའ་ *bka* (*resp.* for *ytam*, *tsig*, *skad*) **word, speech** of a respected person (wherefore **order, commandment** may often be substituted for it), *rgyál-poi bka* the word of the king, *bká-la ytsógs-pa* to belong to the word, i. e. to be under the commandment or dominion (of somebody) *Glr.*; *rgyál-bai bka* the word of Buddha (this is named as one of the five 'means of grace', so to speak, *Glr.* fol. 70; the four others are: *mdo-rgyúd* the sacred writings (*sutra* and *tantra*), *bstan bñós* doctrinal and scientific writings (*śāstra*), *lui* oral benedictions and instructions of Lamas, *man-ñág* admonitions given by them). After quotations *bka* or *bkao* (= *skad & skad-do*) means: thus says (the holy book or teacher). *bka* as first part of a compound is frequently used to give the word adjoined the character of respectfulness, and is therefore not to be translated separately.

**Phrases and compounds:** *bka bkód-pa* to publish, proclaim; publication, proclamation *C.* — *bka-bkyón* (col. \**kab-kyon*\*) 'verbal blows' reprimand, rebuke (given by a superior), *bka-bkyón byéd-pa*, *mdzád-pa* *B. C.*, \**tón-čē*, *pün-čē*\* *W.*, *bka bkyón-pa*, all of them construed with *dat.*, to rebuke somebody. — *bka-bkrims* law, commandment, *rgyál-poi bka-krim* *nyñán-pas* by the cruel order of the king *Dzl.* — *bka bgró-ba* to consult, to deliberate, *nai-blón bñu*



*dan bka-ñib-tu bgrós-pa-la* deliberating carefully with the ten ministers of the interior *Pth.* (*Schr.* gives also, *bka-grós dri-ba* to ask, — *byél-pa* to give advice), — *bka-gyur* (\**ká-gyur*,\* com. \**kan-gyur*, *kan-dyür*,\* in Mongolia \**kan-jur*\*) the word of Buddha, as translated from the original Sanskrit, the holy scriptures of the Buddhists (100 volumes). — *bka grol-ba* to dismiss *Pth.*, *bka-bkrol* leave of absence, *ysol-ba* to ask for, *ynai-ba* to grant leave *Schr.* — *bka-rgya*, *bka-ñog*, resp. for *rgya-ma* and *ñog-bu*, letter or paper from a superior etc, **diploma, missive, communication** etc. *bka-rgyid* 1. = *bkai rgyud* 'thread of the word', the oral tradition of the word of Buddha. which is supposed to have been delivered through a continual series of teachers and disciples besides the written scriptures; *bka-rgyud bla-ma* a Lama deriving his religious knowledge in this manner from Buddha himself *Mil.* 2. perh. also = *bka dan rgyud* 'word and tantra', oral and written instruction; *bka-rgyud-pa* n. of a Lama-sect *Schl.* 73.; *bka-bsgos* **commandment, precept**. — *bka-sgyur* order, *bka-sgyur ynai-ba* to issue an order *C.* — *bka sgyur-ba* 1. to translate the words (of Buddha etc.) 2. to issue an order (viz. in the name of a superior). — *bka sgrog-pa* 1. to publish an order. 2. to proclaim, read, preach the word. — *bka yèog-pa* to act against an order, *yab-kyi bka bèag-tu med* the order of the father must be obeyed *Gl.* — *bka-čéms* resp. for *kā-čéms* **testament**. — *bka-mčid* resp. for *mčid*, words or speech of a superior or any person to be honoured. — *bka nyan-pa cegp.* 1. *vb.* to obey. 2. *adj.* obedient, *bka mi nyan-pa* 1. to disobey. 2. disobedient. *bka rnyan* 'the cruel commander', acc. to a *Lex.* = *btsan-pai sa-bdag* 'the mighty lord of the ground', is said to be the first of gods, either Siva or a pre-buddhistic deity. — \**ka tai-če*\* *W.* to permit. — *bka btags-pa* (*Lex.* = *krimś bsgraqs-*

*pa*) a proclaimed order, cf. *bkar*. — *bka-rtags Cs.*: mark, seal, precept, maxim (?) — *bka-stod Sch.*: 'a subaltern, agent' (?) — *bka-tai* order, edict. — *bka-drin* resp. for *drin*, favour, grace, kindness, benefit, *bka-drinmdzúd-pa* to bestow a favour, *mi-la* upon somebody; *blá-mai bka-drin-gyis* through the kindness of his (your) reverence *Mil.*; *bka-drin-čé* the usual phrase of acknowledgment, as our: you are very kind! many thanks! *B.* and *col.* — *bka-drun* **secretary** (of a high person) *C.* — *bka-ydams*, = *žal-ydams* **advice, counsel, instruction**; *bka-ydams-pa* 1. adviser *Sch.* 2. n. of a sect of red Lamas, founded by Brom-ston *Schl.* 73. — *bka-dógs-pa* to proclaim; proclamation. — *bka-bsdú-ba* collection of the doctrine *Tar.* — \**ka-nán*\* instruction *C.* — *bka ynai-ba* 1. *vb.* to order, command; grant, permit; 2. *subst.* order; permission; *ned bód-kji rgyál-poi btsün-mo-la bka ynai-bar zu* I beg you will give her as a consort to my (the Tibetan) king *Gl.* — *bka-pébs Sch.* a supreme order. — *bka-prii* message. — *bka bab-pa* the going forth of an order, *bka-báb* order, edict *Schr.* — *bka-büm*, vulg. \**kam-büm*\*, the hundred thousand precepts (title of a book). — *bka stsol-ba*, pf. *stsal* (*stsal-to*, *stsal-pa*), resp. for *smrá-ba* to speak, to say (acc. to circumstances: to command, ask, beg, relate, answer etc.), esp. in ancient literature, in which it is almost invariably used of Buddha and of kings. — *bka-blo-bdé Lex.*: = *सवचस्* speaking well, eloquently; *Sch.*: *bka-blo-bdé-ba* to acknowledge to be wrong (?); *bka-blón*, (*bkai blón-po Gl.* f. 94) **prime minister**; any high official. — *bka-ñog* any writing of a superior, decree, diploma, passport, official paper, letter. — *bka yšags* 1. a high official, counsellor. *C.* 2. court of justice, judgment-hall.

བླ་མ་ bkar term. of *bka* in or to the word etc; *bkar dógś-pa Cs.* to legalize, *Dzl.* cap. 4: to proclaim, publish. *bkár-btags-pa* published; publication.

བཀར་བ་ *bkár-ba* v. *dgár-ba*.

བཀལ་བ་ *bkál-ba* v. *klál-ba* and *gél-ba*.

བཀས་ *bkas* instr. of *bka*; *bkás-pa* v. *gés-pa*.

བཀྲ་བ་ *bkú-ba* *Lex.*: to extract, to make an extract of a drug by drawing out the juice (*kú-ba byin-pa*); *bkús-te bór-ba id.*; *smán-bku* medicinal extract.

བཀུག་ *bkug* v. *kug*; *bkúg-pa* v. *gúgs-pa*.

བཀུམ་ *bkum* v. *kum*; *bkúm-pa* v. *gúms-pa*.

བཀུར་བ་ *bkúr-ba* I. 1. *vb.* to honour, esteem (synon. *mčód-pa*), *mán-pos bkúr-bai rgyál-po*, མཛུགས་མཛད་པའི་རྒྱལ་པོ་, the king honoured by many, frq.; *kün-g is bkúr-ziñ mčód-pai* os worthy of general honour and respect *Mil.*; *mis bkúr-bar mi gyur* is not esteemed by men *Dzl.* — 2. *sbst.* honour; more frq., *bkúr-sti*, honour, respect, homage, mark of honour, *bkúr-stis mčód-pa* to distinguish (a person) by marks of respect *Zam.*; *rán-la bkúr-sti byun dus* when honour is shown to yourself *Mil.*; *bkúr-sti byéd-pa* to do honour frq.; to make a reverence, to salute. — II. *pf.* of *klúr-ba* to carry; in the term *mán-pos bkúr-bai rgyál-po* the legend combines this signification with the preceding one *Glr.*

བཀོག་བ་ *bkóg-pa* v. *góg-pa*.

བཀོན་བ་ *bkón-ba* v. *gón-ba*.

བཀོད་བ་ *bkód-pa* v. *gód-pa*.

བཀོན་བ་ *bkón-pa* v. *klón-pa*.

བཀོབ་ལྷ་ *bkób-lta* (\**kób-ta*\*) the plan of an undertaking *W.* (vulg. pronunciation for *bkod-blta*?)

བཀོར་འདྲེ་ *bkór-dré* *Mil.* seems to be a kind of goblins.

བཀོལ་བ་ *bkól-ba* v. *kól-ba*.

བཀུལ་བ་ *bkál-ba* *Cs.*: to talk nonsense, v. *kyál-ka*; *bkýál-pai nag* = *kyál-ka* *Lex.*

བཀྲིག་བ་ *bkyig-pa* v. *kyig-pa*.

བཀྲེ་བ་ *bkyé-ba* v. *gyéd-pa*.

བཀྲེད་བ་ *bkyéd-pa* to bend back, recline (*vb.* nt.), *rgyañs byéd-de* bending or turning far aside.

བཀྲེན་བ་ *bkyón-pa* to beat (= *rdün-ba*) *Mil. nt.*; *bka bkyon-pa* resp. to chastise with words, to scold, frq. (v. *bka*, phrases); *Schr.* mentions also *bkyon-bkyál* chiding.

བཀྲ་བ་ *bkra-ba* (*Lex.*: = འཛིན་, cf. also *krá-bo*) 1. variegated. — 2. beautiful, blooming (of complexion); glossy, well-fed (of animals); *ša-bkrá* n. of a cutaneous disease.

**Comp.** *bkra-bzän* n. of a mountain in Tibet. — *bkra-lam-mé* v. *krá-lam-mé*. — *bkra-ñis* *Ssk.* བཞུགས་ 1. happiness, prosperity, blessing, *ñáñs-rnams-la bkra-ñis* ñog happiness to my people! may they prosper! *Glr.*; \**nád-med tsád-med ta-ñi ñun-sum-tsóg zu*\* I wish you good health and immeasurable and perfect happiness! (new year's wish in *W.*); *bkra-ñis-kyi* ču holy water *Glr.*; *bkra-ñis-kyi mál-krí* nuptial bed *Cs.*; *bkra ñis-kyi tsig* or *smon-lam* blessing, benediction; \**ta-ñi ñig!*\* Good bye! May you be happy! \**Kyód-la ta-ñi čol!*\* I wish you joy! (also ironically) *W.*; *bkra-ñis-ñiñ* being happy, enjoying prosperity *Glr.*; *bkra-ñis srün-bai gó-ča* instruments used for insuring happiness (to a new-born infant) *Lt.* — 2. sacrificial ceremony by which blessings are to be drawn down, *bkra-ñis byéd-pa* or *mčód-pa* or \**yóg-čé*\* (*W.*, barley being scattered — *gyog-pa* — on that occasion), to perform this ceremony, — *bkra-ñis-pa* propitious, lucky, perh. also: happy; *bkra-ñis-pai ltas* lucky signs; *bkra-ñis-pai rtags* lucky configurations or semblances (such as e. g. devout imagination seeks to discover in the outlines of mountains etc. *Glr.* fol. 58.) *bkra-ñis-ma* n. of a goddess, *Sch.*: goddess of glory *Dzl.* — *bkra-mi-ñis* misfortune, calamity, *bkra-mi-ñis-pa* un-



**happy; calamity**, *bkra-mi-šis-pa tams-cád* all manner of calamities. (The expression *bkra-mi-šis* c. dat. for: 'Woe to . . .' in our translation of the New Test. does not rest upon classic authority, but has been adopted as analogous to the above mentioned *bkra-šis šog.*) *bkra-šis-čos-rdzon* (\**ta-ši-čö-dzön\**) 'Tassisudon' in Bhot., *bkra-šis-lhun-po* (\**ta-ši-hlym-po\**) 'Tashilunpo' in Tsan.

**བྱུག་ bkrag** 1. **brightness, lustre** = *mdaṅs*, also *bkrag-mdāṅs*, e. g. of jewels. 2. **beautiful appearance, colour**, of the face or skin, also *ša-bkrág*; *ša bkrag-mdāṅs* pure gloss of the skin *Mil.*; *bkrág-čan* bright. *bkrag-čör* without gloss, dim.

**བྱུག་པ་ bkráb-pa** 1. **to select, choose**; *mčög-tu bkrab* exquisite, choice *Lex.* — 2. = *kráb-pa*, *skráb-pa* *W.*

**བྱུག་པ་ bkrám-pa** v. *grém-pa*.

**བྱུག་པ་ bkrál-ba** 1. *pf.* of *grél-ba* *Cs.*, *Tar.* 124, 14. — 2. **to appoint**, *lās-la* to a business.

**བྱུག་པ་ bkrás-pa** 1. *Sch.*: *pf.* of a verb *bkrá-ba*, adorned, decorated (?) 2. *Cs.*: *bkras* abbreviation for *bkra-šis*, *bkras-btags* for *bkra-šis ka-btags* = *ka-btags*.

**བྱུག་པ་ bkri-ba** 1. for *dkri-ba* to wrap. — 2. for *kríd-pa* to conduct. — 3. to try to acquire, to search for *Dzl.* 20 to lay up, = \**ši-čé\** *W.*

**བྱུག་པ་ bkris** abbrev. for *bkra-šis*.

**བྱུག་པ་ bkris-pa** for *dkris-pa* v. *dkri-ba*.

**བྱུ་, བྱུས་ bkru, bkrus**, v. *krúd-pa*.

**བྱུག་པ་** 1. *Dzl.* 225 1. prob. an incorrect reading. 2. prov. instead of *dkrüg-pa*, v. *ja bkrüg*.

**བྱུག་པ་ bkrén-pa** 1. *Cs.* **poor, indigent, hungry**, *sai pyogs bkr.* a poor, barren country *Stg.* — 2. **miserly, stingy** *C.*

**བྱུག་པ་ bkrés-pa** *vb.* **to be hungry**; *adj.* hungry; *sbst.* hunger *B., C.* where it is now used as the respectful term; *bkrés-skóm* hunger and thirst; *bkrés-skóm-*

*pa-las čög-par byin-te* leading after hunger and thirst to satiety; *bkrés-rñab-pa Sch.*: to have a ravenous appetite.

**བྱུག་པ་ bkröṅs** v. *gröṅs-pa*.

**བྱུག་པ་ bkrol-ba** v. *gról-ba*.

**བྱུག་པ་ bklag-pa** v. *klóg-pa*.

**ྐ rka** 1. **a small furrow** conveying water from a conduit (*yúr-ba*) to trees or plants; **furrow** between the beds of a garden; hence: 2. **flower-bed**.

**རྐྱ་ rkañ** (*Id.* \**kañ, ɣañ\**) 1. **marrow**, *rkañ-már* id.; *rkañ-bro-ma* tasting of marrow *Sch.*; *rkañ-gi kón-nas byáms-pa* love from the innermost heart *Thgy.* — 2. the upper part of the arm or thigh, or the large marrow-bones of them, *dpün-rkañ, rlá-rkañ* *Med.* — 3. **kernel** of a nut etc. *W.* — 4. = *rkañ-pa* no. 5, **stalk**; also **quill** of a feather. — 5. in compounds for *rkañ-pa*.

**རྐྱ་པ་ rkañ-pa** (resp. *žabs*) 1. **foot**. — 2. **leg**. — 3 (cf. *lag-pa*) **hind-foot**. — 4. **lower part, lower end**, e. g. of a letter, *rkañ-pa-čan* 'having a foot', so the nine letters are called that extend below the line (ྐ, ྐ etc.) *Glr.* — 5. **stem, stalk**, esp. leaf-stalk, *lo-rkañ*. — 6. **verse, metrical line**; *tsig-rkañ*, prop.: *tsigs-su-bcad-pai rkañ-pa*, id., *tsig-rkañ mtar nyis-šád tob* at the close of a verse a double *šad* is placed; hence: **verse** of the Bible *Chr. Prot.* — 7. **base, foundation**, *rdzu-prül-gyi rkañ-pa bži* *Dzl.* the four 'pillars' of performing miracles (འཇམ་མཁའ་པ་ལྷ་པོ་) *Trigl.* fol. 17.

**Comp.** \**kañ-kyóg\** **bandy-legged** *C.* — *rkañ-kri* a piece of cloth to wrap round the legs (*Lat.*: *tibiale*) *Sch.* — *rkañ-kúm* *Lex.* w. e., prob. having a foot contracted by disease — *rkañ-kór* **bandy-legged** *Sch.* *rkañ-mgyóg* *pa* **nimble-footed**, *rkañ-mgyóg-skyi rdzas lham-la byügs-te* oiling his boots with swiftfootedness, a miraculous ointment imparting this gift *Glr., Tar.* 67. — *rkañ-gró* a vassal or subject paying his duty by serving as a messenger or

porter Cs. — *rkan-gros* or *-brós* 1. walking on foot. 2. domestic cattle; breeding-cattle. — *rkan-rgyu* Cs.: 'the hollow of the sole'. — *rkan-yčig-pa* one-footed. — *rkan-rjén* bare-footed. — *rkan-rjés* footstep, trace. — *rkan-ynyis-pa* two-footed, a biped, po. for man, mankind. — *rkan-stégs* foot-stool; trestle. — *rkan-tán* on foot, *rkan-tán-pa* pedestrian. foot-soldier, *rkan-tán-du grúl-ba* (Sch. also: *rkan-tán-ba*) to walk, to go on foot. — *rkan-mtil* sole of the foot. — *rkan-tün* (erron. also *-tün*) Ssk. पादप 'drinking with the foot' po. for: tree Mil. — *rkan-dün* trumpet made of a human thigh-bone (Hook. I 173). — *rkan-drüg-pa*, *rkan-drüg-ldan-pa* six-footed; insect, po. — *rkan-ydub* foot-ring (ornament). — *rkan-drén* (v. also *žabs-drén*) disgrace, *rkan-drén-pa* c. genit. to get a person into disgrace, to deprive him of his honour and good name, to be a disgrace to another, e. g. a son to his father by criminal actions etc. *rkan-rdüm* a maimed foot; lame Cs. — *rkan-snam* trowsers, *snám-bui rkan-snam yčig* one pair of cloth-trowsers. *rkan-pags lhuñ* S. g. fol. 9? — *rkan-pyñ* felt for covering the legs, v. *rkan-dkri*. — *rkan-ból* upper part of the foot. — *rkan-bám* a disease in the foot, Sch.: gout. *rkan-brós* or *bros* v. *rkan-grós*. — *rkan-tségs* v. *tségs*. — *rkan-mdzub-dzér-pa* Sch.: corn (on the toe). — *rkan-mdzér* iron pricks fastened to the feet for climbing mountains. — *rkan-bži-pa* four-footed; quadruped. — *rkan-lág* hands and feet, *rkan-lág bšál-ba* Lt., Schr.: 'numbness or rheumatic pain in hands and feet'; *rkan-lág sér-kar* 20ñ hands and feet chap Sch. — *rkan-lám* foot-path. *rkan-šin* treadle, of a loom. — *rkan-šubs* stocking, sock. — *rkan-sór* toe.

ཀྲན་ rkan v. dkan.

ཀྲམ་པ་ *rkam-pa* I. vb. to desire, to long, *nór-la* for money. II. sbst. 1. longing (cf. *kam* extr.) — 2. v. *skam-pa*.

ཀྲུ་པ་ *rkú-ba*, pf. (b)rkus, ft. brku, imp. rkus, to steal, to rob, *brkú-bya* to be

stolen, *brkú-byai rdzas* things that may be stolen.

ཀྲུན་མ་ *rkün-ma* 1. thief frq. 2. theft. *rk. byéd-pa* (W.: \*čö-čē\*) to steal; \*kün-ma zos soñ\* W. it has been carried away by a thief; \*ka-kün gyáb-čē\* W. 'to steal with the mouth', to promise to pay without ever doing so, or: to deny having known a thing missing, until all inquiry has ceased and it may be safely appropriated (a common practice of servants in India); *dur-rkün* robber of graves. — *rkün-tabs-sui blañ-ba* to take away thievishly Stg. — *rkün-nor* stolen goods. — *rkün-po*, fem. -mo thief. — *rkün-dpon* the head of a gang of thieves or robbers Cs. — *rkün-zla* a thief's accomplice.

ཀྲུ་ *rkub* (Lex. རལུ) 1. the anus B. — 2. vulva W., C. — 3. backside, posteriors C. — *rkub-stégs* sitting-bench C. — *rkub-tsós* buttocks Cs.

ཀྲེ་པ་ *rké-ba* (cf. *skémpa*) lean, meagre Cs.

ཀྲེད་པ་ *rkéd-pa*, also *skéd-pa*, W.: \*skéd-pa\* 1. the waist, *sén-ges mčóns-sar* was mčóns *rkéd-pa* 3ag if the fox takes a lion's leap, he breaks his neck Mil.; \*skyed kug tán-čē\* W. to bow; \*sked-zér\* (?) the arms a-kimbo W.; more particularly that part where the girdle is worn, loins; *rkéd-rgyán* ornament of the girdle; *rkéd-pa-nas gri bton* he took a knife from his girdle Pth.; \*kél-pa bhab\* 'her waist fell', euphem. expression for: she has got her menses C. — 2. the middle of a building, of a mountain, \*kar-skyéd\* W. the middle story of a castle; *rkéd-pa tsam brtsigs tsár nas* when the building was half finished Glr.; *Ti-sei rkéd-pa-na yar bslebs soñ* he is already half-way up the Ti-se Mil.

ཀྲོ་པ་ *rkó-ba*, pf. (b)rkos, ft. brko, imp. rkos 1. to dig, dig-out, to hoe, e. g. sa earth; *rko-byéd* digger; po. also a spade, mattock; *brkó-byai sa* soil to be turned up. — 2. to engrave (cf. *bür-ba*); *brko-spyád* a gouge Sch.; *brkós ma* sculpture. ཀྲོ་མ་ *rkó-ma* n. of a bird Wdn., prob. = *ko-ma*.



རྐོག་མ་ *rkóg-ma* v. *lkóg-ma*.

རྐོང་པ་ *rkón-pa* Cs.: **itch**, *za-rkón* id.; *Lt.*: *rkón-po*. Others describe it as a scabby eruption of the skin, chiefly affecting animals, but occasionally also men *C*.

རྐོད་པ་ *rkód-pa*, = *rkó-ba* *Ts*.

རྐོན་པ་ *rkón-pa*, also *skón-pa* 1. **basket**; the word is said to be used in Kun.; perh. also the Ladakian word *\*kun-düm\**, a large cylindrical or bottle-shaped basket, may be traced to the same form. I never found it in books. — 2. **net**, fowler's net *Lex*.

རྐོག་(པ་) *rkyag(-pa)*, also *skyag(-pa)*, **dirt, excrement**; *\*kyág-pa tón-wa\** *C.*, *\*kyág tán-čé\** *W.* to cack, vulg. — *mig-skyág* the impurity in the eyes *Cs.*; *\*na-skyág\** ear-wax *W*.

རྐོན་ *rkyan* the wild ass or horse of Central Asia, Chigitai, *po-rkyan* male, *mo-rkyan* female of it; *rkyan dár-ma* a young wild ass, *rkyan-rgan* an old one, *Cs.* — *rkyan-ču* n. of a lake in the south of *Ld.*, in the neighbourhood of which these animals are particularly numerous.

རྐོང་པ་ *rkyan-pa* **simple, single**; *ras rkyan* a single sheet of cotton cloth *Dzl.*, *Mil.*; *\*mi kyan\** a single i. e. free, unemployed man, one that carries no burden *C.*; *yi-ge rkyan-pa* a letter that forms by itself a syllable, or one that is not *brtségs-pa* and without any other consonant or a vowel-sign superscribed; *rkyan-pai gran*s are called 1, 10, 100 and the further powers of 10; *min rkyan-pa* a word that has no affix-denoting case etc. attached. — *\*kyan, kyan-kyan, kyán-ka, ka-(r)kyán\**, col. (in *B. ša-stag*) **only, nothing but**, *\*pé-ča nags kár-kyan dug\** the book contains nothing but charms. — *\*kyan-kyán\** also: living by one's self, childless *W.* — *\*kyan-ltab\** single folded.

རྐོན་པ་ *rkyan-pa* v. *rkyón-ba*.

རྐོན་མ་ *rkyan-ma* n. of a vein, v. *rtsa*.

རྐོན་ *rkyan* (*Ld. \*skyan\**) 1. a brass-vessel like a tea-pot, with a spout, *rag-rkyan* id.; *\*o-kyan\** *W.* milk-pot. — 2. **pot-belly, paunch** *Sch*.

རྐོལ་ཀ་ *rkyál-ka*, sometimes for *kyál-ka*.

རྐོལ་པ་ *rkyál-pa*, **दृति, leather bag** *frq.*; *pün-po mi-ytsan-rdzás-kyi rkyál-pa* a poetical term for the body *Mil.*; *rkyal-bu* (*\*kyal-lu\**) **small bag, pouch**; *ra-rkyál* bag of goatskin; *pye-rkyál* (*\*če-kyal\** *C.*, *\*pe-ky.\** *W.*) bag for flour.

རྐོལ་བ་ *rkyál-ba* **to swim**, *\*kyal gyáb-čé\** *W.* id.; *rkyal rtséd-pa* to amuse one's self by swimming.

རྐོན་ *rkyen*, प्रत्यय *Will.*: 'with Buddhists: a co-operating cause, the concurrent occasion of an event as distinguished from its proximate (or rather primary, original) cause', *rgyu हेतु*. (The right meaning was given already by *Schr.*, whereas afterwards, by a mistake of *Cs.*, the totally erroneous sense of 'effect, consequence' has become current among philologists.)

1. **cause, occasion**, *rkyén-gis* c. gen. **by, on account of**, *dei rkyén-gis* whereby? *dei rkyén-gyis* thereby, therefore, *dei rgyu dei rkyén-gyis* id. As a medical term, opp. to *rgyu* (the anthropological or primary cause of a disease) it denotes the pathological or secondary cause of it. — 2. **event, occurrence, accident, case, circumstance**, in a general sense, in as far as the Buddhist conceives every thing that happens in the mutual connexion of cause and effect; *rkyen nán-pa* unfortunate accident; *rkyen nán-pas das* he has perished by a fatal accident *Glr.*; *tse dir byün-bai rkyen nán-rnams* the adversities of the present life *Mil.*; *ran mi dód-pai rkyen* an event disagreeable to one's own self; *bló-bur rkyen* a sudden accident *Mil.*; *rkyen dé-la brtén-nas* owing to that circumstance *Tar.* 8. 1. *méd-pai rkyén-la bltás-te* or *brtén-te* *C.* considering the case of not being . . . , not having . . . , thus *nad-kyi rkyen*, *čit-bai rkyen* stands also for: a case of disease, of death; *gal-*

*rkyén* any circumstance or event adverse to the success of an action, **obstacle, hinderance**, any thing opposite or hostile to the existence of another thing, *mtun-rkyén*, a happy, favorable circumstance, **furtherance, assistance, supply**, *mtun-rkyén byéd-pa* c. genit. to assist in, to help to; *mtun-rkyén dzom-po* altogether successful. — 3. **misfortune, ill luck, calamity**, *rkyen zlog-pa* to avert a misfortune, *tégs-pa* to endure, *tüb-pa* to brave it *Mil.* — cf. *rgyu*.

རྒྱུ་བ་ *rkyón-ba* pf. & ft. *brkyan*, to stretch, extend, stretch forth (one's hand to a person), put out (the tongue), spread, distend (the wings, a curtain), *žabs ynyis brkyan-bskum* one leg stretched out, the other drawn in *Pth.*; \**kyañ-sád-čé*\* *W.* to stretch one's limbs. — *brkyan-šin* 1. 'extending-wood', an instrument of torture in Tibet, a wooden frame on which the extended arms and legs of the delinquent are fastened down, whilst burning pitch or sealing-wax is dropped on his naked breast, which procedure is called *brkyan-šin sprád-pa*, *brkyan-šin-la bčug-pa* or *brkyan-ba* 2. **cross** *Chr. Prot.* This word has been adopted on account of its etymological signification, although it differs in its form and use from the *σταυρός* of the N. T., which is unknown in Tibet and India. Additional explanation will be at any rate required on the part of missionaries; but much more so in the case of the *kro-če* (*Ital. croce*) of the Rom. Cath. missionaries of the last century. In favour of the word *ysal-šin*, pointed stake for empaling a delinquent, speaks the circumstance, that this is also the original and classical signification of *σταυρός*, and that Buddhists from their own legends are well acquainted with the idea of martyrdom inflicted in this manner. Still *ysal-šin* leads to a conception of the death of Christ historically untrue and revolting to our feelings and is therefore better not employed; moreover it is to be assumed that in the times of the Evangelists *σταυ-*

*ρός* was the term generally used for cross, whilst in the case of *ysal-šin* no Tibetan thinks of anything else but empaling.

རྒྱུ་ཅེ་ *rkyón-tse* *W.*, resp. \**zim-kyon*, *zim-tin*\*, lamp, candle, (spelling uncertain).

ཁྱུ་སྐ་བ་ *lkügs-pa* 1. **dumb, mute**; *ka lkügs-par byed-pa* to put to silence *Do.*; *lkügs-pa-pa* a dumb man, -*ma* woman *Cs.* — 2. **dull, stupid** *Sch.*

ཁྱེག་ *lkog* **secrecy**, *lkóg-gi čün-ma* *Cs.*: a wife kept secretly, a private concubine, *lkóg-tu* in secret, secretly frq.: *lkóg-tu gyür-pa*, *lkog-gyür*, དཔོན་པོ་, secret, hidden, out of sight *Mil.*, *Tar.*; *lkóg-tu glén-ba* to converse secretly; *lk. sdód-pa* to keep in retirement. — *lkog-rñan* a reward given secretly, a bribe. — *lkog-čös* *Sch.*: 'a secret doctrine'; but *lkog-čös byéd-pa* is gen. understood: to apply one's self to religious studies or exercises in secret. — *lkog jab byéd-pa* to hide one's self in a lurking place: *lkog jab byed-nas lta-ba* to watch, to witness from a lurking-place. — *lkog-zan zá-ba* *Sch.* to take usury-interest in secret. — *lkog-láb* backbiting, slander.

ཁྱེག་སྐ་བ་ *lkóg-ma* (vulg. \**og-ma*\*) 1. **gullet, oesophagus**. — 2. **wind-pipe**. — 3. **throat**. — 4. **neck**. *lkóg-mai lha-gón* *Sch.*, (acc. to others: *lhar-gór*) the larynx, \**koi lkóg-ma*\* or \**og-ma šrañ soñ*\* *W.* his throat is swollen, he has the croup. — *lkog-dkár* a small nocturnal carnivorous quadruped with a white throat, marten? — *lkog-gágs* hoarseness of voice *Cs.* — *lkog-šál dew-lap* (of oxen). — *lkog-sóg* **craw, maw** (of birds) *Cs.*

ཁྱེག་པ་ *lkob* **fat, heavy, plump** *Sch.*

ཁྱེག་མཐུང་ *lkol-mdüd*, also 'ol-mdüd, **larynx**.

སྐ་ཅིག་ *ska-čig* v. *skad čig*, *skad* no. 4.

སྐ་ཅོག་ *ska-čog* n. of a grammarian *Zam.*

སྐ་བ་ *ská-ba* **thick** (of fluids, cf. *slá-ba*); *ská-slád* (*Ld.*: \**kas-lád*\*) **consistence, density**. — *W.*: \**skán-te*\*.



སྐ་རྟ་སྐ་ *ska-rágs* B. & C., also *ske-rágs*, W. \**kye-rágs*\*, resp. *sku-rágs* girdle, *ska-rágs* *čün-ba* to put on the girdle, *ska-rágs* *bšur-ba* Sch.: a girdle with a clasp (?).

སྐ་ཀྱ་ *skag* 1. Cs.: = *kag*, *keg*, mischief; unlucky. — 2. v. *rgyu-skar*.

སྐ་དྲ་བ་ *skán-ba* = *skoñ-ba*; *skan-ysó* 1. satisfaction Sch. — 2. a kind of expiatory sacrifice, to make amends for a duty not performed.

སྐ་དྲ་བ་ *skan-ša* Sch.: sods cut out.

སྐ་ *skad* (C.: \**kā*\*) 1. voice, sound, cry (cf. *sgra*), *glán-po-čei skad lta-bui sgra* a sound like the voice of an elephant, \**kā'-la čig-pa dhon mi-čig-pa*\* C. (words) equal as to sound, but of different sense (= homophone), *sdug-bśnāl-bai skad byin-pa*, *snyin-zei skad dón-pa* to utter lamentable cries; *skad stér-ba* Sch., \**ke' gyág-pa*\* C., \**skad tán-čé*\* W. to sound; \**ke' tan-wa*\* C. \**skad gyab-čé*\* W. cdp. to call to a person; *skad mtún-par* with one voice, with one accord. — 2. speech, words, talk, news, \**kā' čī nan dug*\* what is your pleasure? what did you say, Sir? C.; *zér-ba de čī-skad yin* the (words) spoken what speech are they? = what do they mean? Pth.; *dī-skad-du* in these words, thus, (before a literally quoted speech), *dé-skad-čes* id. (after it); it is also used in a more general sense instead of *dé-ltar*: *dé-skad ma byed* don't do that Mil.; *skad smrá-ba* to give account, to relate Ld.-Glr. fol. 12. b. Schl., acc. to another reading instead of *sra smrás-te*; *skad byéd-pa* id., *rmi-lám-du byün-ba skad byás-te* reporting it as having been revealed to him by a dream Pth. — 3. language, *bód-skad* the Tibetan language, *rgya-gár-skad* the Sanskrit language, *bód-skad-du*, col. -la, into or in the Tib. language, *yül-skad-du* into or in the provincial dialect. — 4. a snap with the fingers, always with *čig*: *skád-čig-ma*, gen. as a measure of time: a moment; also adv.: for a mo-

ment, *skád-čig-la* in a moment, instantly, in one moment, *skád-čig de-nyid-la* in the very same moment. (Some mathematical books compute the *skád-čig* =  $\frac{1}{4}$ ''', others as long as  $\frac{1}{3}$ ''').

Comp. and Deriv. *skad-gágs* hoarseness of the voice, Cs. — *skad-nán* 1. a bad voice. 2. cry, screaming. — *skád-čan* having a voice, sounding. — *skád-ča* 1. C.: discourse, conversation, \**kā'-ča láb-pa*\* or \**jhe'-pa*\* to converse, to have a chat. 2. C. talk, rumour, \**miī kā'-ča re*\* it is (but) talk of the people. 3. W.: news, tidings, intelligence. — *skad-čé*, -čén 1. a loud voice Sch. 2. n. of an animal Lt. — *skad-ynyá* Sch.: a high voice. — *skad-snyán sgyúr-ba* Mil. to sing or whistle in a quavering, warbling manner, of birds, flute-players etc., *gyúr-skad* a singing or playing of this kind. — *skad-dód* an equivalent word, *čün-mai sk.* another word for wife Gramm. — *skád-pa* v. the separate article below. — *skad-džér* Cs. = *skad-gágs*. — *skad-bžán* 1. a good voice. 2. W.: good news. — *skad-lúgs* dialect. — *skad-lóg* clamour, screaming. — *skad-ysáns mto* Sch.: a loud voice, *skad-ysán nyams-čün gyur* the voice is getting weak Wdn.

སྐ་དྲ་ *skad ladder*, v. *skás-ka*.

སྐ་དྲ་པ་ *skád-pa* I. vb. 1. to say, tell, relate, *žin-káms šig yód-do skád-par tos* that a land (of bliss) exists I heard say Mil.; more frq. at the end of a sentence *skád-do* or *skad* for: it is said (= *dicitur*), *grags skad id.* Mil. — 2. to name, call, *skád-pa* partic. = *byá-ba* named, called. — 3. Ld.: \**skád-čé*, *čád-čé*\* to measure, take measure.—II. sbs. interpreter; language-master, teacher.

སྐ་དྲ་ཅི་ *skán-te*, W. instead of *ská-ba* thick, turbid.

སྐ་ལྟ་ *skabs* 1. time, opportunity, case, circumstances; *mtón-(bai) skabs* opportunity of seeing, *skabs rnyéd-pa* to find an opportunity, *skabs-su* or *skabs-skabs-su* now and then, under certain circumstances,

*skábs-su* or *skabs* with genit. at the time of, on occasion of, during, while, when; *dé-ka skáb-su* in a moment, instantly, *skabs dir* now, here, in this case, in this place (of a book etc.) frq., *skabs re* once, for a time, *\*skabs-tóg\** *Ld. (col.)* now, *bár-skabs* interval, interlapse of time *Tar.*; *düs-skabs*, *tsé-skabs*, *ynás-skabs*, time, state, situation, *skabs dan sbyár-ba*, *düs-skabs dan bstün-pa* fit for, adapted, suited to the occasion. — 2. *Cs.* 'mode, method', or perh. rather, way, manner; so the word seems to be used in *Wdñ.*: *ldüm-bui skabs la-pug dan skyé-lugs drá-bar* the manner (nature) of the plant being similar to that of a radish as to growth. — 3. section, chapter (cf. *ytam* no. 3), so esp. in *Tar.*; *skabs bñu* the ten sections of Buddhistical theology, also: one that has absolved them.

མཁའ་ skam v. *skám-pa* and *-po*.

མཁའ་པ་ skam-pa I. *vb.* 1. = *rkám-pa* to long for. — 2. = *ském-pa* (*bskam-pa*). — II. *sbst.* 1. = *rkám-pa* longing, 2. a pair of tongs; *skam-čün* small tongs, pincers; also several other instruments of a similar shape. — III. *adj.*, com. *skám-po* dry, *skam-rlón* 1. dry and wet. — 2. dryness in a relative sense, *\*skam-ši\** *Ld.* very lean (like a mummy), *skám-sa* the dry land, the shore, *skam id.*, *skám-sar pyin-pa*, *skam-la sléb-pa* to get ashore, *skam-lam* journey by land *Wts.*; *\*skam-san\** *Ld.* meat perfectly dried.

སྐར་ skar; this and the compounds *skar-ka* and *skar-tsad* v. under *ska-ba*; *skar-kün* etc. under *skar-ma*.

སྐར་བ་ skar-ba *Cs.*: 'a penning of cattle, assortment, separation, to pen, to fold, to separate'. But as these significations seem to belong to the spelling *bkar-ba* and *dgar-ba*, it will be safer to confine the verb *skar-ba*, *pf. bskar*, *imp. skor*, to the following, 1. to hang up, *\*skar-tañ-čé*, *čár-la skár-čé id. Ld. (e. g. clothes)*. — 2. to weigh, and *\*skar\** weight, *\*gau*

*niul gui skar\** a little box weighing 9 rupees (about 4 ounces); *\*skár-ka* or *-ka\** weight; *\*skar-tsad\** measure, scale. *W., C.* — 3. *\*skar-tág tán-čé\** to inquire rigorously; to restrict, to bind down, to flog; *\*skar-läg\** a rigorous inquiring, a flogging *W.*, also *C.*

སྐར་མ་ skár-ma *Ssk.* མཁའ་ 1. star, fixed star, *nyi zla yza skar* sun, moon, planets and stars; sometimes it is used generally: *\*skar-čén\** a very large, uncommonly bright star, esp. Venus when appearing as evening- or morning-star; *nyin-moi skár-ma* a star seen in the daytime (a thing of very rare occurrence). — 2. constellation, asterism; *btsas-skár* constellation of nativity *Med*; *pyan-skár* propitious constellation (such are the *nakṣatras* no. ८ to २८ v. *rgyu-skár*).

Comp, *skár-kün* (the same word as *dkar-kün*, but of a different etymology) window. — *skar-kóns Cs.*: 'the angular distance between two stars or planets' (?) — *skar-liá* a weight ('5 points' on the steelyard for gold) = 1  $\frac{1}{20}$  or  $\frac{1}{20}$  ounce; as money =  $\frac{1}{3}$  rupee. — *skar-čü* 'star-water'; bathing under the constellation *skár-ma rib-či* (prob. *rewati*, the 28th *nakṣatra*, is meant) in October is considered beneficial for every kind of complaint, because *Saṅs-rgyás smán-pai rgyál-po* (quasi 'Buddha Aesculapius', to whom the origin of the medical science is ascribed by Tibetan Buddhists), bathed in that season, and therefore Tibetans, though not particularly fond of washing and bathing in general, are said to follow this example pretty frequently. — *skar-mdá (Cs.*: 'ignis fatuus?') a shooting star, *ltuñ* or *sa-la dril* is coming down, *pañs Mñl. id.* — *skar-dpyád, -rtsis* astrology. — *skar-prán* a small star. — *skar-tsoḡs* the starry host. — *skar-dzin* 'star-catching', making one's self sure of a propitious constellation, e. g. for an intended journey, by a sham departure, conveying luggage or goods to the next village etc., but then



interrupting and postponing it to a more convenient time.

སྐལ་བ་ *skál-ba* Ssk. भाग, resp. *sku-skál* 1. portion, share; *bgo-skál* allotted portion; *zas-skál* portion of food, ration; *ran-skál* personal share; *nor-skál* or *syal-nór* *Glr.* hereditary portion, inheritance; *skál-ba ma čád-par* without being shortened of his portion *Mil.*; *ma mčón-ba skál-ba ma mčis-pa dra* it does not seem to fall to my lot to see my mother. — *skal-čád* dried up, withered *Sch.* (?) — 2. in a special sense: the portion of good or bad fortune that falls to a man's lot, as a consequence of his former actions, lot, fate, destiny, a. relatively: *skál-ba bzán-po, nán-pa* good, bad fortune; *tse dii grogs-s'al* the matrimonial share of the present life, the connubial fate for which a person is predestinated *Glr.* (The Buddhist priests pretend to be able to calculate the *skál-ba* of any one after his death) b. in a positive and good sense, denoting either prosperity and blessing as a consequence of good actions, or those actions themselves as being pious and meritorious, so that *skal-ldán* means happy, blessed as well as pious, devout, and *skal-méd* unhappy, irreligious, impious. *skal-ldán* are all those who have devoted themselves to virtue and treasured up more or less good works, and who may expect to be promoted in proportion. The term worthy, therefore, though not quite correct as to the word itself, is still very appropriate as it regards the subject; even venerable, holy may be applied occasionally, cf. भगवत् and भगवान्. Also some single blessing or spiritual gift may be meant by *skál-ba* and so the Ommanipadmehūm is called the *čos-skál*, 'the religious treasure', of Tibet *Glr.*

སྐསྐྐ *skás-ka* B., C., *skás-ka, skás-pa* C., *skrás-ka* (pronounced \**té-ka* C., *šrás-ka, šré-ka* W.), even *skas, skad* ladder, generally consisting of the notched trunk of a tree; *rkyán-skad* C. 'single ladder', the same, compared with two or three of them joined together, to make a

sort of staircase with broader steps; \**do-tá* C., *do-šrás, do-šré*\* W. a flight of stone-steps; \**gya-šrás, gya-šré* W., *gya-ke*\* C. (*Schr.*) a regular staircase as in European houses; *gru-skás* *Glr.* prob.: flight of steps at the corner of a building; *gro-skad* *Glr.* fol. 7 appeared to be unknown to those that were consulted; *skas-kyi rim-pa* Cs. steps; \**šra-ldan, šral-dán*\* W. spokes of a ladder; *skas gram* Cs. the two side-pieces of a staircase or ladder; *skas dzug-pa* to apply a ladder *Schr., Cs.*

སྐ *sku*, Ssk. काय, sometimes मूर्त्ति 1. also སྐ *sku-lus, sku-yzug, resp.* for *lus*: body; by being prefixed to the names of parts of the body and even of everything that has reference to the bodily existence of a person, it imparts to them the character of respectful terms: *sku-stod, -smad* the upper, lower, part of the body; *sku-ša* flesh; *sku-mtsál* (for *sku-krag*) blood Cs.; *sku-mdóg* colour of the skin, *sku-ná* age; *sku-tse* lifetime, life; *sku-kāms* state of health; *sku-skál* portion, share, *sku-čās* goods, stores *Mil.*, *sku-bsód* virtue, happiness *Tar.*; *sku-skyés* a present (given to or received from a respected personage); *sku-bág* image, statue *Glr.*; *sku-mdun-pa* (C.: \**kun-dym-pa*\*) or -*druñ-pa* attendant of a man of rank; \**ku-jar-wa*\* ('adherent', v. *byar-ba*) id. C.; *sku-nye* *Sch.* relation, kinsman; *sku-yšegs-pa* dying, death (of a king etc.) *Glr.*; *sku-bstod* praise *Sch.*; *sku-šogs* (acc. to Cs. instead of *sku yšogs* 'the side' = your presence) a title of honour, when we should say: your or his honour, your or his worship, in W. only for clerical dignitaries, in C. also for other persons of rank. Even buildings (monasteries etc.) are honoured by these respectful expressions: *sku-dkar ysol-ba* to 'administer' whitewash. — 2. in a special sense: the person of Buddha, whom philosophers represent in three forms of existence called *sku-ysum* त्रिकाय, viz.: *čos-kyi sku*, धर्मकाय, *loñs-spyód-kyi sku* संभोगकाय and *sprul-pai sku* निर्माणकाय. These three 'persons', however, have as little as *dkon-mčog-ysum*

any thing in common with the Christian Trinity, nor even with the Indian Trimūrti, for the first state, the 'body of law', the absolute body, is Buddha in the Nirvāṇa, the so-called first world of abstract existence i. e. non-existence, which is the ultimate aim and end of every existence and the ideal aspired to by every believing Buddhist; the second state, the 'body of happiness or glory' is Buddha in the perfection of a conscious and active life of bliss in the second world (heaven or Elysium), which state however is inferior to the first; the third, the 'body of transformation and incarnation', is Buddha in the third or visible world, as man on earth. Notwithstanding the altogether abstract character of *čós-sku*, as a philosophical conception, Buddhistic fancy is pleased to represent it as a visible image of Buddha, shining in the colours of the rainbow, or at least as a brilliant apparition of light, though impalpable and unapproachable; and this is not only a notion of the vulgar, but is acknowledged also in literature. More recent speculators have even added a *no-bo-nyid-kyi sku* superior to the three, viz. that which is **eternal** in the essence of a Buddha, even *čós-sku*, the absolute body, being described by these philosophers as transient. The unintelligible passage in Cs.'s dictionary, p. 305 b. might be corrected thus: 'adding to the former three as a fourth' etc. — To this signification belong the compounds *sku-rim*, resp. for *rim-gro* **reverence, respect**, particularly in the special sense of a solemn **sacrificial ceremony**, performed on public and private occasions, e. g. in cases of disease; *sku-rim byéd-pa* to perform such a ceremony. — *sku-rtén*, *sku-tsáb*, *sku-yzugs*, *sku-drá* (W. \**kun-dá*\*) **image of Buddha** etc. — 3. **image, statue**, of Buddha or other holy persons, *γsér-sku* a gold image, *rdó-sku* a stone image, *čim-sku* an image of clay, *bris-sku* a painted image, *bür-sku* a basso-relievo, *rkós-sku* an engraved, *blügs-* or *ldugs-sku* a molten, *tágs-sku* a woven image Cs. —

*sku-büm* 'mausoleum' or acc. to another etymology 'the 100 000 images', n. of the famous monastery Kumbüm east of the Kokonor (v. Travels of Huc and Gabet). — *sku γsun tugs* 1. (cf. *sku* no. 1) resp. f. *lus nag yid* the three spheres of a man's doings or sufferings, works, words and thoughts. — 2. the *rtén γsum*, the three representations of Buddha: the image of his person, the books containing his doctrine, the pyramid (*mčöd-rtén*) as the symbol of his grace. — *sku-lia-rgyál-po* five deities of degenerated Buddhism *Schl.* 157.

སྐུ་རུ་ *sku-ru* a paddle-wheel, without a rim; སྐུ་རུ་ཀ་ *sku-ru-ka* such are the water-wheels of all the mills in the Himalaya *sku-ru-ka* the figure of a cross + ×. The latter is common in books as an abbreviation like our 'etc.', to save the repeated writing at full length of the same sentence, as refrains etc.

སྐུག་ *skugs* the stake in a game or wager received by the winner. — *skugs-stón* *Sch.* id.?

སྐུ་བ་ *skuñ-ba* pf. *bskuñs*, ft. *bskuñ* 1. to hide in the ground. — 2. to bury, to inter. — 3. to tie in a doubled or twisted position, e. g. a corpse before it is burnt, to cord on all sides. — *bskuñs-sa* lurking-place, hiding-place *Mil.*

སྐུད་ *skud* sbst. v. *sküd-pa*.

སྐུད་པ་ *sküd-pa* I. sbst. **thread, yarn; wire**; *sküd-pa γčöd-pa* to cut off the thread, also fig. Cs. to divorce; *ras-sküd* cotton thread, *lčags-sküd* iron wire; *tson-sküd* coloured thread; *skud-ró* the thread-ends of a seam; *sküd-bris-mkan* an embroiderer.

II. vb. pf. *bskus*, ft. *bsku*, imp. *skus*, col. *kü-wa* C. \**skü-čē*\* W. to smear \**tá-gir-la mar skü-čē*\* to butter the bread W., \**di-la nag-po ma sku*\* don't make that dirty W.; to besmear, to daub *snyin-po(-la)* *snüm-gyis* a wick with grease *Dzl.*; *sgó-la rtsi* to paint a door; *spós-kyis sküd-pa* to anoint; *skud* ointment, \**šra-sküd*\* pomatum W.



སྐུད་པོ་ sküd-po 1. brother-in-law Cs. — 2. father-in-law.

སྐུན་བུ་ skün-bu = kón-bu Lex.

སྐུམ་པ་ sküm-pa pf. bskums, ft. bskum, imp. skum(s) to contract, to draw in, e.g. the leg.

སྐུར་པ་ skür-pa, also skur-klán, skur-žüs abuse, occasionally blasphemy; skur-debs-pa, byed-pa, smra-ba to abuse, viz.: persons to whom respect is due, esp. holy men or things, e.g. *phags-pa-la* the venerable Dzl.; *dkon-médog ysum mi bdén-par ltú-žin skür-pa dēbspa* to blaspheme by denying the 'Three Most Precious' *Thgy. sgro-skür* v. *sgro*.

སྐུར་བ་ skür-ba I. pf. skur, at the end of a sentence skür-ro, sometimes for skür-pa *debs-pa* Mil. —

II. pf. ft. & imp. bskur, pf. at the end of a sentence bskur-to 1. to send, to transmit, e.g. news, objects, also an army, but not a messenger; *mdün-du skür-ba* to send on in advance, to have carried before, e.g. a banner; *skur ynañ mdzād-pa* resp.: to be pleased to send. — 2. to give, hand over, deliver, consign, give in charge, commit, e.g. an army to a general; *dbañ skür-ba* to invest with power, to authorize, *ji dgá-bar gyid-du dbañ skür* ñig give me power, permission, to do what I like Dzl.; *rgyál-por dbañ skürba* to authorize somebody to be a ruler, to appoint, create, designate as king. The ceremony observed in such a case is a kind of anointing or baptism, pouring holy water on the crown of the head, *spyi-bonas dbañ skür-ba*, and as supernatural powers are supposed to be active during this process, *dbañ skür-ba* means also: to bless, consecrate, endow with miraculous power; esp. four mystical powers of meditation are imparted in this way.

སྐུལ་བ་ skül-ba pf. bskul, at the end of a sentence bskul-to, Ssk. རྒྱུ་ལྡན་, to exhort, admonish, enjoin, *mi žig las byéd-par* a person to do a thing; to appoint, *mi žig las-la*, in the same sense; to impose,

*mi žig-la las*, work on somebody, — perh. a mere provincialism; *dei tšig-gis bskül-nas* induced by his words; *rnám-šes las dan nyon-móns-kyis bskül-nas* the (departed) soul urged on, influenced, driven, by its former works and sins S.g.; *lha-srin mčod skul kyañ* though I tried to determine, to bring round, the gods and the evil spirits by sacrifices Pth.; *gliñ sogs drág-tu skül-ñin* flutes and other (instruments) calling, resounding, fortissimo and so animating the actors; \**yid skül-čē*\* W. to remind, admonish; \**šan\** (for *yčañ*) \**skül-čē*\* to rouse by shaking. — *bskül-ba* and more freq. *bskul-ma* exhortation, admonition; *bskül-ma dēbs-pa*, C. also *skül-rgyag-pa*, *skül-čag byéd-pa* Mil. nt. to admonish, exhort. — \**skül-kan* W. overseer.

སྐུ་ ske, vulg. skye, seld. skya, neck, throat, freq.; neck of a bottle Cs.; \**skye tsir tán-čē*, \**kyig-čē*, *šdám-čē*\* W. to choke, strangle, \**skyé-la tág-pa tág-na šad-čē*\* id.; *ske rčód-pa*, *ytúb-pa*, *brég-pa* to behead, slaughter; *sker tām-pa* to seize by the throat, to worry Sch.; *sker dōgs-pa* to tie round the neck e.g. an amulet; *ske-ñór* necklace Schr.; *ske-čá* ornament for the neck, necklace Mil.; *ske-stón* Med., Sch.: cavity of the throat; *ske-rmá* Sch.: a wound of the throat, a jugular gland that has opened.

སྐུ་ཚེ་ ske-tšé Wñ., Ssk. राजिका Sinapis ramosa, black mustard; mustard seed, a grain of m. s.

སྐུ་ཚེ་མ་ skeg-tšós paint, rouge (for the face) Sch.

སྐུ་པ་ skéd-pa v. rkéd-pa.

སྐུམ་པ་ ském-pa I. vb. pf. bskams, ft. bskam, imp. skom(s) to make dry, lean, meagre; to dry up; exsiccate. — II. adj., also *ském-po*, dry, dried up; meagre. — *skem-byéd* a demon that causes drought Lt. — *skem-nád* Bhar. consumption.

སྐོབ་ skó-ba, pf. (b)skos, ft. bsko, imp. skos 1. to appoint, nominate, commission, charge a person, *lās-su* with a work Dzl., much more freq.: *rgyál-por*,

*dpón-du* to be king, chief; *rgyál-sar skó-ba* to raise to the throne; *ma bskós-ñin* without mandate, unbidden *Glr.* — 2. *las-la bskós-pa* destined to the works i. e. destined to a man in consequence of his works; *ñéd-kyi las-bskós* my destiny, fate, lot *Mil.*

*Note.* The signification: to elect, to choose (*Cs.*, *Sch.*) cannot be proved and was expressly denied by Tibetans.

སྐུ་ཅེ་ sko-tsé 1. a kind of wild onion *Cs.* — 2. a mixture of the leaves of several kinds of leek, pounded, formed into balls and dried; when used, a small portion is broken off, fried in butter and then added to the food. This spice forms a lucrative article of commerce and is exported from *Ld.* to Cashmere and from *Lh.* to India.

སྐོག་པ་ skóg-pa v. kóg-pa.

སྐོན་ skon v. under *kon*.

སྐོན་བ་ skón-ba *pf.* *bskanis*, *ft.* *bskan*, *imp.* *skon(s)* 1. to fulfil, e. g. a hope, a vow etc., *\*nyin\** the desire *W.*; *ka skón-ba* to fill up what is open, to make up a deficiency *Zam.*, also *dgé-bai ka-skon* to fulfil perfectly the laws of virtue, *ka-skón*, *ka-bskánis*, *kas-skon* 1. appendix, supplement, *ṛśám-du ka-skón-du bñad* will be said, described, below in the appendix *Wdñ.* 2. By Tibetan copyists of books a short prayer is called so, consisting of a stanza of 4 verses, which they are accustomed to write down or recite after having finished the copy of a work, in order to make amends for the mistakes they may have committed. — *fugs-dám bskan-rdzás* a certain ceremony v. *Schl.* 260. — 2. v. *dpa*.

སྐོན་པ་ skón-pa I. *sbst.* v. *rkón-pa*. — II. *vb.* *pf.* & *ft.* *bskon* to dress, to clothe another person (*resp.* *ṛsól-ba*).

སྐོན་པ་ skobs = skabs *Schr.*, *Sch.*

སྐོམ་ skom 1. thirst, *skóm-gyis ṛdñis-pa* tormented by thirst *Dzl.* — 2. *resp.*

*žal-skóm*, drink; *zas (dañ) skom* food and drink. — 3. i. o. *skam* the dry land *Glr.*, provinc. — *skóm-pa* 1. to thirst, to be thirsty. 2. the thirst, 3. thirsty, *skóm-pa-dag ni skóm-pa dañ brál-bar gyur* the thirsty will get rid of their thirst *S. O.* — *skom-dád (dad-pa = dod-pa)* thirst *Med.* — *skom-ṛsád* burning thirst *Mil.* — *\*skóm-ri\** thirst *W.*

སྐོར་ skor (*cf.* *kor*) 1. circle, *mig-skor* eyeball *W.*; *sba-skór* hoop of bamboo *Schr.* — 2. appurtenances, *yi-ge bri-bai skor* writing utensils, *táb-kyi skor* everything that belongs to the fire-place *C.* (perh. provinc.) — 3. section, division, e. g. of a book, similar to *leu*, chapter *Mil.*, *Tar.* — 4. repetition, *skor ldáb-pa* to repeat *Schr.* — 5. theme, subject, *gañ skór-la bri dug* what is the subject of this writing? Answer: *rtai skór-la* a horse *C.*; *de skór-la* on that account, therefore *Ld.* — 6. *skor*, *skór-zas* food presented to *Lamas*; laymen are deterred from laying their hands on it by the mysteriously menacing verse: *skór-zas zá-la lèag-gi ṛgrám-pa dgos* he that eats Lama's food, wants iron jaws. — 7. v. *skór-ba* no. II.

སྐོར་བ་ skór-ba I. *vb.* *pf.* & *ft.* *bskor* 1. to surround, encircle, enclose, besiege *cca* & *d.*; also of inanimate objects: *dé-la skór-bai ri* the mountains surrounding it *Glr.*; *ri nágs-kyis bskór-ba Sambh.* a mountain surrounded by a forest. — 2. to go, move, ride round a thing; esp. the reverential ceremony of བཤོལ་བ་ transferred from Brahmanism to Buddhism, which consists in going round a holy object with one's right side turned towards it — one of the most meritorious and indispensable religious duties in the eyes of a Buddhist; *čós-skor-la byon* they walked round in the religious direction, i. e. according to the precepts of Buddhism, *bón-skor-du son* in the Bon manner, i. e. the opposite direction *Mil.*; *pyag dañ skór-ba byéd-pa*, as a specification of religious duties: to make salutations and circumambulations.



སྐོལ་བ་ skól-ba

ཀ

སྐྱལ་བ་ skyág-pa

3. to wander through, traverse, *rgyál-káms*, the countries, *Mil.* — 4. to return, go home *Sch.* — 5. to turn round, twist, *mii ltág-pa* a man's neck, i.e. to choke, to strangle him *Glr.*

**Phrases:** *mgo skór-ba*, *mgo skor byéd-pa* (*W.* \*čö-čē\*) to befool, delude, deceive a person, by intoxication or flattery *Glr.*, also by a flood of words. — \*Ka kór-wa C., kór-čē\* *W.* to make one alter his sentiments, to divert one from a plan etc. — \*lan\* or \*dugs skór-čē\* to take vengeance *W.* — \*si kór-čē\* (*v. rtsis*) *W.* to count, calculate. — *tsógs-kyi kóro skór-ba* to arrange the objects of the *maṇḍal* (q.v.) in a circle n.f. — *skor lóg-pa*, *skor lóglá gró-ba* to go round the wrong way *Mil.*; \*pé-ra kor-re-lóg tán-čē\* to talk foolishly, to twaddle *W.* — \*lag kór-čē\* the putting a seal under a document which is done by several persons one after another *W.*

**Comp.** *skór-kan* *Glr.*, prob. = *skórlam*. — *skor-rgyügs* turning the enemy, getting into his rear *Mil.* — *skór-mkan*, *skór-pa* a turner *Cs.* — *skor-spyád*, *skor-šin* a turner's lathe *Cs.* — *skor-tig* a pair of compasses. — *skor-dbyüg* a sling, for throwing *Sch.* — *skor-lám* 1. the pathway round-about a monastery, used for the holy processions. 2. a veranda surrounding a house. 3. col. also: round-about way.

**II.** 1. the going, moving round, encircling etc. — 2. the way round a thing, = *skor-lám*, in the compounds: *nán-skor* the inner, *bár-skor* the middle, *pyi-skor* the outer roundway, *pyi-skor čén-po* the outermost. — *sá-skor* round-about way, by-way.

སྐོལ་བ་ skól-ba pf. & ft. *bskol* to boil (vb. act., cf. *kól-ba*).

སྐོལ་བ་ skós-pa 1. v. *skó-ba*. — 2. *Sch.*: 'to order', but this is *sgó-ba*.

སྐྱལ་བ་ skyá 1. oar *C.*, *Thgy.*; *skyá-léb* id.; *skyá-mjüg* rudder; *skyá rgyáb-pa* to row *Schr.* — 2. spatula *Schr.* — 3. pot-ladle, *C.* — 4. wall of stone or clay, *bár-skyá*,

partition-wall, \**bhár-kyá ča'-pa*\* to make a partition-wall *C.*

སྐྱལ་བ་ skyá-ka, skyá-ga *Lt.*, n. of a bird, *Cs.*: magpie.

སྐྱལ་བ་ skyá-ba I. vb. 1. pf. *bskyas*, ft. *bskyá* 1. *Lex.*: = *phó-ba* to change place, cf. *skyas*. — 2. to carry, convey to a place (a quantity of stones, wood, water etc.) *W.*, v. *skyéd-pa*. — 3. *Sch.* to swim (?)

II. sbst. 1. kettle *Sch.* — 2. prob. = *skyá* 1.

སྐྱལ་བ་ skyá-bo, *Ssk.* पाण्डुर and पाण्डु, whitish gray, yellowish-white; \**skyá čág-čē* to fry or toast a thing so that its whitish colour turns partially into brown *Ld.*; *mi skyá* one clothed in light-gray, (not in red or yellow, as monks are), a layman; *śno-skyá* light-blue, *ḥaṇ-skyá* light-green, and so of the other colours; therefore *ser-skyá* ought to denote light-yellow, but it is also used as an equivalent of कपिल, n. of a saint, (*Ser-skyai-gron* = *Kapilavastu*, an ancient city in Oude, and Buddha's birth-place); originally: 'monkey-coloured', tawny, *lto-skyá* 'pale' i. e. poor, insipid, miserable food *Mil.nt.*

**Comp.** \**kya-ko-ré*, *kya-te-ré* pale, white *C.* — *skyá-skyá* id. *Sch.* — *skyá-nár*, पाटलि n. of a flower, *Bignonia graveolens*; *Skyá-nár-gyi-bu* n. of a city of Old-India *Pāṭaliputra*, now *Patna*. — *skyá-snár* acc. to *Stg.* the colour of the skin of the Indians, brown. — *skyá-rbáb* *Cs.*: a kind of dropsy, *Sch.*: a grayish oedematic swelling; *skyá-rbab-skrāns* *Lex.* — \**skyá-már*\* fresh (i. e. not melted) butter *W.* — \**skyá 'ód*\* *W.*, *skyá-réns* morning-twilight, dawn. — *skyá-lám* = *skyá-bo* *Thgy.*, *C.* — *skyá-sén* 1. n. of a tree. 2. translation of *Pāṇḍu*, *skyá-sén-gi bu* a *Pandava*. — *skyá-sér* 1. *Sch.*: tawny, cf. *ser-skyá*. 2. 'white and yellow' viz.: men, lay-men and priests *Mil.nt.*

སྐྱལ་བ་ skyá-ru-ra n. of a drug *Med.*

སྐྱལ་བ་ skyág-pa 1. = *rkyág-pa*. — 2. pf. *bskyags*, ft. *bskyag*, imp. *skyog* to

spend, lay out, expend; *skyag-sgó* expenditure, *skyag-tó* account of expenses. — 3. *W.*: \**skyag tán-čē*\* to slaughter, to murder.

སྒྲུབ་ skyān-nül pavement, clay-floor, mud-floor *Lex.*, *Cs.*; *skān-nül byéd-pa* to pave, to plaster (*Sch.* also; to rub, polish).

སྒྲུབ་ skyabs (cf. *skyób-pa*) *Ssk.* གྲུབ་ protection, defence, help, assistance; *me-čū-la skyabs* is a protection against water and fire; *skyabs mēd-do* I am (or: he is etc.) lost! *skyabs byéd-pa*, *skyabs-su gyūr-ba* cegp. to protect, help, save a person, frq. with *srog-gi* added; *skyabs-su gró-ba* eleg. *mčiba*, *W.*: \**skyab čól-la yón-čē*\* to seek help, *mī* or *mī-la* of some body, *skyabs-grós* 1. the seeking of help, གྲུབ་ གཙུག་ 2. the formula *Saṅs-rgyās-kyi skyabs-su mčio*, *čos-kyi sky. mčio*, *dge-dün-gyi sky. mčio*, the Buddhistic creed or confession of faith.

**Comp.** *skyabs-mgón* helper, protector, deliverer; this is applied to certain highly esteemed and respected persons, mythological as well as living, *ni f.*; *Chr. Pr.* use it for Saviour, Redeemer, Christ. — *skyabs-grós* v. above. — *skyabs-ynás* 1. place of refuge, shelter; also of persons, = helper, frq; *mī-la skyabs-ynás byéd-pa Mil.* to take refuge to a person, to seek his assistance. 2. seld. for *skyabs-su ynás-pa* client, *ná-yi skyabs-ynás pō-mo-rnams* all my clients, men and women *Glr.* — *skyabs-sbyin* a gesture of the right hand, like that for giving benediction *Glr.* — *skyabs-yül* = *skyabs-ynás*. 1.

སྒྲུབ་གོག་ skyār-gog naked *Pur.*

སྒྲུབ་ skyār-po *Sch.*: snipe, wood-cock; *skyar-čün Sch.*: 'a large snipe' (??); *skyār-mo Sch.* heron; *skyar-léb Sch.* spoon-bill; *ču-skyar Cs.* duck, *Sch.*: bittern, but the ཀ་ཏ་མ་ of the *Lex.*, 'a kind of goose' speaks in favour of *Cs.*

སྒྲུབ་ skyār-ba v. *skyór-ba*.

སྒྲུབ་ skyas a changing of abode; *skyas déb-spa* to change one's dwelling-place (cf. *skya-ba*), *skyas čén-po déb-spa* to die

སྒྲུབ་ skyās-ma 1. v. *skyes*. — 2. *Sik.*: fern.

སྒྲིབ་ skyi *Cs.*: the outward side of a skin or hide (opp. to *ša*); *skyi ryā-ba* to shiver, tremble with fear *Cs.* **Comp.**: *skyi-dkār Cs.* dressed leather; hide. — *skyi-lpāgs Sch.*: chamois, wash-leather. — *skyi-būn Mil.?* — *skyi-būn* prob. an itching of the skin *Mil.?* — *skyi-ša* 1. outward and inward side of a hide. 2. *Sch.*: the anus.

སྒྲིབ་ skyi-ba I. sbst. 1. a medicinal plant *Med.* — 2. also \**kyi-u*, *pi-lin kyi-u*,\* potato *C.*

II. vb. pf. *bskyis*, ft. *bskyi*, imp. *skyis* to borrow, esp. money or goods (cf. *ryār-ba* and *skyin-pa*).

སྒྲིབ་ skyig-pa to hickup; *skyig-bu* the hickup *Med.*

སྒྲིབ་སེར་ skyin-sér *Mil.*, eagle, vulture.

སྒྲིབ་ skyid-pa vb., sbst., adj.: to be happy, happiness (*Ssk.* སྐྱིད་), happy; *skyid-do* (I, thou etc.) am, art etc. happy; *bdé-žin skyid-la* being happy and glad; *skyid-pai nyi-ma* sun of felicity, propitious day *Glr.*; *skyid-po* = *skyid-pa* adj., frq., *skyid-de-ba* id. *Tar.* 5, 19.

**Comp.** *skyid-glu* song of joy. — *skyid-mgo* beginning of happiness *Mil.* — *skyid-sdug* good and ill luck, happiness and misery; *skyid sdug ji byun kyan* whatever may happen *Glr.*; *skyid sdug bsré-ba* to share pleasure and pain. — *skyid-ču* n. of the tributary of the Ya-ru-tsaṅ-po, on which Lhasa is situated.

སྒྲིབ་ skyin wild mountain goat, *Capra ibex*.

སྒྲིབ་གོར་ skyin-gór lizard *Lex.*, = *da-byid*.

སྒྲིབ་གང་ skyin-tān *Sch.*: hail, sleet.

སྒྲིབ་ skyin-pa, *W.* \**skyin-po*\*, resp. *kar-skyin* a loan, a thing borrowed; money advanced without interest; *skyin-pa skyi-ba* to ask a loan; *ná-la di skyin-du tsal* he asked me to lend him this *Dzl.*; *skyin-pa lén-pa Cs.* to take on credit; *skyin-pa spród-pa, šal-ba* to pay back or return a loan *Cs.*; *nór-skyin* a loan of



goods or money, *gós-skyin* of clothes. — *skyin-mi* Schr. debtor. — *skyin-tsab* C.: the pledge for a loan; acc. to others, however, it just means the object lent or its equivalent when being returned.

**སྒྲིབ་** *skyibs* everything giving shelter from above, an overhanging rock, a roof etc.: \**čar skyib*\* shelter from rain; \**dag-skyib*\* under a *pa-boñ* q. v. (*gyam* is much larger, *jug-pa* deeper) W.; *bka-sky*. **ཐག་ནག་** a covered terrace or small portico before a house.

**སྒྲིབ་** *skyil-ba*, pf. & ft. *bskyil* 1. to bend, esp. the legs when sitting on the ground after Oriental fashion, also another's leg by a kick from behind; to bend the bow. — 2. to pen up, shut up, cattle, to dam up, a river, also: *ču rdzin-du skyil-ba* to collect water into a pond *Glr.*, or *rdzin-bu sky.*; to dam up a pond (but not 'to dig it' Schr.); to keep back, retain, detain a person W.; \**ka kyil-če*\* to keep a person from doing something, to dissuade from W. — *skyil-krün*, also *skyil-mo-krün*, the posture of sitting cross-legged, *skyil-krün byéd-pa* (resp. *mdzad-pa*), *skyil-mo-krün-gis* (or *du*) *dug-pa* (resp. *bžugs-pa*) to assume such a posture; *sémsdpai skyil-krün* the usual manner of sitting, in which the feet are not seen, *rdorjei sky.* the posture in which the soles of the feet are seen turned upwards, *rdzogs-pai sky.* another posture requiring particular practice. (The spelling *dkyil-krün*, though frequent, is expressly rejected by grammarians.) — \**skyil-din*\* W. a small hole filled with water. — \**skil-ldir*\* W. handle, ring fixed to a thing, for carrying it, hanging it up etc.

**སྒྲིབ་** *skyu-gán* *Lex.* w.e., *Sch.*: a gulp, draught.

**སྒྲིབ་** *skyü-ru* a sour fruit *Med.*; *skyü-ru-ra* *Med.* (*Lex.*: **མཚེན་ལོ་** wood - sorrel) the same (?); in later times the word seems to have been used also for the olive, and *skyü-ru-šin* the olive tree, which in *Sik.* is called *ka-skyür-poi šin*.

**སྒྲིབ་** *skyü-rüm* Cs.: 'condiment, sauce, pickle', acc. to others, at least in W., only the resp. word for *spags*: 1. sauce, gravy. 2. dish, mess.

**སྒྲིབ་** *skyüg-pa* pf. *skyugs*. 1. to vomit, eject, e.g. blood, *skyüg-tu jug-pa* to cause to vomit, *skyüg-pa drén-pa* to excite vomiting *Tar.*; *skyügs-pa* (partic. pf.), *nan-skyügs*, the vomit (it is the food of certain demons, and being boiled in it, is one of the punishments of hell). — 2 to lose colour, to stain.

**Comp.** *skyug-ldád* rumination, chewing the cud; *Sch.* also: eructation. — *skyüg-bro-ba* nausea, *skyüg-bro-bai nad* disease of nausea; *skyüg-bro-bas* from disgust; *skyug-bro* C. also impure with regard to religion, = W. \**tsid-du*\*. — *skyug-smán* an emetic. — *skyüg-log-pa* *Sch.* to feel disgust.

**སྒྲིབ་** *skyün-ka*, also *lün-ka*, jack - daw (black, with a red bill); *skyün-kas zos* *Lex.* eaten or stolen by a jack-daw.

**སྒྲིབ་** *skyün-ba* pf. *bskyüis*, ft. *bskyün*, imp. *skyün(s)* Cs. to leave behind, to lay aside, e.g. a task *Lex.*, pride *S.g.*

**སྒྲིབ་** *skyüd-pa* 1. Cs.: to forget, leave off. 2. *Sch.*: to comminute; to swallow. (?)

**སྒྲིབ་** *skyür-ba* I. adj. sour, subst. acidity; more frq.: *skyür-po* C., *-mo* W. adj. sour, *Ssk.* **མཚེན་ལོ་** *skyür jug-pa* 1. to turn sour. 2. to suffer a substance to turn sour, v. *jug-pa*. — *ka(ša)-skyür-po* olive, *ka(ša)-skyür-poi šin* olive tree *Sik.* — *skyür-ku* Cs., *rañ-skyür* Cs., *skyür-ru* (*Sik.*), *skür-mo* *Lh.* a sour liquid, vinegar. (Vinegar seems to be little known as yet in Tibet, and the above mentioned expressions may have been framed by different persons on different occasions, but are not in general use. The same may be said of Cs.'s *skyür-pa* and *skyür-rtsi* for acid in a chemical sense.)

II. vb. pf. & ft. *bskyür* 1. to throw, to cast, *yüir* out, *luñ-zéd nám-mka-la bskyür-nas* having flung his mendicant's-bowl up into the air *Dzl.*, *čur skyür-ba* to throw into the water, *rgyáb-tu* behind one's self = to

turn one's back upon a thing; to throw away, throw down, a stone, a corpse etc.; to eject, *lud-pa* phlegm; to throw off, a rider; to give up, abandon, a work; to forsake, a friend; to abort. — *skyúr-ma* abortion *W.* (?) — *ču skyúr*, *ɣyaṅskyúr* capital punishment in *C.*, when the delinquent, with a weight fastened to his neck, is thrown from a rock into a river.

སྐུས་ skyus? *Sch.*: *skyus tóg-pa* altogether; *skyús-su klóg-pa* *Gramm.*: to pronounce jointly, viz. two consonants without a vowel between them.

སྐུ་ ske 1. v. ske. — 2. v. *skyed* and *skyé-ba*.

སྐུ་བ་ skyé-ba I. vb. (འབྱུང་) pf. *skyes* 1. to be born; *ni-la* (seld. *las*) *bu skyés-pa yin* I have given birth to a son *Gl.*; *pó-skyes* a man, *mó skyes* a woman, female; *skye-rga-na-či-bai sdug-bsñal* the evil of birth, old age, sickness and death (which constitute what in the opinion of the Buddhist is the greatest evil of all, that of existence); *tóg-ma skyés-nas, má-la skyés-nas B.*, \**á-ma skyé-sa-na*\* *W.* from one's birth; *skye či-* (or *ši-*) *méd pa* subject neither to birth nor to death, eternal; *skye-gag-méd-Thgy.*, *Lex.*, is said to mean the same. In the special sense of the doctrine of metempsychosis *skyé-ba* has often to be rendered by: to be re-born, *mi-ru* as man, *bur* as (somebody's) son. — *mi skyé-bai čós-la bzód-pa* v. *bzód-pa*. — *W.*: \**skyé-če*\* 1. as inf. to be born, reborn. 2. as sbst. the being born; birth. 3. as adj. being with child, pregnant; big with young, also \**skyé-če-ma*\*. — 2. to become, to begin to exist, arise, *nad kun mi skye, skyés-paan ži-bai pyir* ut ne morbus ullus nascatur, natus quoque sedetur *Med.*; *skye-ba dan jig-pa* to arise and pass away; frq. of thoughts, passions etc. (the person as well as the thing in the accus.): *kýeu krós-pai sems skyés-te* the youth — thoughts of wrath arising (in him). — 3. to grow (*nasci*) *lün-pa bru skyé-ba* valleys where corn grows; *ru mgó-la skye* a horn is growing on the head. — 4. to grow (*crescere*) *čer* or *čen-por skyé-*

*ba* to grow up, to grow tall; *ras kyañ lus-kyi tsád-du skyés-so* the garment also grew in proportion to the growth of the body, or: with the body *Dzl.*; *rtül-pod-par skyés-so* he grew up a valiant man, became a valiant man; to bud, germinate, sprout, \**sbáns-te skye čüg-ce*\* to accelerate the germinating of the seed by maceration *W.*; even = *spél-ba Dzl.* སྐུ་ ? — 5. some-

times = *skyá-ba* 2. unless in that case \**kyé-če*\* should be spelled *bskyás-čes W.*

II. sbst. (འཁུམ་པ་) 1. the being born, the birth, *skyé-ba mto-ba, skye-mtó* or *mtón* high birth; of high birth, noble, man, male; *skyé-ba dmá-ba, skye-dmá, -dmán* low birth; of low birth, ignoble, woman, *mi-lus tob kyañ skyé-ba dman* born a human being, it is true, but only a female *Mil.*; *skyes-dmán* col. \**kyer mán*\* in *C.* the usual word for woman and wife, *ñe Kyer mén* my wife. — In the special Buddhistic sense: re-birth *mir skyé-ba bzén-pa* to take or assume re-birth as a human being; also period of re-birth = existence, life, *skyé-ba di-la* in this, my present, period of life; *skyé-ba bdun* seven periods of life; also manner of re-birth, v. *skye-ynás*; in a concrete sense: the re-born individual, *yim-gyi skyé-ba yin* she is the re-birth of the queen dowager, the re-born q. d. — 2. the arising etc. — 3. the growing etc.

Comp. *skye-dgü* v. *skyé-bo*. — *skye-gró* = *groba* being (q.v.) — *skye-sgó* 1. entrance to re-birth, viz. to one of the six regions of birth, v. *gró-ba* II., *skye-sgó ɣčód-pa* to lock it up. 2. face, *légs-pa* a handsome, *žan-pa* an ugly face; also *kā-sgó skye-bras légs-pa* is said for: having a handsome exterior *C.* — *skye-mčéd* (आयतन) the five (or six) seats, i. e. organs, of the senses (the sixth is *मनस्* the inner sense); the senses themselves; this conception, however, has been greatly altered and varied by the fanciful theories of medical and philosophical authors, cf. *Burn.* I, 500. *Was.* (240). — *skye-ynás* 1. birthplace; station or locality of a plant.



སྐེ་བོ་ *skyé-bo*

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སྐེ་བ་ *skyed-pa*

2. class or region of birth or re-birth, class of beings (v. *gró-ba*); *byol sön-gi skye-ba* the being born as an animal. 3. manner of birth རྩམ་པ་, *skyé-ba bzhi*, also རྩམ་པ་ལྔ་, the four kinds or ways of being born: *mñā-las* (or *nas*) out of a womb (so, acc. to Stg., elephants and some men are born), *sgo-nā-las* out of an egg (birds, some *klu*, some men), *drod-yśér-las* out of heat and humidity (insects, some men etc.), *rdzús-te* in a supernatural way (so the *lha*, the Buddhas, when they spring from lotus-flowers; also the inhabitants of infernal regions, souls in the bardo and some men). — *skyé-yzúgs* prob. = *byad-yzúgs* stature, figure. — *skyé-rábs* series of the births of a man, history of them, and esp. so of the births of Buddha, — so in the title of a work. — *skyé-śtn* = *skyed-śtn* Wdn.

སྐེ་བོ་ *skyé-bo* 1. being, (animans) *mi-la-sogs-pa skyé-bo* man and the other living beings *Dzl.* — 2. human being, man, gen. as a collective noun: mankind, *krül-bèas skyé-bo* infatuated men *Pth.*; *skyé-bo mkās-pa yžān-rnams* other sensible people *Tar.*; *skyé-bo mán-poi yid-du ōn-ba* universally beloved *Dom.*; *mi nag skyé-bo* laymen (on account of the dimness of their religious knowledge); *so-sōi skyé-bo* བྱམས་པ་ (cf. *Will.*) the lower clergy, common monks *Tar.*, but also simple laymen, if they are not quite without religious knowledge; *skyé-bo-òg*, (*skyeo-òg* Cs. is a less accurate pronunciation), *skyé-dgú*, or (less correctly) *rgu*, men, mankind; *skyé-dgui-bdāg-mo* རྒྱལ་པོ་མོ་ fem. pr. n., the aunt and first governess of Buddha *Glr.*, *Gyatch.*, also a name of *dpal-lhá-mo*'s q.v.

སྐེ་ཚེ་ *skyé-tsé* = *ske-tsé* *Lex.*, mustard.

སྐེ་རྒྱལ་ *skyé-rāgs* *W.* for *ska-rags* girdle.

སྐེ་ག་ *skyeg* Cs.: = *kég*, *kag* misfortune. But *rtsis-kyi skyeg* *Lex.* w.e.?

སྐེ་ག་ *skyegs* 1. n. of a bird: *ču-sky.* *Lex.* w.e., *Sch.*: coot, water-hen; *ri-skyégs* *Lex.* w.e., Cs.: a large singing-bird,

*Sch.*; grouse, heath-cock. — 2. *rgya-skyégs* shell-lac.

སྐེ་བ་ *skyen-ba* and *skyens-pa* to be ashamed, also *ka-skyen-ba*, B. and col. frq.

སྐེ་མེད་སྐེ་མེད་ *skyen-ser-ruñ* also *skye-or-skye-ser-luñ* *Mil.*, cold wind.

སྐེད་ *skyed* and *skye*, 1. growth, increase, *skyed če-bar gyur-ba* to grow much; *yžan-gyi zla-skyed-pas dei žag-skyed če* his daily growth was greater than the growth of others in a month etc. *Pth.* — 2. progress, the getting on, improvement *skyed yon* progress comes, I am making progress *Mil.*; profit, gain *nad-la skyed med* (this) is of no use for that disease, of no benefit *S.g. fol. 10.* — 3. interest C., *dñul-skyed* of money, *bru-skyed* of corn C., *skyed-du yton-ba* to give on interest Cs.; *skyed póg-pa* Cs.: 'to be the full term of payment', more accurately: *skyed póg* I (you, he etc.) am struck or hit by the term of payment; *skyed-can* yielding interest, profit Cs.

སྐེད་སྐེད་ *skyed-sgo* *Mil.nt.* prob. = *rgyal-sgo* principal door.

སྐེད་པ་ *skyed-pa* I. vb pf. *bskyed*, act. to *skye-ba*, in *W.* pronounced alike: \**skye-čé*\* 1. to generate, procreate; seldom in a physical sense: *bskyed-pai yab ó yev-víśas paríṣṭh* *Pth.*, (opp. to *bltams-pai yum* *Pth.*, for which however *skyed-ma* Cs. does not seem to be an appropriate substitute). — 2. to produce, form, cause (opp. to *med-par byed-pa* to destroy, annihilate) e. g. diseases, fear, roots of virtue, merit, *bsod-nams-kyi tsogs*, *sa-bon* (fig.) *Dzl.*, *bras-bu* retribution; to reproduce, *zad-pa* what has been consumed *Med.*; to create certain thoughts or affections either in one's self or in others: *spró-ba bskyed-pas dei pá-má yan spró-ba cün-zad skyés-nas* by his own rejoicing also to his parents a little joy arising *Dzl. 22. 5*; *tams-čad-kyis brtson-grús bskyed-do* they all created zeal, took great pains *Dzl.*; *čes bšam-pa bskyéd-nas* thus they thought. — 3. to cause to germinate or grow, *yür-bai ču-yis žin skyed*

dra just as the water of the ditch makes the fields green *Med.*; *sá-bon Dzl.* (v. before, but it may as well be referred to this signification); *γsos skyéd-pa* to bring up, to nurse up *Dzl.*; *skyed srñ-ba* id. *Gl.* — 4. = *skyá-ba*, to bring on, carry, convey to a place *Pth.*

**Comp.** *skyed-mos-tsal* grove, park. — *skyed-rdzogs*, instead of *skyed-rim* and *rdzogs-rim*, *उत्सक्रम* and *सम्पन्नक्रम*, two kinds or degrees of meditation. — *skyed-sñ Cs.*: a planted tree (?) prob. a fruit-tree, *Dzl.*

**II** sbst. 1. the generating, producing etc. — 2. = *skyed*, e. g. *skyéd-pa lén-pa* to gain flesh, to thrive *C.* — 3. = *rkéd-pa*.

སྒྲེང་པ་ skyén-pa adj. 1. quick, swift *Lex.*, *kró-* or *sdán-skyen-pa* quick to wrath *Stg.*; *byéd-skyen-pa* rash, hasty, precipitate *Gl.* — 2. nimble, dexterous *C.W.*; *ṣpón-skyen-pa* dexterous in shooting, a skilful archer *Dzl.* (Besides: vb. to make haste, to strive; sbst. zeal, ardour; adj. strong *Cs.*, *Sch.* ??)

སྒྲེས་པ་ skyém-pa resp. to be thirsty.

སྒྲེས་པ་ skyems resp. 1. thirst. — 2. drink, beverage, esp. beer, also *ṣal-skyéms* or *-skyoms*, *skyems drén-pa* to offer or set before an honoured person something to drink, *bžés-pa* to accept of it, to take it; *skyems-la γsol-rés byéd-pa* to drink beer in company *Gl.*; *γsegs-skyéms* a carousal on the departure of an honoured person; *γser-skyéms* beer together with grains of corn, as an offering to the gods for the good success of an enterprise, a journey etc., in religious dancing-festivals, *γser-skyéms-pa* sbst. the priest or dancer who offers it. — *skyems-čán* beer. — *skyems-čú* drinkable water. — *\*skyéms-dan\** *W.* (?) brandy. — *skyéms-tsúgs Sch.*: cup, dish. — *skyéms-sñ* small-beer.

སྒྲེང་པ་ skyér-pa *Lex.*: *हरित* curcuma, turmeric; in *W.* barberry.

སྒྲེང་པ་ vulgo for *ske-dmán* woman *C.* (v. *skye-ba* II).

སྒྲེང་པ་ skyél-ba, pf. & ft. *bskyel*, imp. *skyol* 1. to conduct, accompany, resp. *γdan-skyél-ba*; *skyól-la sog* conduct him hither! *Pth.*; *\*skyel-la-la\** (for *\*skyél-wa-la\**) *son* he has gone to accompany (him) *W.* — *bsu-bskyál* going to meet, and accompanying on departing *Dzl.*, *γsegs-skyél byéd-pa* resp. to accompany an honoured person on departing, to see him off *Mil.* — 2. to convey, bring, take e. g. a child to a place, food to somebody, *Dzl.*, *C. W.* id.; to carry off, to take away *C.*: *\*sñ ma kyal čig\** do not bring any more wood! more accurately *\*kyal sog\** bring! *\*kyal son\** take away! — 3. to send *B. & C.* e.g. clothes' to somebody *Dzl.* — 4. to risk, to stake, *ran-srog Mil.* — 5. *C.*: to use, to employ *\*bá-lañ le jhé-pa-la\** an ox for work; to spend, *\*le jhé-pa-la mi-tse\** one's whole life in working, *\*lò-lo nán-na\** in idleness. — 6. *\*ka kyél-wa\** *C.* to kiss; *γnód-pa skyél-ba*, *B. \*kyal-wa\** *C. W.* col., to do harm, to hurt, inflict an injury, to play one a trick; *mna skyel-ba B., C. W.*, to swear, take an oath; *\*lo kyél-čé\** *W.* to rely, depend upon, confide in. — *skyel-tuñ byéd-pa* = *γsegs-skyél byéd-pa*, (prop.: to accompany one to a short distance). — *skyel-bdár Lex.*, also col., present of the departing person to those that accompany him. — *skyel-ma* an escort, convoy; *skyél-mar yod* he is a guide (to me) *Mil.*; *skyél-ma zu* we ask for a safe-conduct *Gl.*; *dmag dan bcás-pai skyél-ma* a military escort *Gl.*

སྒྲེས་ skyes, also *skyás-ma*, *skyós-ma*, *kyós-ma*, resp. *γnan-skyés*, a present, *skúr-ba* to give or send a present; *byon-skyés*, *ṣebs-skyes* a present given to or received from somebody on his arrival. — *skyas-čán* a present of beer, *skyes-kúr* of cakes, *skyes-nór* of merchandise or money; *skyes-lán* a present made in return *Cs.*

སྒྲེས་ལྗང་ skyes-sdón *Sik.* banana, plantain.

སྒྲེས་པ་ skyes-nág, also *skye-nág C.* widower.

སྒྲེས་པ་ skyés-pa 1. pt. pf. of *skyé-ba*. — 2. sbst. man, male person, *skyés-pa*



སྐེས་བུ *skyés-bu*

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སྐེད་པ་ *skyód-pa*

*dan bud-méd*, men and women *B. & C.*; emphatically: *rgyal-po yéig-po skyés-pa yin* the king alone is a man *Dzl.*; husband *Glr.*; = *skyés-bu* a holy man?

སྐེས་བུ *skyés-bu*, *Ssk.* **पुरुष** man, people; *skyés-bu gan* whosoever; man opp. to the rest of nature *Med.*; one (French: *on*), *skyés-bu lag-pa brkyán-ba tsám-gyis* as quick as one stretches out his hand *Dzl.* — Though this word may also be applied to culprits and criminals (*Pth.*), it is chiefly used of holy men: *skyés-bu dām-pa* the saint; *dad-ldán sky.* the believing, the faithful *Glr.*; *skyés-bu čen-po*, **महापुरुष** the great saint, in Buddhistic writings nearly identical with Buddha; *skyés-bu mčog* id. (For the 32 chief characteristics and the 80 subordinate marks distinguishing such a person refer to *Köppen*. I. 433. *Burn*. II. 553 ff. *Gyatch*. c. VII.)

སྐེས་མ་ *skyés-ma* 1. fem. of *skyés-pa*, she that has been born *Mil.* — 2. fern, = *skyás-ma* *Sik.*

སྐྱེད་གས་ *skyo-nógs* *Cs.*: quarrel, *Lex.* = *krug-lón*.

སྐྱེད་ *skyóba* 1. vb. to be weary, *ccir:* *bdag kyim-gyis skyó-ste* I being weary of living in the world *Dzl.*; in a more general sense: to be ill-humoured, grieved, vexed, to feel an aversion *Tar.* 12. 13; *skyo mi čés-par* or *skyo mi čés-pa tsám-du* without being tired, indefatigably; *nam skyo-na* when he was tired of it *Dzl.* — 2. sbst. weariness *tsol-tsól-nas skyó-ba yañ skyé-bar dug* we are quite tired of that constant seeking *Mil.*; *yid yónis-su mi skyó-ba* indefatigableness, perseverance *Thgy.* — *skyó-mo* adj., \**sems skyó-mo rag*\* I feel discontented, disheartened *Ld.*

Comp. *skyo-grógs* comforter, companion *Glr.*, *Mil.* — *skyo-glú* *Cs.*: a mournful song. — *skyo-nál*, *skyo-dub* weariness, *skyo-nal-méd-pai dad-pa* unwearied faith *Mil.* — *skyo-sás* disgust, aversion. — *skyo-sáns* recreation, *skyo-sáns-la gró-ba*, resp. *byon-pa* to take a walk or a ride, to promenade. — *skyo-bsún-pa* to be grieved *Sch.*

སྐེད་མ་ *skyó-ma* 1. pap of parched meal and beer; any pap, paste or dough; *skyó-ma byúg-pa* to spread paste (upon a wound, as a salve) *Med.*; *ša-skyó* *Med.*? (it may denote a paste of meat as well as one of mushrooms). — 2. blame, slander, *skyó-ma mán-la* when he slanders a great deal *Mil.*

སྐྱེད་གས་ *skyogs* 1. scoop, ladle. — \**me-kyóg*\* coal-shovel *C.*; \**žu-kyóg*\* melting-spoon, crucible *C. W.* — 3. drinking-cup, bowl, goblet. — *γser-skyógs*, *dnul-skyógs* gold, silver goblet. *žal-skyógs* *C. B.*, \**don-skyógs*\* *W.* resp.: drinking-cup. *krag-skyógs* bowl for drinking blood, a skull used for that purpose *Pth.*; \**kyog-žáb sal*\* may I ask your honour for the foot of your cup (viz the remnant of your drink)? *W.* — 3. *srab-skyógs* *Cs.*: the rein of a bridle. —

སྐྱེད་གས་ལྷོ་འབྲུ་ *skyógs-lto-bu* snail *W.* \**ol-skyógs*\* id.

སྐྱེད་གས་པ་ *skyógs-pa* to turn, *mgrin-pa* the neck, = to look round, back, *Mil.*; also = to turn away, aside *C.*

སྐྱེད་བ་ *skyón-ba*, pf. *bskyans*, ft. *bskyan*, imp. (b) *skyón(s)* *Ssk.* **पा, रक्ष** to guard; to keep, to tend, cattle; to defend, the religion; to save, preserve, the life, the body; support, to take care of, poor people, e.g. *drin bzán-pos* by benefits, favours. *tábs-kyis* by various means; to attend to; to be givento, *tugs-dám* meditation, *lag-lén* exercise; *rgyal-srid skyón-ba* to rule, govern a kingdom, *čos bžin-du* in conformity with the law of religion, justly. — *čos-skyón* 'protector, defender of religion', **धर्मपाल**, is used for a certain individual deity, or = *γig-rtén-skyón*, or for a class of magicians in the monasteries of *C.*, v. *Schl.* 157. *Kö.* II. 259. — *γig-rtén-skyón*, **लोकपाल** 'guardian of the world'; there are four of them, identical with *rgyal-čen bži* the four great spirit-kings, q.v. — *skyón-dál* assistance *C.*, \**kyón-dhál jhél-pa*\* to help. — *skyón-ma* = *brtán-ma* the goddess of the earth. **འཁྱེད་པ་** *skyód-pa* pf. & ft. *bskyod*, *Ssk.* **जम** 1. to move, to agitate, *rlün-gis yál-ga*

*skyod-na* when the wind agitates the branches *Dzl.*; to **shake**; hence *Mi-skyód-pa*, Akshobhya, n. of the second Dhyani-Buddha. — 2. *W.*: resp. to **go**, to **walk**, (= *ṛśégs-pa*, *byón-pa* *B. C.*) \**nán-du skyod*\* step in, if you please! — 3. *W.*: to **go down**, to **set**, of the sun, moon etc., to **expire**, to **pass**, to **elapse**, of time.

སྒྲོན་ *skyon* གཏོག 1. **fault**, **defect** (opp. to *yón-tan*), *skyon gañ yañ med* I have not to complain of anything, I do not want anything *Dzl.*; **damage**, **harm**, **disadvantage**, **misfortune**, *krul-pa-la skyon ci yod* what harm is there in erring? *Thgy.*; *C.*: \**mi kyon*, *kyon me*\*, no harm, no matter (*W.* more freq.: \**mi sto*\*); *ṛžán-gyi skyon tós-na dgá-ba* rejoicing in the calamities of others, malicious *Glr.*; *skyón-du mtón-bá* to consider it a loss *Glr.* — 2. **bodily defect**, **fault**, as lameness; **derangement**, **disorder** in the mixture of the humours *Med.* — 3. **spiritual defect**, **sin**, **vicious quality**, *rdzún-du smrá-bai skyon* the sin of lying *Dzl.*; *skyón-gyis ma gos* not defiled by sin; *lar skyon če* but that is very bad (of you) *Glr.*; *skyon byéd-pa* *Cs.* to commit a fault, *sél-ba* *Lex.* to remove, amend, correct a fault, *spán-ba* to leave off, to quit it; *mi-la skyon bébs-pa*, *dógs-pa* (col. \**tág-pa*, *tág-če*\*) to charge one with a crime, to calumniate *Glr.*; *ṛžán-gyi skyon glén-ba, ṛjód-pa*, to name the faults of others, to speak ill of them, to slander *B., C., Schr.* also: to blame, criticise. — *skyón-čan* 1. **faulty**, **defective**, **incorrect**, e.g. *dag-yig* the spelling of a word. 2. **sinful**, subject to vice. — 4. **symb. num.**: 18.

སྒྲོན་པ་ *skyón-pa* pf. (b) *skyon* to **put astride** upon a thing, (causative form to *žón-pa*), *mi žig rtá-la* (or *rtá-ru*) to cause a man to mount, to go on horseback: to fix something on a stick; *mi žig ṛsál-šin-la* to **empale** a man.

སྒྲུབ་པ་ *skyób-pa*, pf. (b) *skyabs*, ft. *bskyab*, imp. *skyób(s)* *Ssk.* རྩོམ་ to **protect**, **defend**, **preserve**, **save** frq., *ṛjigs-pa-las* from fear, *ṛjig-pa-las* from destruction; *bskyáb-pa* the

protecting power, the preserving cause *Mil.* (ni f.).

སྒྲུབ་སྒྲུབ་ *skyóbs help, assistance*, seldom for *skyabs*; *skyóbs-ma* *Thgy.* id.; \**šrog-kyób*\* col. preservation of life, escape; also: he that saves another's life, helper.

སྒྲུབ་པ་ *skyóm-pa*, pf. *bskyoms*, ft. *bskyom*, imp. *skyom(s)* *Cs.*: to **shake**, **agitate**, **stir up**. *Lex.* give: *ču skyóm-pa* and *snód skyom-pa*, to stir the water, to shake a vessel.

སྒྲུབ་པ་ *skyor* = *kyor*, the hollow of the hand filled with a fluid, e.g. *ču-skyór* a handful of water.

སྒྲུབ་པ་ *skyór-ba* I. vb. pf. & ft. *bskyar* 1. to **hold up**, to **prop**, — 2. to **paste**. — 2. to **repeat**, *bskyár-te btañ* it was repeatedly sent *Dzl.*; to repeat word for word what the teacher says, in order to learn it by heart *Mil.*; to say over again; to **recite by heart** (opp. to *sgróg-pa* to read); *glu de rjes skyór-nas ma bláns-na* if one does not sing the hymn afterwards repeatedly *Mil.*; \**kyor jan jhé-pa*\* *C.* to practise repeatedly.

II. **sbst. enclosure, fence.**

སྒྲུབ་པ་ *skyól-ba* sometimes for *skyél-ba*.

སྒྲུབ་སྒྲུབ་ *skyós-ma* v. *skyes*.

སྒྲུབ་ *skra*, resp. *dbu-skrá* (*C.*: \**ta*, *W.*: *śra*\*) the hair of the head, \**śra-ló*\* *Ld.* id., used caressingly in speaking to children and women; *skra dan ká-spu* the hair of the head and of the beard; *skra bsgril ba* *Cs.*: plaited or curled hair; *skra nyag ṛčig* a single hair. — *skrá-čan* having long hair. — *skra-do-kér* the hair plaited together on the crown of the head, as Buddha and Hindu-women wear it. — *skra-mdúd* the bow of ribands at the end of the long plaits of the women in *Ld.* etc. — *skra-tsáb* *Cs.*: false hair, a puke. — *skra-šen* *Sch.* thin hair.

སྒྲུབ་པ་ *skrag-pa*, with instr., to **be terrified**, **frightened by**, **afraid of** something *ṛjigs-skrag-pa*, *dnáns-skr.* id. *B., C.*



མྱང་བ་ *skrán-ba* pf. *skránis*, to swell, \**skránis-son*\* it is swollen, a tumour, a bile, a weal has formed itself *W.*; *skránis-po* *Sch.* a swelling, tumour; *skránis-bür* *Sch.* an abscess not yet open.

མྱ་ *skran* 1. *Ssk.* ལུས་ *Cs.*: a fleshy etc. excrescence in the abdomen, a concretion under the skin, in the bowels, womb etc., *Sch.* also: a swelling of the glands. Wise (Commentary on Hindoo Medicine) says, that very different diseases are comprised under the term *gūlma*, tumours of the pylorus, partial enlargements of the liver, diseases of the large intestines, fixed and moveable swellings; — perhaps also herniae, which I did not find mentioned elsewhere. — In *S. g.* I found *skran-nád* described as a consequence of great fatigue and want of breath, and *skran-γzér* as pain in consequence of suppressed winds. — 2. *rdo-skrán*, *bad-skrán*, two sorts of *steatite C.*

མྱའ་བ་ *skráb-pa* *Cs.*: 'to beat the ground with one's feet,' to stamp, tread, cf. *kráb-pa*; *Lex.*: *bró-skrab-pa*, to dance.

མྱས་ཀྱི་ *skrás-ka* v. *skás-ka*.

མྱི་བ་ *skri-ba* 1. *Cs.* to conduct (?) 2. *W.* \**sri-čé*\* f. *dkri-ba*.

མྱུ་བ་ *skrú-ba* pf. *bskrus* ft. *bskru*, *Sch.*: to wait; the latter would suit well in a passage of *Mil.*, perh. also in *zás-la skru* of the *Lex.*; but *šin-skrus-pa* *Lex.* remains unexplained.

མྱུན་པ་ *skrún-pa* pf. & ft. *bskrun* to produce, fruits *Mil.*, a root of virtue (v. *rtsá-ba*) *Stg.*

མྱུ་མ་ *skrum* meat, resp. viz. when spoken of as the food of respected persons.

མྱོག་པ་ *skróg-pa* = *dkróg-pa*, perh. also f. *skrág-pa*. *Lex.* *qá-ru skróg-po* to beat the drum: *W.* \**koþón ðróg-ðe*\* to play on the guitar.

མྱོད་པ་ *skród-pa* pf. & ft. *bskrad* to expel, drive out, eject, out of the country *Dzl.*, *Mil.*; to deprive of cast; \**ðrád-de tan ðe*\* to expel a thief publicly out of the village *W.*

བྱ་ཀྱོ་, བྱ་ཀྱོ་; words beginning with these letters will in most cases be found arranged under *rk.* and *sk.*

བྱམ་རྩེས་ *bskan-rdzás* a sacrificial ceremony v. *Schl.* 360.

བྱམ་བ་ *bská-ba*, *Ssk.* कषाय, astringent, as to taste, *Cs.* erron.: bitter.

བྱམ་པ་ *bskál-pa*, *Ssk.* कल्प, a kalpa, a fabulous period of time; the fantastical reveries of the Buddhists concerning this subject v. *Kō.* I. 266, also *Will.* under *kalpa*. *bskál-pa čén-po* the great kalpa; *bár-(gyi) bskál-pa* the intervening or middle 'kalpa'; *bsk. bzán-po* the happy, blessed period, viz. in which Buddhas appear; *bskál-pa nán-pa* the bad 'kalpa'; *bskal-mé* conflagration of the universe.

བྱུ་བ་ *bskú-ba* v. *skúd-pa* II vb.



ཁ་ 1. the letter *k'*, aspirated, like *c* in 'call'. — 2. numerical figure: two, *Ka-pa* the second volume.

ཁ་ I. additional syllable, = *ka*, but less frequent. —

II. in compounds instead of *ká-ba* bitter and *ká-ba* snow; for the latter signification it is in *W.* the only form existing.

III. i. o. *Kag part*, *Ka rnyis-su* into two parts (e. g. to cleave) *Stg.*; \**Ka-ghán*\*

one part; in a special sense: the sixth part of a rupee *C.*; *ka-çig* part, **some, several**, *frq.*

IV. (also *Ssk.* ཁྱ) resp. *çal*, cf. *ká-po*  
 1. **mouth**, *ka ka* bitter mouth, bitter taste *Med.*; *ka dil-po* (soft month), manageable, tractable, *ka gyón-po* hard-mouthed, refractory; *ka sgyür-ba* (= *ka-lo sgy.*) to govern, to rein the mouth (of a horse), to lead, guide, influence other persons *Glr.*, to turn off (a river) *Tar.*; *ka fén-pa* (to pull the mouth) to stop a beast of draught *Tar.*; *ka byed-pa*, *W.*, \**pé-çe*\* to open one's mouth, *rdáns-pa* to open it wide, *dzúm-pa*, *W.*, \**çug-çe*\* to shut it; *ka brdáb-pa* (or *kráb-pa*?) **to smack**; \**ka dab*\* (or \**tab*\*) \**zér-wa*\* to produce a smacking, snapping sound, *col.*; *ka réy-pa* *c. dat.* to put one's mouth to a thing, in order to eat or drink it; *ka júg-pa* *c. dat.* **to interfere, to meddle with**; *ka fál-ba* 1. *col.* = *ka jug-pa*, 2. *Cs.*: **to promise**; *ka ytúgs-pa*, *ka lo ytúgs-pa*, *ká-la lo byéd-pa*, *ka sbyór-ba* *B.*, *C.*, \**ka lán-çe*\* *W.*, \**ka kyél-wa*\* *C.* **to kiss**; \**ka kyé-çe*\* *W.*, **to inveigh**, to give ill language; *ka bsré-ba* to have intercourse, social connexion with one another, viz. in eating, drinking and smoking together, which is a matter of no little social consequence; *ka dzin byéd-pa* *c. genit.* to receive friendly, to be kind to, assist *Mil.*; *ka řtád-pa* *Glr.* 16. 3. was explained: to bring together personally, to confront, = *ka sprád-pa*; *ka búb-tu nyal-ba* to lie in that position; *ka bslán-ba* the contrary of the preceding; *ka çóg-tu bltás-te ši-ba* to be killed by a precipitous fall. Especially: the speaking mouth, *ká-nas*, *col.* also \**ká-na*\*, **orally**, by word of mouth, e. g. to state, report, \**ká-ne zér-na*\* in the colloquial language *C.*; \**ka dé-mo nyin sóg-po*\* *W.* hypocritical; *ká-la slá-te dón-la bka* easily spoken after, but difficult to be understood (e. g. a doctrine); \**ka sór son*\* 'my (his etc.) mouth has run away', \**nor son*\* 'has erred', the former denoting inconsiderate talk, the latter a lapsus linguae; *kas lén-pa*, *blán-ba* 1. 'to anticipate

with the mouth', **to promise** *frq.*, with direct speech or term. inf., sometimes also with the term. of a sbst. e. g. *brán-du kas blañs* he promised or engaged himself as a servant, — also: **to presume, to arrogate** *Mil.* 2. 'to accept, adopt with the mouth', **to acknowledge, admit** *Tar.*; *kas çé-ba* *B.*, *ka fál-ba* *Cs.*, to promise; *ka sná-ba*, *snás-pa* to blurt out, speak out inconsiderately; *ka çám-pa*, *mtún-pa*, *col.* \**çug-pa*\* to agree upon; *ka sdóm-pa*, *mnán-pa* to silence, *W.*; \**ka kág-çe*, *kyil-çe*\* *id.*; *ka skyór-ba*, *slú-ba* to speak cunningly, to try to persuade etc.; *ka róg-pa*, more freq. \**ka róg-(te) dóg-pa*, *dád-pa*, **to be silent**; *ka pán-ba* *Tar.*, prob. = *ka kiyam dbyug-pa* *C.* to divulge ill rumours; *ka lóg-pa* to reply, contradict; *ka gán dgar smrá-ba* (\**gañ tad, gañ dran zér-çe*\* *W.*) to talk at random; *ka-(la) nyán-pa* **to obey**, *ka nyán-po* **obedient** (resp. *bka* i.o. *ka*); *ysál-ka* clear, intelligible language; *ka nán-du smrá-ba*, *W.*: \**ka sóg-po zér-çe*\* to use ill language; also without \**nán-pa*\* or \**sóg-po*, *ka zér-çe*\* or \**ka tón-wa*\* means the same. — 2. **mouth, opening, orifice**, of a vessel, cavern, pit etc., *ka yçód-pa*, *gębs-pa* to cover, shut an opening; *ka byéd-pa* to open, is also used of a book, a letter etc. (for holy books *çal* is employed i.o. *ka*); *ka bye-ba* to open or unclothe itself, to begin to appear, *ka bú-ba* *id.*, of flowers; *ka búb-tu* the opening turned downward, *ka bslán-du* turned upward; *ka-çug skón-ba* to fill to the brim; *ka skón-ba* to fill up a void, to make up a deficiency, *yžan-nas* or *las* from elsewhere; *ka nañ* the inward brim, *ka pyi* the outer edge *Glr.* — 3. **the front side, face**, *ka lhor stón-pa* or *ltá-ba* to be directed southwards *Glr.* — 4. **surface**, *ka bri-ba*, to be diminished, of a fluid the surface of which is sinking; *ká pñi-ba* to diminish, to make less, by taking away from the surface; **the outside**, *ka dkar ytin nag* outside white, inside black, *fig. Mil.*; in a special sense: **colour**, v. *ká-dóg*; therefore *ká-ru*, *ká-na*, *ká-la*, *kar* 1. **on, upon, above**, *šin-kar* upon the tree (e. g. he sits), up



the tree (he climbs) *Dzl.*; *ču kar* on the water; *pyogs bži ká-ru* all round *Glr.* 2. on, at, *ču kar* on the river side, *mtso kar* *jebs* he came to the lake *Pth.* 3. above, besides, = *stén-du Mil.* 4. towards, in the face of, *mtson kar sra* proof against thrust or blow *Mil.* 5. at the time of, when, *sléb-pai kar*, *sléb kar*, *byon kar* when (he) arrived; *ré-bai kar* in the hope of; — *ká-nas* down from, away from, *rta ká-nas* *bebs-pa* to alight from the horse *Glr.*; \**ká-na, ká-ne, ká-la*\* col. for *sgó-nas*, \**tábs-si ká-na*\* by way of the opportunity, on occasion, \**yun rin-gi ká-ne*\* by little and little, gradually. — 5. sharpness, edge, of a knife etc., \**ká tóg-po son*\* the edge has become blunt, \**log son*\* has become bad; \**ka mi dug*\* the edge is wanting; *mei*, *čui*, *rlün-gi ka nón-pa* to suppress the sharpness of the fire, water, wind, to stop the flames, floods etc. (viz. by means of incantations) *Glr.*; \**ka tón-čè, pin-čè*\* *W.* to grind, to sharpen; *ka lén-pa* to become sharp *Sch.*

V. yesterday, also: the day before yesterday, *kai nyin* id., cf. *ka-rtšan*.

Compounds. *ka-dkri* (*C.* \*-ti\*, *W.* \*-šri\*) neck-cloth, sometimes worn as a protection against cold. — *ká-skón*, *kas-skón* appendix, of a book. — *ka-skyur-po* olive, olive-tree *Sik.* — *ka-ka-sán* or *sin* about two months ago *C.* — *ka-kébs* cover, lid *Sch.* — *ka-kór*, *ka-kyér* border *Sch.* — *ka-kral* *Cs.*: respect, regard, with respect to. — *ka-kór* the circumference of the mouth *Cs.* — *ka-gán* (cf. *ka* III) quadrated, square, *ka-gán-ba* square adj., *ka-gán-ma* id., e.g. pieces of cloth so shaped. — *ka-gáb* *Sch.* cover, lid. — *ka-gón* snow-ball. — *ka-grú* corner of the mouth. — *ka-mgál* v. *ka-só*. — *ka-rgán* *Mil.* privilege of old age n. f. — *ka-rgód* *Sch.*: ill language; a slanderer. *ka-rgyüg* *Glr.* acc. to the context: idle talk, unfounded assertion. — *ka-rgyüd* or *-gyün*, resp. *žal-rgyun*, oral tradition, esp. certain mystical doctrines not allowed to be written down. — *ka-bsgós* advice, = *ká-ta*; commandment, cf. *bka-*

*bsgós*. — *ka-miár* bitter and sweet. — *ka-čig* (v. *ka* III) some, — *ka-ycán* clever talking, cf. *ka shyán-po* eloquent. (*Cs.*: fair words?) — *ka-ycód* cover, lid; cork. — *ka-bčól* *Sch.* idle talk, prattle. — *ka-čág* *Mil.*, was explained: abuse, ill language. — *ka-čád*, resp. *žal-čád* agreement, convention, covenant, \**k. žum-čè*\* *W.* to conclude a convention. — *ka-čár* *Mil.* snow and rain; *ka-ma-čár* both falling promiscuously, sleet. — *ka-čnis* the appeasing of wild beasts etc. by witchcraft *Mil.* — *ka-ču* 1. spittle *Cs.* 2. snow-water. — *ka-če* 1. a large mouth. 2. a person that has to command over much (cf. *ka-drág*, *ka-žán*). 3. n. of a mask in the religious plays. 4. n. of a country, Cashmere, v. below. — *ka-čems* last will, *ka-čems jóg-pa* to make a testament. — *ka-čos* hypocrisy. — *ka-mču* 1. lip. 2. *Sch.*: word, voice (?) 3. quarrel, dispute. — *ka-ryé* 1. great lord, mighty personage *Cs.* (?) 2. good luck, good fortune *Cs.*; but in *C.* it is only used for fortune = goods, wealth. — *ka-nyün* *Sch.* sparing of words, laconic. — *ká-ta*, also *ká-lta* good advice, lesson, *byéd-pa* or *jóg-pa* to give, *C. W.* — *ka-tód-la* (or *-na*) *Ld.* = *ka-tóg la*, on, upon. — *ka-tón* *Cs.*: 'a reading or saying with a loud voice' (*Lex.* वचस), better: the saying by heart, *klog-gam ka-tón-du dón-nas* reading or saying by heart, *ka-tón-du šés-pa* to know by heart *Dzl.*; gen. in reference to religious texts. — *ka-ýtám* *Cs.* tradition. — *ka-stón* not yet having eaten anything. — *ka-tüg* *C.* to the brim. — *ka-tóg-la* or *-na*, = *ká-la*, above, upon, on the top or surface of, *ka-tóg-tu* id.; *ka-tóg-nas* down from. — *ka-tór* *Sch.* pustules in the mouth. — *ka-dig*, *ka-ldig-mkan* *W.* stammerer. — *ka-dóg*, also *ka* (v. *ka* IV. 4.) colour *skra mton-mñin-gi ka-dóg-tu gyúr* to the hair became blue *Dzl.*; *ka sgyur-ba* to change colour, *ka gyur* the colour changes, cf. also *mdog*. — *ka-drág* 1. mighty. 2. haughty. — *ka-drañ* *W.* over-against, just before, opposite, straight on. — *ka-šdams*, = *ká-ta*, *gdams-ka*, advice *W.* — *ka-dár*

Cs.: 'one who speaks too fast', Sch.: 'too loud'. — *ka-dig* cork, bung, stopple. — *ka-nan* yesterday morning C. — *ká-nar-čan* oblong. — *ka-nin* last year. — *ká-po* sometimes f. *ka* 1. mouth, e.g. *\*ká-po dül-mo\** W., *\*ká dül-po* C., tractable. 2. speech Mil. 3. bitter C. — *ká-lpágs* lip, *gón-ma* upper, *óg-ma* lower lip; W.: *\*kál-pag (s) pág-čé, dáb-čé\** to smack. — *ká-spu* hair of the beard, *skra dan ká-spu* hair of the head and beard, frq. — *ká-pó* boasting, *ka-pó-čé* id. — *ka-pór* = *pór-pa*, a cup. — *ka-pýis* napkin. — *ká-ba* v. below. — *ka-bád* the humidity of the air or the moisture of the earth caused by snow. — *ka-búb* mouth or face being turned downwards. — *ka-brág* v. below. — *ka-rbád* Cs.: 'a boast, proud speech'; others: idle talk. — *ka-sbyán* eloquence Mil., *ka-sbyán-po* eloquent, cf. *ka-γčán?* — *ka-ma-čár* sleet, rain and snow. — *ka-mür* bit (bridle) Sch. — *ka-rtśán*, *ka-sán* 1. B. C. yesterday forenoon, *ka-rtśán-gi byis-pa* the boy that was here yesterday forenoon Mil. 2. W. (*\*kar-sán\**) the day before yesterday; some days ago; *\*kar-sán za-nyi-ma\** last sunday: *\*kar-sán (s)tón-ka\** last autumn. — *ka-tsa* 1. bitter and acrid Med. 2. 'hot in the mouth' a. a very acrid sort of radish, e.g. horse-radish. b. aphthae, thrush, a disease of the mouth, incident to horses, cows, sheep. c. *ka-tsá rin-ñe-ba* Mil. nt. daily warm food. — *ka-tsúb* snow-storm. — *ka-tsó* boasting, *ka-tsó šin-tu čé-ba* a great swaggerer Glr. — *ka-tsón* v. below. — *ka-mtsúl* muzzle, mouth (of a dog etc.); the lower part of the human face col. — *ka-tsóg* abuse? *\*ka-tsóg čém-po\** C. a great abuser, reviler. — *ka-žán* the contrary of *ka-črag*, low, unimportant, having no authority, *ka-žán-pai sdug-bsñál* the misfortune of being of low birth Mil. — *ka-žé* 1. 'mouth and mind', *ka-žé mi mtsúns-pa* hypocrisy, hypocrite C. 2. 'mouth-mind', meaning the same as the phrase just mentioned: *hypocrisy* Mil., *ka-žé-méd-pa* unfeigned, sincere Mil. — *ka-žén* breadth, expanse, e.g. of the heavens Mil. — *ka-zás* food, victuals B. C. — *ká-*

*ya* lit.: 'being one's partner or match as to speaking', also *kai ya*, — gen.: *partner; match*; *\*ká-ya jhé'-pa\** C. to assist, *\*kə kə ya\** (or *\*ka-ya*) *ñe mi tub\** I am not his match, not able to compete with him; with regard to things: I am not equal to the task. — *ka-ras* neck-cloth, cf. *ka-dkri*. — *ká-ru-tsa* alum Méd. — *ka-rúd* snow-slip, avalanche, — *ka-ró* taste in the mouth. — *ka rog* v. *ka* IV. 1. extr. — *ka-lán* 'mouth-requital' 1. thanks-giving Mil. 2. reply, esp. angry reply. — 3. requital for food received C. — *ka-leb* cover, lid. — *ká-lo* 1. 'mouth leaves', *šnoi ká-lo* Mil. the young, tender leaves of several wild herbs, used as vegetables. 2. v. below. — *ka-ša* 1. v. *ka-skyúr-po*. — *ká-sá ša-ba* S.g., 'snow-deer', elk Sch.; shoe-leather from the skin of this animal is mentioned in Mil., and is known in Tibet. In Sik. however the deer of the neighbouring Tarai is called *ka-ša*, in other parts of the country the spotted deer, — *ka-šágs* jest, joke, *\*ka-šág řáb-čé, tán-čé\** W. to jest. — *ka-šúgs-čan*, *-šéd-čan* W. eloquent. — *ka-šés* Cs. some. — *ka-šób* col. lies, falsehoods; obscene talk; idle talk. *ka-bśád* talk, gossip Mil. — *ka-sán* v. *ka-rtśán*. — *ka-sin* several weeks ago Cs. — *ka-só* mouth and teeth; similar: *ka-mgál* mouth and jaw-bone, *\*ká-só\** or *\*ka-gál čag yin\** I shall break your chops W. — *ká-sró?* Ld. *\*ka-šró lám-čé\** to fry (meat) in butter. — *ka-slób*, = *ka-tón*, learnt by heart, (used by children) W. — *ka-lhág* remnant of a meal Mil.

ཁ་ཀ (kwa?) v. *kwa-ta*.

ཁ་གཤོག་ *ká-ga-po* Sch.: difficult (?).

ཁ་ཅུལ་ *ka-čül* W. col. for *ka-čé-yul*, Cashmere.

ཁ་ཅེ *ka-čé* Cashmere; amongst other things it produces much saffron, hence *ka-čé-skyes* saffron; in Cashmere Buddhism was once flourishing (v. the legend relative to its being introduced there: Introduction du Bouddhisme dans le Kashmir



par L. Feer Paris 1866), but afterwards it came under Mahometan rulers, and *kā-čē* denotes therefore now in *C.* a mussulman (cf. Huc & Gabet's journey); *kā-čēi dpé-ča* the koran *Schr.*; *kā-čēi grón-kañ* an inn kept by a mussulman *Mil.*

ཁ་ཏ་ *kā-ta* (*kā-ta?*) *Ssk.* 1. crow. — 2. raven, = *bya-róg, pō-róg.* — 3. *kā-ta krá-bo* magpie.


ཁ་ཏོ་ཤིང་ *kā-to-šin* is said to be = *ysál-šin*, a pointed stake used for the execution of criminals.

ཁ་ཏོ་ག་ *kā-twán-ga, kā-tv.,* gen. pronounced *kā-tóm-ga* *Ssk., Will.:* 'a club or staff with a skull at the top', the weapon of Siva, also carried by ascetics; Tibetans refer it also to the trident.

ཁ་བཏགས་ *kā-btágs* handkerchief or scarf of salutation, a piece of veil-like and generally worthless silk-fabric, about as large as a small pocket-handkerchief, which in Tibet is given or sent, with or without other presents, to the person one intends to visit; cf. Hue's journey.

ཁ་དང་ *kā-dá, v. kān-da.*

ཁ་བ་ *kā-ba* I. col. *C. \*kā-po\*, W. \*kān-te\*, Bal. \*xō\* bitter. — II. *W. \*kā\* snow, kā-ba duñ ltar ysál* bright as snow and shells *Pth.*; *kā-ba bab*, col. *\*kā yon\** it snows; *\*kā pán-čē\** *W.* to remove the snow (with a shovel); *kā-ba-čan* snowy, and as a subst.: the snow-country, Tibet; *kā-ba-čan-pai séms-čan-rnams* the Tibetan beings *Glr.* — III. correspondently to the Arabian*

word  the missionaries in *Lh.* have given to *kā-ba* the signification of coffee, which is otherwise unknown in Tibet.

ཁ་བད་ *kā-bád* 1. the architectural ornament of a Tibetan house formed by the projecting ends of the beams which support the roof (not 'parapet' *Cs.*) — 2. *v. ka.*

ཁ་བྲག་ *kā-brág* fork (not generally used in eating); any forked object.

ཁ་མོ་ *kā-mo* *Cs.* enchantment, irresistible influence.

ཁ་ཚར་ *kā-tsár* fringes, threads, such as the loose threads at the end of a web.

ཁ་ཚོན་ *kā-tsón* *Sch.* decision; but in the only passage where I met with this word, viz. *Dzl. 250* 13, this meaning is not applicable, but something like surface or width.

ཁ་ཚུར་ *kā-zür* *Sch.* water-hen.

ཁ་ཚུར་པ་ *kā-zür* (*Ssk. खजूर, Hindi खजूर*) col. *kā-zür-pa-ni date, kā-zur śindate-tree.*

ཁ་གཉེ་ *kā-yzé* 1. *W.:* rake (gardening). — 2. *Sp.:* a carrier's load, *\*kā-zé-pa\** a cooly.

ཁ་ཡོག་ *kā-yóg* a false charge, *C.:* *\*ma nyé-pe kā-yóg jhuñ\** he was innocently accused.

ཁ་ར་ *kā-ra* 1. *W. f* *kā-ra* sugar. — 2. *Sch.:* trough, manger.

ཁ་རི་ *kā-ri, or kā-rú, v. kál-ri.*

ཁ་རོག་ *kā-rog, v. kā rog-pa, kā* IV. 1. towards the end.

ཁ་ལེ་ *kā-le v. kyá-le.*

ཁ་ལོ་ *kā-lo* 1. *v. kā* Comp. — 2. *Schr.* prow of a ship, others: helm; the word is very often used in the phrase: *kā-lo sgyur-ba*, esp. *gru-ryins-kyi*, to turn a ship, to steer, to lead, govern, rule, *kā-lo sgyur-mkas-pa* skilful in driving, *kā-lo-pa* a charioteer. — 3. *Cs.:* the glans penis.

ཁ་ཤྲ་ *kā-šya* n. of a mountainous country in the N.E. of India *Tar.* 21.10.

ཁ་སུར་ *kā-sür v. kā-zur.*

ཁག་ *kag* 1. a task; charge, business, duty; responsibility; importance; *kag kúr-ba* to be charged with, *kág gél-ba* to lay upon; *\*kag tég-pa\** or *\*kyág-pa\** *C.* to warrant, become responsible; *dér tsó-ba yón-ba kag tég* I warrant you will get something to eat there *Mil.*; *\*Kag -tég, kág-kyág\** *C.* a bail; *kág-čan* important. — 2. *W.:* part, *bèu-kág* the tenth part, tithe, *\*kag-nyi cō-té cād-čē\** to cut in two; division, section (of a book); place, *\*kág nyi-la póg soñ\** I have hurt myself in two places; *\*Kag cíg-la rúb-čē\** to press towards one point; in a more general sense: *\*kag cíg-la 'i*

*sás-ka* čos\* finish this work at once! — *gul-kág* province, district; *rgyal-kág* kingdom. — 3. *W.*: \**kág*\* or \**kág-ga* *tág-čé*\* to hang (by the neck).

ཀག་པོ་ *kág po* *C.* 1. difficult (*W.* \**kág(s)-po*\*); hard (to bear), \**kág-po* *jhun*\* it proved hard, \**kág-po* *jhé-pa*\* to suffer want. — 2. bad, spoiled, rotten, \**mar kág-po son*\* the butter has become rancid.

ཀག་ལ་ (?) *kág-la*, *Md.*: \**kág-la mar*\* fresh butter, just made.

ཀང་ *kan* *C.*: vulg. f. *kon*, sometimes also in books.

ཀང་པ་ *kán-pa* house, *kán-pa-la* *W.* home, at home; in compounds also for a part of the house: room, story, floor etc., *sten-*, *bár-*, *óg-kan* upper story, middle story, ground-floor *Glr.*; *bár-ma*, *dkyil-ma* or *yzün-kan* means also the usual dwelling-room, opp. to *řugs* and *sgo* (v. *sgo*): *bzókán* workshop; *bán-kan* store-house, store-room; *sgókán* entrance, vestibule; *skór-kan* (*Glr.* 68, 9) seems to be a passage running round a building; \**šóg-kan*\* *W.* the scooping-form or mould used in the manufacture of paper; \**tsás-kan*\* bed (garden).

*kan-glá* house-rent. — *kan-čün* house or room reserved for decrepit parents; *kan-čün-pa* inhabitant of such; *yan-kan-čün-pa* such a person of the second degree, (if, during his life, his son enters into the same right). — *kan-stón* an empty house, which is thought a fit place for sorcery and necromancy. — *kán-bu* 1. little house, cottage. 2. room, *mya-nán-gyi* *k.* room of mourning *Dzl.* — *kan-mig* room. — *kan-rtśa* foundation of a house *Sch.* — *kan-zábs* flooring of a room. — *kan-bzáns* residence, chiefly of gods. — *kan-rúl* *Sch.* a house in ruins.

ཀང་བྱ་ *kán-bu* *Pth.* n. of a (fabulous) country.

ཀད་ *kad* 1. litter, barrow. — 2. like, as, = *ltar* *Glr.* — 3. = *kod*, *kad-snyáms* v. *kod-snyóms*.

ཀད་པ་ *kad-pa*, 1. the same as *kód-pa* to stick fast, to be seized, stopped, impeded, v. *kad-pa*; hence also *ma-kád* =

*ma-kág* as soon as: *dbugs čad ma-kád-du* as soon as the breathing ceases *Thgr.*; \**de ma-kád*\* instantly, directly, *bu skyes-ma-kád čig* *Glr.* a child born just now. — 2. to approach, draw near, with *la*, *núb-la kád-pai tse* when the evening drew near *Pth.*; frq. with the perfect-root of a verb: *dbugs čad-la kád-pai dus* when the ceasing of the breath approaches *Thgr.*; *zin-la kad yód-pa-la* as we were just about to seize him; *kád-du* postpos. c.a.: *rtin-pa kád-du* as far as the heel *Mil.*; *kád-kyis* adv. by degrees *Mil.*; *kád-la*, *kád-du* id. *Tar.*

ཀད་པ་ *kán-pa*, also *kén-pa* 1. sbst. *Schr.*: wormwood, probably a mistake for *kám-pa*. — 2. vb. to add (arithm.) *Wdk.*

ཀད་ད་ *kán-da*, more correctly *kán-da*, also spelled *ká-dá*, *Ssk*, treacle or molasses partially dried, candy; *dé-la kán-da* *bčos-pa* the candy made of it *Med.*; *skyer-kan-da* candied *skyer-pa*.

ཀད་མན་ *kan-mán* (corrupted from *kadman*?) modest *Lh.*

ཀབ་ *kab* 1. court, residence of a prince, *rgyal-poi káb-kyi mi-rnams* courtiers. — 2. wife, spouse, *kab čén-ma* the first wife (in rank); *dé-la kab čós-pa ma rnyéd-nas* as there was not found a wife worthy of him *Glr.*; *di ynyis nai káb-tu byün-ba rmis-so* I dreamt that these two would become my wives *Glr.*; *káb-tu bžés-pa* to take for a wife, to marry. (*Schr.* has even a verb: *čün-mar káb-pa*.) — 3. needle, *kab-rtse* point of a needle, *kab-rál*(?) *Sch.* needle-case, *kab-mig* eye of a needle, *káb-mig-tu skúd-pa žüg-pa* or *rgyúd-pa* to thread a needle; *řra-káb* a small needle, *šbom-káb*, *mo-káb* *Dzl.*, *ta káb* *W.*, *blo-káb* *W.*, *kab-rúl* *W.* a large, thick needle, packing-needle; *kab-spú* bristle *Sik.*; *kab-lén* (*rdo*) loadstone, magnet.

ཀབ་ཏ་ཀ་ *kab-tá-ka* col. knapsack, pouch.

ཀབ་ལེ་ *káb-le* (or *las*?) *W.* difficult.

ཀབ་ས་ *kabs* n. of a disease *Med.*



ཁམ་ *Kam*

ཁ

ཁར་གོང་ *Kar-gón*

ཁམ་ *Kam* 1. a bit, a small piece of any-thing, *Kam-čui* a small bit, *Kam-gán*, *Kam yèig* a mouthful, *Kam-tsád-du yèód-pa* to cut 'in the size of bits' *Dzl.* (infernal punishment); *Kam-zán* a mouthful of food *Mil.*; *zas Kam yèig* id. — 3. *W.*, *C.* appetite, \**zá-čé-la Kam yon*\* *W.* I get an appetite for eating; \**Kam dig son*\* *W.* I have no appetite; *Kam-lóg* want of appetite, nausea, aversion (*Cs.* also: hatred); \**Kam-lóg-pa*\* inclined to nausea, easily sickened *C.*; \**Kam-lóg-Kaŋ*\* *W.* id.; \**Kam-Kám čò dug, nyti Kam-Kám čò dug*\* (with *la*) *W.* he has a desire, a longing for, perh. only provincial pronunciation for *rkám-pa*.

ཁམ་ཁམ་ *Kam-kim* high and low *Schr.* (?)

ཁམ་དར་ *Kam-dar* walnut *Sch.*

ཁམ་པ་ *Kám-pa* 1. fox-coloured, sorrel, brownish. — 2. porcelain-clay, china-clay. — 3. *Tanacetum tomentosum*, a very aromatic plant, frequent on high mountains.

ཁམ་པོར་ *Kam-pór* a cup made of dough, used as a lamp in sacrificing.

ཁམ་བིར་ *Kam-bir* (perh the *Ar.-Hd.* خَمِير leaven) thick bread-cakes leavened with butter-milk *Ld.*

ཁམ་བུ་ *Kám-bu* 1. apricot *B.*, *C.*, *Kám-bui tsi-gu* the stone of an apricot; *Kam-bu-már* the oil pressed out of apricot-stones, smelling and tasting of bitter almonds *Med.*; *mia-ris kám-bu* dried apricots, v. *pá-tii*. — 2. peach *Sik.* — 3. v. *Kam*.

ཁམ་གཡག་ *Kam-yyág* *Sch.* cherries, morels; these not being known in Tibet, the word must be either of Khotan or Chinese origin, or else the signification of 'stones of apricots' is to be adopted, as given in *Wts*.

ཁམས་ *Kams* (*Ssk.* གཤུ) 1. physical constitution of the body, state of health, *Kams bdé ba* healthy constitution, good health; *rje-btsün-gyi Kams bde lágsam?* is your Reverence well? asks a layman, and the Lama answers: *ña šin-tu*

*bde; Kyed Kams bde-am?* I am quite well; are you well? *Mil.*; *W.* more freq.: \**Kam-zán-po*\*, *C.* also *Kam sán* good health; *Kams-rnyá* *Med.*, acc. to *Cs.* nausea, feeling sick; *Kams-sós* *Sch.*: rest, comfort, health, prob. more accurately: recreation, recovery, restoration (of health), so: *Kams sós-par gyur* *Mil.*; sometimes it seems to be a synonym of *lus*, body, *Kams dúb-pa bsén-ba* to recreate the exhausted body *Mil.nt.* fig.: *ynod-sens-méd-pai Kams šas čé* the peaceable disposition predominates *Stg.* — 2. (synon. of *yul*) empire, realm, territory, domain; *yul-káms* empire, in a geographical and political sense, e.g. *Nepaul Glr.*; *rgyal-káms* 1. for *rgyal-poi Kams* kingdom, *Ka-ba-čan-gyi rgyal-káms* the kingdom of Tibet. 2. for *rgyal-bai Kams* the empire of Buddha, the world; *rgyal-káms grim-pa* to roam over the kingdoms, the countries *Mil.*; region, dominion, *bar-snán-gyi Kams* the aerial regions, where the *lha* live *Pth.*; in physiology: *mkris-pai Kams* the dominion of bile *Med.*; *Kams ysum* the three worlds acc. to Buddhistic speculation, viz. the earth with the six heavens of the gods, as the 'region of desire', *dód-pai Kams*; above this is the 'region of form', *yzugs-kyi Kams*, and ultimately follows the 'region of formlessness', *yzugs-med-pai Kams*. — 3. element (syn. *byün-ba*), *Kams drug* the six elements of some philosophical systems, consisting, besides the four elements familiar to us, also of *nám-mka* and *rnam-šes*, the ether and the substance of the mind. In chronology, in naming the single years of the cycle, five elements are assumed, which (according to Chinese theory) are wood, fire, earth, iron, water. — 4. p.n. *Khams*, Great Tibet, the parts between Ü and China; *smad-mdo-káms-sgón ysum* the low-land, the three provinces Do, Kham, and Gong, cf. *mia-ris*; *Káms-pa* a man from Khams.

ཁར་རུང་ *Kar-rstán* v. *ká-rtśán*.

ཁར་གོང་ *Kar-gón* steatite, soapstone, *Sch.*, prob. = *dkar-gón*.

ཁར་རྒྱུད་ *Kar-rkyán* v. *Ka-rkyán*.

ཁར་རྩུང་ *Kar-rtśán* v. *Ka-rtśán*.

ཁཱ་ས་པ་ཉི་ or ཁཱ་ས་པ་ན་ *karsa-pa-ni* or *Ka-sar-pa-na* n. of a deity *Glr.*; *Tar.* p. 110 gives a (rather absurd) legend concerning the origin of the name.

ཁཱ་ *Kal* 1. (cf. *sgal*) **burden, load**, *Kal* *Kyér-ba* to carry a burden; *Kál-gyi stén-du* on the top of the luggage *Glr.*; *Kal gél-ba* to load a burden, to put a load upon, *Kal bóg-s-pa* to take off the burden, to unload; **load, freight**; as a fixed quantity, *lúg-kal* a sheep-load, *bón-kal* load of an ass; *brui kal* a load of corn. — 2. **bushel**, a dry measure = 20 *bre*; therefore = a score or 20 things of the same kind; in *W.* \**Kal-jéig* frq. for *nyi-śu*, also with respect to persons; *yśór-kal* a 'measuring-score', 20 *bre*, actually measured, as is usual with corn; *dégs-kal* a 'weighing-score', the weight of 20 points on the steel-yard (*rgya-ma*), in weighing wood, hay, butter etc.

ཁཱ་ཁ་ *Kál-Ka* n. of a Mongol tribe, *Khal-ka*.

ཁཱ་ཁོལ་ *Kál-kól* **stunned, insensible** *Thgy.*

ཁཱ་ཅག་ *Kal-čag* the best sort of wool for manufacturing shawls, coming from Jang-thang.

ཁཱ་པ་ *Kál-pa* 1. **wether**, castrated ram. — 2. **sow-thistle**, *Sonchus*.

ཁཱ་མ་ *Kál-ma* **beast of burden, sumpter-mule** *B., C.* *Kál-ma-rnams bzán-la skyél-ba* to drive beasts of burden to the pasture, to turn them on grass-land *Glr.*; *Schr.*; \**mi kal nyis-kyi la*\* *C.* payment for carriers and beasts of burden; though in *W.* it might be understood as: payment for twice twenty men.

ཁཱ་རི་, ཁཱ་རུ་ *Kál-rí, Kál-rú*, also *Ka-rí, Ka-rú* twenty bushels.

ཁཱ་ *Kas* instr. of *Ka*; *Kas-lén-pa* etc. v. *Ka*, 4; *kas-skón* = *ká-skón*, q.v.; *kas-stón* with an empty stomach; *Kas-dmán, kas-žán*, **weak, poor**.

ཁི་ *Ki* numerical figure: 32.

ཁིུ་ *Kiu C.*: \**kyiu*\* a cutting-out knife.

ཁུ་ 1. numerical figure: 62. — 2. for *Kú-lu* (?) *Lál.*

ཁུ་གུ་ *Kú-gu Cs.* '1. uncle. 2. an address' (?)

ཁུ་ཏུ་ *Kú-tu* a hut, cottage, constructed of branches *Lh.*

ཁུ་ལུ་ *Kú-lu* p. n. **Kunawar**, also Bissáhar, country on the upper Sutledj, bordering on Tibet, and inhabited in the northern part by Tibetans. Here are situated *Ka-nám*, a monastery with a considerable collection of Tibetan books, and *Poo*, a missionary station of the Church of the United Brethren, founded 1865.

ཁུ་བ་ *Kú-ba* 1. **fluid, liquid**, also (but less frq.) *Ku-čü*; *lhun-bzéd bkrús-pai Kú-ba*, the fluid in which a beggar's bowl has been washed *Tar.*; *kús-kú* dish-wash, swill *Tar.*; *brás-kú Cs.*: rice-soup, *Schr.*: rice-water; *śin-kú, rtsá-kú* the sap of trees, of plants *Cs.*; *śá-kú* broth, gravy; *már-kú* melted butter. — 2. **semen virile**, *Ku-ba byín-pa* emittere semen; *Ku-krág* the mixture of the semen with the uterine blood, by which process, acc. to Indian physiology, the fetus is formed, *Med., Ssk. संक्रोद.*

ཁུ་བོ་ *Kú-bo* **uncle**, on the father's side *B.* and *C.*; *pa-kú* father and uncle; *ku-dbón* and *Ku-tsán* uncle and nephew. But owing to polyandry, the degrees of kindred lose their precision, in as far as all the brothers that have become the husbands of one wife may be called 'father' by the children.

ཁུ་བྱུག་ *Ku-byüg B.*, also *Ku-gyüg* and *yug*. **cuckoo**, called *byá-yi ryál-po* and described as a sweetly singing bird, whence prob. *Cs.* has conjectured nightingale, which however is scarcely known in Tibet. — *Ku-byug-rtśá* n. of a medicinal herb.

ཁུ་མག་ *Ku-mág Lh.* purse, money-bag, col. for *Kug-ma*.

ཁུ་ཚུར་ *Ku-tsúr Cs.* the clinched hand, fist, *Ku-tsúr snün-pa* (*Sch.* also *rgyáb-pa*) to strike with the fist. This signifi-



ཁུ *Ku-yu*

ཁ

ཁུ *Kur*

cation, however, seemed not to be known to the Lamas consulted, who interpreted the word: a religious gesture, the forefinger being raised, and the others drawn back. Some native dictionaries have མུཌི fist, others མུཌཅ half-closed fist.

ཁུ་ཡུ *Ku-yü*, in *C.* also \**a-yü*\*, hornless, having no horns, used of cattle *Sch.*

ཁུ་ལུ *Kü-lu* 1. the short woolly hair of the yak. — 2. *Lh.*: venereal disease, syphilis.

ཁུ་ལེ *Kü-le Sch.*: steel-yard and its weight; but *Dzl. W.*, 17 the word refers to an ordinary pair of scales and denotes that **scale** of the two which contains the weights.

ཁུ་ག, ཁུ་གས་ *Kug, Kugs* corner, concave angle, **nook**; of rivers, lakes etc.: creek, bay, gulf, cove, also ཅུ་ཁུ་; *Kug-tu* within a recess, on the farther side of a cavity.

ཁུ་ག་ཏ་ *Küg-ta* (or *rta*), *a-li-küg-ta*, a kind of swallow *Cs.*; the lights (lungs) of this bird are used as a remedy against pulmonary diseases, *Med.*

ཁུ་ག་རྒྱ་ *Kug-rná* and *kug-sná* fog, mist, haze, during a calm, esp. in spring-time.

ཁུ་ག་པ་ *Küg-pa* I subst. 1. *Cs.*: "part of a long period of time" (?) — 2. a certain part of the body *Med.* — II. vb. 1. also *Kugs-pa*, to call = *güg-pa Mil.* (cf. also *gyan*). — 2. to find; get, earn; nor *Kugs-pa-an* *srid* there is a possibility that we may yet replenish our cash *Mil. nt.*; *gyid Kugs-pa* to get sleep; *sran ysum kugs*, it drew i.e. weighed three ounces.

ཁུ་ག་ས་ *Küg-ma* pouch, little bag, *me-lcags-kug-ma* tinder-pouch *Mil.*; *dnül-kug* money-bag, purse; \**rdzón-kug*\* *Pur.* knap-sack; *rtsám-kug*, resp. *žib-kug*, little bag for flour; *nü-kug* sucking-bag, for babies.

ཁུ་ *Kün* hole, pit, hollow, cavity, originally used only of dark holes and cavities; *sna-kün* nostril, *rna-kün* the ear-hole, *mčan-kün* arm-hole, arm-pit; *brag-kün* cleft in a rock, cavern; *byi-kün* mouse-hole; *čab-kün* a sink; *bso-kün* peep-hole; *nḍa-kün*

loop-hole; in *C.* \**i-kün*, *mig-kün*, *te-kün*\* are used of any hole in walls, clothes etc., caused by decay or daily wear. *γtor-kün* a sink, gutter; *Kün-dregs* soot of an oven or chimney *Sch.*; *Kün-pa*, *Kün-po Cs.* a large hole, *kün-bu* a small hole, e.g. *spui kün-bu* pore, passage of perspiration *Dzl.*

ཁུ་ས་ *Küns* 1. the original meaning perh. is mine, pit *Cs.* — 2. origin, source (fig.), *gyoi Küns snubs*, he stopped the source of the deceit *Ld.-Glr. Schl.* 13, b. *Küns-čan*, and prob. of similar meaning *Küns-btsün*, of noble descent, or when applied to statements etc.: well founded; *Cs.* also fine, excellent; *Küns-méd*, *Küns nán-pa* having no 'origin', mean, pitiful, ill founded; in the last sense it seems to be used of historical accounts, *Tar.* 43, 5, and more esp. of religious records *Pth.*, *Glr.*; *γtam-küns Tar.* 66, 18, prob.: historical source, record, document; in *Pth.* facetiously: *γtam-küns čan yin* the source of that speech is beer.

ཁུ་ས་ *Kud* coat-lap, or any cloth serving in an emergency as a vessel; \**kü' ze'*\* hold forth the lap of your coat, words frequently used to beggars, to whom the alms, chiefly consisting in flour, are poured into that receptacle, *C.*

ཁུ་ས་པ་ *Kud-pa* pocket, pouch *Sch.*

ཁུ་ས་མ་ *Kud-ma* side, edge *Cs.*; *kud-du* aside, apart, secretly; *kud-du jog-pa* to put, to lay aside.

ཁུ་ས་ཏི་ *Kün-ti*, or \**Kyen-ti*\*, is stated to be used in *Pur.* for he, she.

ཁུ་ས་པ་ *Kün-pa* to grunt (*Sch.*: to groan).

ཁུ་ས་བུ་ *Kün-bu Glr.* 97, 12?

ཁུ་ས་(ས་) *Kum(s)* v. *gum-pa*; *küms-pa*, crooked.

ཁུ་ས་ས་ *Kums Sch.*: so it is said; *Mil.*: *lō-tstsa-bai snyán-pa rgyán-nas kums* might be rendered: the interpreter's renown was proclaimed from afar; the word, however, is of rare occurrence.

ཁུ་ *Kur* 1. burden, load, for men, more fully: *mi-kur*; *kür-skyed-pas tsó-ba žig*

one that lives by carrying loads *Tar.* — 2. rarely **porter**, carrier of a load; *kür-po* **load, burden**; *kür-bu*, col. \**kür-ru*\* prop. a small load; a load in general; *kür-pá* carrier, cooly; *kür-rtsá*, *kür-lám* cooly-station, a day's journey, gen. 10 to 12 English miles; *kür-rtsá-pa* a station-cooly.

ཁུར་པ་, འཁུར་པ་ *kür-ba*, *kür-ba* 1. sbst. Cs.: **bread, food**, *Sch.* also forage, fodder. It is, however, not the common word for bread, but only for certain sorts, such as *bra-kür*, bread of buckwheat, *rtsabs-kür* q.v., and more particularly it is applied to cakes and pastry-work baked in fat or oil. — 2. vb. v. *kür-ba*.

ཁུར་མ་, ཁུར་མང(ས)་ *kür-ma*, *kür-mán(s)* **dandelion** *C.*, used as a pot-herb and medicinal plant; as the former it is also called *kür-tsód*.

ཁུར་ཚོས་ *kür-tsós* *C.* and *B.* **cheek**, the ruddy part of the face below the eyes (cf. *grám-pa*); \**kür-tsóg* *W.*

ཁུ་ *kul* 1. *Sch.*: “the soft **down** of furs”, abbreviation of *kü-lu*; *kul-mal* small basket for wool *Ts.* — 2. **ravine** *Kun.* — 3. **district, province, domain**; *lhá-sa kul* all that belongs to Lhasa *Georgi Alph.*, \**dei kul-la dug\** is subject to him *C.*

ཁུ་མ་ *kül-ma* the bottom, or the side of a thing *Cs.*

ཁི་ *ke* numeral, ninety-two, 92.

ཁི་, ཁྱི་ *ke*, *kye* (*Sch.*: *ke-ma*) 1. **profit, gain**; *ke-spógs* *B.* and *C.*, \**ke-béd\** *W.* id.; *ke-tsón byéd-pa* to trade, to traffic *Pth.*; *šés-kyi ke* gain, advantage obtained by knowledge and attainments; *ke-pa tradesman*, dealer; *tsón-dus ké-pa* trader in a market *Mil.*; *ke-nyén* *Sch.*; profit and loss, risk; *ke-sgrúb-pa* *Cs.*, \**kye-béd tób-čè\** *W.*, to make profit, to gain, *ke brgyáb-pa*, to make a good bargain *Sch.*; \**ke-ru do-wa\** *C.* to abate, to go down in price; \**ké-čan*, *ke-me\**, profitable, unprofitable; \**kyé-mo\** *W.* cheap. — 2. **tetter, herpes, ringworm** (eruption of the skin) *Sch.*

ཁྱིགས་ *Kegs* v. *Kegs*.

ཁྱིས་པ་ *kéns-pa* 1. partic. of *kéns-pa*, filled, replete with. — 2. adj. puffed up, **proud, haughty, arrogant**; sbst. pride etc.; *kéns-séms*, *kéns-drégs* pride. *kéns-po* *Med.* with reference to food: producing flatulence.

ཁྱིན་པ་ *kén-pa* 1. *Schr.* worm-wood, prob. erron. for *kám-pa*. — 2. *Sch.*: to lean, to repose on, erron. for *blán-pa*.

ཁྱིབས་ *kebs*, col., *W.*: \**kyebs\**, *Cs.*: *kébs-ma* **covering, coverlet**: \**kéb sán-pa\**, to take the covering off *C.*; *čár-kebs* a covering against rain, rain-cloak; *stén-kebs*, *lóg-kebs*, table-cloth *Cs.*; *tód-kebs* *Lt.* **cap, hood**; *γdún-kebs*, a certain beam or board above the capital of a pillar; *γdón-kebs*, **veil**, cloth to cover the head; \**dün-kyebs\** *W.* apron; \**pañ-kéb\** *C.* napkin, apron.

ཁྱིས་ *kem* v. *kyem*.

ཁྱིར་གྱུག་པ་ *kér-rgyag-pa*, to defraud; to usurp *Sch.*

ཁྱིལ་པ་ *kél-ba* prob. for *kél-ba*, to load upon; *blo kél-ba* is said to be used in *C.* for *blo skyél-ba* *W.*, v. *skyél-ba* no. 6.

ཁྱིས་ཉེན་ *kes-nyén* the day before yesterday *Sch.*

ཁྱིས་པ་ *kés-pa* *C.* to hit, *tsáms-la* (or *mtsáms-la?*) to hit the right thing, the exact point or line; *γnád-la* to strike the vital parts, to hit mortally, fatally.

ཁོ་ *ko* 1. numeral, 122. — 2. *Bal.* (\**χ'ó\**) for *ka-ba*, bitter.

ཁོ་ *ko* pers. pron. of the third person, **he, she, it**, but almost exclusively in col. language. In ancient writings it occurs but rarely, being either omitted or supplied by *de*, but in later works that come nearer to the present language, it is to be found the more frequently. *koi* his, her; \**kó-pa*, *kó-wa\** plur. **they**, *W.* and *C.*, v. *Georgi Alph.*, in an edict; \**kó-čag*, *kó-tso\** id. *C.*; \**kó-wa nyi\** *W.*, both of them: *korán* 1. he himself. 2. he, = \**ko\** col.; with partic.: *ko dá-èi sion la soñ-ba de*, *Mil.*, he that just went on in advance, preceded in front.

Note. The word prob. has been originally a sbst., denoting essence, substance



(like *nó-bo*); *má-ko*, *yèi-ko*, *rgyú-ko* are said to be used in *C.* for: the essential, the most important part of a thing, the main point, and the noun substantive may possibly have changed into a substantive pronoun, in a similar manner, as *na*, I, is connected with *nó-bo*; cf. also *kó-na*, *kó-bo*.

ཁོ་ཏི *Ko-ti* *C.* (Chinese?) tea-kettle.

ཁོ་ཐག་གཅོད་པ་ *kó-tág yèód-pa* *c. termin.*  
to despair of *Mil.*; to resign,  
to acquiesce in, to reconcile one's self to;  
also *sems kó-tág yèód pa Pth.*

ཁོ་ན *kó-na* adj. and adv. 1. just, exactly, the very, *rgyál-pos dod-pa kó-na yin* that is just what has been wished for by the king *Dsl. 17. síd-ma kó-na bžin-du* just as before; *di kó-na yin-par nes* he is evidently the very same (man) *Mil.*; *srin-bu kó-na drá-ba* just like a worm *Thgy.*; *tsul de kó-nas* by the very same process *Tar. 13, 12*; *de kó-na nyid-du gyur òig* just so may it happen! (at the conclusion of a prayer) *Glr.*; but *de-kó-na-nyid*, as a philosophical term, is also the translation of the *Ssk. táttva*, essentiality, truth, implying to the Buddhist nothing but *vacuity*, the *Nirvāna Trig. 20.* — 2. only, solely, exclusively, *skád-òig kó-na*, only for a moment *Dzl. 242, 12. dod kó-nas brél na*, if taken up merely with lust: *séms-čan kó-na bdé-bar dód-tsa-na* as he intended only the welfare of beings *Thgy.*; *Tar.*

ཁོ་བོ *kó-bo* mas., *kó-mo* fem. pers. pron. 1st. person, I, pl. *kó-bo-òag* we, indiscriminately as to the rank of persons, *B.* and *C.*; *mi kó-boi rnam-òés* the soul of me the man, i.e. my human soul *Mil.*; also pleon. *kó-bo na*.

ཁོ་བོ་མ་ *kó-bóm*, the Tibetan name for *Khatmandu*, the capital of *Nepaul Glr.*, *Mil.*; sometimes also called *khui pò-brán*, prob. on account of the mineral treasures supposed to abound in that country.

ཁོ་མ་ *kó-ma*, perh. misprinted for *kom* knapsack, wallet *Mil.*, or else a secondary form of that word.

ཁོ་གཡུ་ *kó-gyü*, occurs only in *\*kó-yü skór-òe* (perh. col. for *kó-gyü*) *W.* to thrash, which is done by driving a number of oxen fastened together round a pole that stands in the middle of the thrashing-floor.

ཁོ་ར་ *kó-ra*, *Cs.* also *kór-sa*, circumference; circumjacent space; also fence, surrounding wall; *kó-ra kór-yüg-tu*, (*Kor-*) *kór-yüg-tu*, in a circle, in circumference, frq. in measuring; also round about, all round, e.g. to flow, to encompass; *kór-yüg kún-tu* in the whole circuit, round about.

ཁོ་ལག་ *kó-lág* 1. *Cs.*: bigness, robustness (*Lex. पीरणाह*), *kó-lág-yáns-pa* big, prominent limbs; *Sch.*: *kó-lág òé-ba* a large space. — 2. *Lh.*; dumpling, made of *rtsám-pa* and beer; *Ld.*: pap of *rtsám-pa* and tea, called *spags* in *C.*

ཁོ་ག་ *kog* 1. frq. for *koñ(-pa)*, the interior, inside; v. also *kóg-pa* and *kóg-ma*. — 2. for *kogs*, *kogs* q.v. — 3. for *gég-s-pa*.

ཁོ་ག་པ་ *kóg-pa*, sometimes *kóg-ma*, *kog*, the trunk of the body, *ša-kóg* the body of an animal cut up for food; *\*ša-kóg däl-òe*, *òig-cé\** to cut up a carcass; *\*kóg-tu*, *kog nán-du\** within the body.

ཁོ་ག་མ་ *kóg-ma* *C.* pot, earthen vessel = *prü*; *kog-òén* large pot.

ཁོ་ག་ས་ *kogs* cough *Med.*; *kógs-pa* to cough.

ཁོ་ *koñ*, rarely *kón-pa*, pers. pron. 3d. person, he, she; like *ko* it is of far less frequency in the earlier literature than in the later; at present it is in *W.* used as the respectful word for he, but in *C.*, acc. to *Lewin*, as plur., = they; *kón-gi* his, her; pl. *kón-rnams*, *kón-òag*, *kón-tso*, *kón-òag-rnams*; *koñ-rán* and *koñ-nyid* he himself; *rgyál-po koñ-rán yin dgóns-nas* the king supposing that he himself was meant *Glr.*

ཁོ་ང་པ་ *kón-pa* 1. prov. for *kón-pa*. — 2. the inside, inward parts, prov. *kóg-pa* (*Cs.* also: the veins); *kón-du*, *kón-na*, *kón-nas* adv. and postp. in, within, from

**within, out of;** *kōn-du* (also *kōns-su*) *čud-pa* or *tsūd-pa*, with or without *sems* (resp. *tugs*) being prefixed 1. **impressed on, fixed** in the mind, thoroughly understood, known. 2. very restless, **uneasy, sorry, anxious** in one's mind; — *kōn-du sdū-ba* to impress on the memory, to learn (by heart) *Glr.*; *kōn-nas snyin pyün-ba ltar* as if their heart was torn out, *Pth.*; *snyin kōn rūs-pai dkyil-nas ysöl-ba btab* he prayed from his inmost heart *Thgy.*; *kōn-nas šes-pa, smrá-ba* to know by heart, to say, recite by heart *Cs.* \**kóg-la yid-du med\** *W.* I have no recollection of it; *kōn-pai dród-la pán* it helps against internal heat *Med.*; *kōn-pai sön-bai dug bzin-no* it is like a poison that has entered into the internal parts (or the veins) *Thgy.*; \**kóg-pankan-pa\**, a bad character *W.*, \**kóg-pa čén-mo\** *W.* generosity, magnanimity (?) —

**Comp.** *kōn-krág*, the blood contained in the veins *Cs.* — *kōn-kro (-ba)* **wrath, anger**; *kōn-kro spón-ba Mil.* to put away, subdue anger, \**zá-ba\** *C.* to 'conceive' anger, take a dislike; *kōn-mi-kro-ba* quiet, calm, mild *Pth.* — \**kog-ťug\** col. uneasiness, **sorrow, anxiety**; \**kog-ťug jhě-pa\** *C.*, \**čó-čé\** *W.* to be uneasy, anxious. — *kōn-gán* full, filled up in the inside, **solid**, *kōn-stón* **hollow, tubular**. — \**kog-tén, kog-dén\**, *W.* **grudge, ill-will, hatred**. — *kōn-ťsil* **suet**. — \**kōn-lóg\** *W.* **cholera**. — \**kog-šin\** *W.* 1. **the core** of a tree, heart-wood. 2. **tenon**. — \**kog-šugs\** a **groan, sigh** *W.*, \**kog-šugs tán-čé\** to sigh, to groan. — \**kog-šubs-la sil-čé\** *W.* to read low, softly, whisperingly; \**kog-sil tán-čé\** *W.* to read noiselessly, so as not to be heard. — *kōn-(r)señ* inner caverns, not opening to the daylight; (those of the *Rirab* are the habitations of the *Lhama-yin* or *Asura*).

ཁོངས་ *kōns* 1. sbst. (*kōns-ma Cs.?*) **the middle, the midst**; *gañs-kōns-na* in the midst of alpine snows *Mil.*; respecting time: *žag bdin-gyi kōns-su* **within, during**, seven days *Pth.*, *Tar.*; respecting money: *de nyid-kyi kōns-na yñás-so*, (this) is contained,

included in that (sum) *Tar.* 32, 15; *kōns-su yťogs-pa Le., Cs.*: annexed to, united, incorporated with. — 2. adj. **crooked**; *W.*: \**kōns ča dug\** it is **bent, curved**, e.g. paper by heat, the limbs by the gout; \**kōns-kan\** *W.*, \**kōn-ril\** *C.* **crippled**.

ཁོད་ *kod* I. v. *kód-pa* and *gód-pa*. — II. inst. of *kod*.

ཁོན་པ་ *kōn-pa* **anger, grudge, resentment**; *kōn dzin-pa, kōn-du dzin-pa* to hate, \**kōn-la kúr-čé\** *W.* id.; \**kōn-gug-ste dád-čé\** *W.* ("to sit waiting with hatred") id.; \**kōn-bér\** *W.*, the sting, the burning of anger or hatred in the soul.

ཁོབ་ *kob* 1. fat, heavy, clumsy *Sch.* — 2. sometimes for *kob*. — 3. v. *pebs-pa*.

ཁོམ་ *kōm* **wallet, leather trunk** *C., Cs.*: felt or skin bag; *yžims-kōm Cs.* id. (prob. resp.); *kōm-bóg Cs.* a cloak-bag; more accurately: the cloth in which the trunk is wrapped and carried by the porter.

ཁོམ་པ་ *kōm-pa* *Schr.*; to be able, esp. to be enabled to do a thing by the absence of external impediments; *kōm-pa min Cs.*, \**kōm-čé mi rag\** *W.* I have no time, I cannot do it now; *sdod mi kōm* I cannot sit and wait now *Pth.*; *mid mi kōm-par* without your having time to swallow it down *Dzl.* 70, 17. *mi-kōm-pa brygad*, the eight obstacles to happiness, caused by the re-birth in places or situations unfavourable to conversion *Trig.* no. 66. Acc. to *Schr.* the word is also used in that special sense: to be able to carry on a law-suit, to which there are likewise eight obstacles.

ཁོར་མོ་ཡུག་ *kōr-mo-yüg* *Sch.*, *kōr-yüg, kōr-sa* v. *kō-ra*; *kōr-yüg-tu* **continually, incessantly** *Mil.*

ཁོར་ *kōl* *Cs.* = *kōl-bu*; *kōl-du pyün-ba*, **abridgment, epitome** *Cs.*

ཁོར་པ་ *kōl-pa* 1. *Cs.* **boiled**. — 2. *Sch.* **boiling, bubbling**, *zañs kōl-pa* a bubbling kettle *Dzl.*

ཁོར་པོ་ *kōl-po*, also *kōl-brán*, **servant, man-servant**, *kōl-por rjēs-su bzün-ba* to



take, to hire for a servant *Pth.*; frq. fig. *séms-kyi kól-por yda* (the body) is a servant of the mind *Mil.*; *jig-rtén srid-pai kól-po* a servant of the world i.e. of mam-mon *Mil.*

ཁོ་བ་ *kól-bu* a small piece, *kól-bu nyün-bru tsam zig kyañ ma lus Pth.* not so much as a grain of mustard seed is left.

ཁོ་བ་ *kól-ma* 1. *Cs.* 'anything boiled'; perh. more accurately: anything boiling, *ču kól-ma* boiling water; *dug-mtso kól-ma* a boiling lake of poison. — 2. *Sch.*: an outlet for the smoke in a roof.

ཁོ་བ་ *kól-mo* 1. maid-servant *B.* — 2. a coarse sort of blanket usually given to slaves *Schr.* — 3. mowed corn, a swath *C.*

ཁོ་བ་ *Kos* v. *gés-pa*.

ཁོ་བ་ *kós-pa* wished for, wanted *Sch.*

ཁྱེ་བ་ *Kyá-le Cs., \*ká-le\* W.*, as much as fills the hollow of the hand, a handful, e.g. of water.

ཁྱེ་བ་ *Kyág-pa* to lift, v. *kyog-pa*.

ཁྱེ་བ་(ས་) *Kyág(s)-pa* 1. frozen; ice. — 2. the frost, cold, *Kyág-fog-kar* on the ice *Glr.*; *Kyág-pa Kyág-pai bód-yul* 'Tibet frozen up with frost' *Pth.*; *\*kyág-la jar* (v. *byór-ba*) *\*son\** *W.* it has stuck fast by freezing. — *\*kyag-žu-ko-kó\** *Ts.* mud caused by a thaw, snow-water. — *\*kyág-sran-čan\** *W.* hardened against the cold. — *Kyag-rím, Kyag-róm* ice, pieces of ice, floating blocks of ice (also *čab-róm*); cf. *Kyag-pa*.

ཁྱེ་བ་ *Kyad* 1. difference, distinction *B., C., W.* *\*gani tán-na kyad med\** *W.* it is no matter which you give me; *ná-dan-ğrad-pa dan kyad-méd-do* it is quite the same as if they came to myself; *séms-la kyad byuñ* a difference of opinion arose. — *Kyad-čos* mark of distinction. — 2. something excellent, superior, *bzoi kyad, bzokyad* an excellent work of art *Glr.*; *bsgrüb-pai kyad yon* prob.: it shall be instantly performed in the very best manner *Pth.* — *Kyad-nór* the principal or chief wealth

*Cs.* — *Kyad-dón* the principal sense *Sch.* — 3. syllable employed to form abstract nouns. A transition to such formations appears in the following sentence: *dkar-nag-čos-kyi če-Kyád blta Mil.* we wish to examine the difference of greatness or worth of the white and the black religion; so also whenever a certain measure is given, and in general, when such abstract nouns are used in a relative sense, as: *mtó-Kyád* height, *zab-Kyád* depth, *ğrug-Kyád* wealth. — 4. part, division, the same as *Kyád-par* 2; *\*sa-kyád\** *W.* place, corresponding exactly to *\*sa-ča\** *C.*

*Derivatives.* *\*kye'-tsar-čen\** = *nó-mtsar-čen* wonderful *C.* — *Kyád-du* adv. especially, particularly, *Kyád-du ğpágs-pa* particularly (uncommonly) lofty, sublime *Glr.* *Kyád-par* adv. = *Kyád-du Glr.* 50, 7, and more frq. sbst.: 1. difference, dissimilarity *B.* and *C.*, *ña dan kyod ynyis kyád-par-če* I and you — that is a great difference *Glr.*; *de dan kyád-par-ma-mčis-pai rten* an image not differing from this *Glr.*; *mtñ-gi kyád-par yin* it is (only) a difference of name *Glr.* — 2. sort, kind, *brás-bui kyád-par kun* all sorts of fruit; *ridvágs-kyi kyád-par zig* a particular kind of game; perh. also: division, part, *yul-gyi kyád-par* province *Tar.* 20. 14. — 3. = *Kyad* 2. something of superior qualities, an excellent man *Tar.* 20. 7. *Kyád-par-čan* superior, excellent, capital, *blá-ma kyád-par-čan čig Mil.* an excellent spiritual teacher; *Kyád-par-du* adv. particularly, chiefly, especially. Rather obscure as to its literal sense, but of frq. use is the phrase *Kyád-du ysód-pa, ysád-pa*, c. accus. but also dat., to despise, e.g. *dmá-la* an inferior, *rgyu-brás* the doctrine of retribution, *nyon-móns-pa* trouble etc.

ཁྱེ་བ་ *Kyab* v. *kyáb-pa*.

ཁྱེ་བ་ *Kyáb-pa* to fill, penetrate; to embrace, comprise, c. accus., also dat., *mi-ğtsán-bas Kyáb-pai sa-ğpyogs* a place full of dirt *Thgy.*; *brüm-pa mán-pos* full of, quite covered with pustules, pocks *Med.*; *mkris-*

*pas* filled, impregnated with bile *Med.*; *lus sems dga-bdés kyáb-par gyür-nas* body and soul (filled with) full of joy *Glr.*; *bar kyáb-pa* to fill up an intermediate space; **to make** (a country etc.) full of light, religion, happiness, frq.; *tams-cád-la dringyis* to embrace all creatures with benevolence; *kün-la kyab-pa* in grammar: capable of being joined to any word, comprising all of them, *Glr.*; *kyab-čé-ba* comprehensive; used also in the way of censure: everywhere and nowhere, to be met with everywhere *Mil.*; *kyab-ydál* or *rdól* comprehensive, extensive. — *kyab* seems also to be a sbst. in *kyab-čé-ba*, and still more so in *rgya bod yons kyáb-tu grágs-pa-la* according to what is spoken in the whole compass of India and Tibet *Tar.* 87.

ཐུབ་འཇུག་ *kyab-jüg* **Vishnu**, a Brahmanical divinity, appearing, like *Brahma* and *Shiva*, also in Buddhist legends, yet principally known in his quality as *ya-sgra-yčan-dzin* (*Rahula*), conqueror of the demon that threatens to devour sun and moon; hence *kyab-jüg-yčér Med.*, \**kyab-jüg-gi nad\** *W.*, \**ra-hu-le ne\** *C.*, **epilepsy**.

ཁྱམས་ *Kyams* *Cs.*, *Sch.* **yard, court-yard, Cs.** also gallery. It is, like *tsoms*, a space that is to be found in many Tibetan houses, and may be compared to the compluvium of the Romans, being open in the middle, and on the sides generally enclosed by verandas. *Kyams* may therefore be called court-yard, when it is on the same level with the ground, (so also perh. *Tar.* 89, 4, reading *kyams-su* for *kyams-su*); but in the upper stories such a construction is unknown in European architecture. *Kyams-stód* the upper court-yard, *kyams-smád* the lower one; *kyams-tóns* *Cs.*: 'impluvium'.

ཁྱམས་ *Kyams* *Cs.*: p. n. = *kams*, v. *kams* 3.

ཁྱམས་པ་, ཁྱེ་པ་, ཁྱེ་པ་ *Kyáms-pa, Kyár-pa, Kyál-pa* v. *Kyáms-pa*, etc.

ཁྱི་ *Kyi* **dog**, *Kyi rmug* *B.* and *C.*; the dog bites, *W.*: barks; \**so tab\** *W.*; bites;

\**tam\** *W.* lays hold of; *Kyi bós-nas ma brduñ* proverb: if you call the dog, then you must not beat him *Glr.* — *Kyi rkan-nyis* *Sch.* 'a bastard dog, a cur' (?) — *Kyi-skád* the barking. — *Kyi-kán* **dog-kennel**, — *Kyi-gu* a puppy. — *Kyi-rgán* an old dog. — *Kyi-rnó* the itch of dogs. — *Kyi-dám* 'dog's seal', a mark burnt in; **stigma** *C.*, *W.* — *Kyi-düg* poison of hydrophobia *Sch.* — *Kyi-mdud-pa* the pairing of dogs *Sch.* — *Kyi-pul* **dog-kennel, dog-house**. — \**Kyi-pal-jór\** *W.* *Blitum virgatum*. — *Kyi-spyán* *W.* **jackal**. — *Kyi-pó* a male dog. — *Kyi-brú* *Sch.* a vicious, biting dog. — *Kyi-sbrán* dog's fly. — *Kyi-mo* a female dog, **bitch**. — *Kyi-smyón* canine madness, **hydrophobia** *C.*, *W.*; also mad dog = *Kyi smyón-pa*. — *Kyi-rdzi* dog-keeper. — *Kyi-rzón* trough for dogs and other animals, **manger**. — *Kyi-sig* flea.

ཁྱི་གུ་ *Kyi-gu* 1. v. *Kyi*. — 2. *W.* **bud** (of leaves and branches, not of blossoms), **eye** (of a plant).

ཁྱི་ར་ *Kyi-ra* **chase, hunting**, esp. of single huntsmen, not of a party; stable-stand, cf. *lins*; \**Kyi-ra-la čá-čé\** *W.* to go a hunting, \**Kyi-ra čo-čé, gyáb-čé, gyüg-čé\** id.; \**Kyi-ra-la čá-kán\** hunter, sportsman; *Kyi-ra-ba* *B.* and *C.*, \**Kyi-ra-pa\** *W.* huntsman.

ཁྱི་རོན་ *Kyi-rón* p.n., v. *skyid-grón*.

ཁྱི་ལ་འ་རི་ *Kyi-la-wa-ri* a sort of treacle made of *sen-lden* *Wdn*.

ཁྱི་གྱི་ *Kyig* v. *Kyig-pa*.

ཁྱི་དྲ་ *Kyid* breadth of the hand with the thumb extended, a span.

ཁྱི་མི་ *Kyim* (*Ssk.* गृह्) 1. **house**, not as a building, but as a dwelling-place of man, **a home**. Even when in *Sik.* they speak of \**šin-kyim, nyüg-kyim\** a house of wood, of bamboo, the idea of habitation, dwelling-place predominates in these expressions: *Kyim-na* at home, *Kyim-du* home (to go home); *Kyim dañ Kyim-na* house for house, each in his house *Tar.* 151. 22; *Kyim spó-ba* to remove to another place; *Kyim skyón-ba* to have a house-



hold, to gain a livelihood; *Kyim-gyi so-tsis* household, housekeeping, farming; *Kyim-gyi rig-pa* knowledge, experience in house-keeping and farming; *Kyim-med-pa* homeless, without a home; therefore esp. as opp. to the life of a homeless and unmarried priest: *Kyim-gyi byā-ba* or *las*, 1. domestic business, 2. lay-life, worldly life; cf. also many of the compounds. *Kyim-la ṣōn-ba*, *ṣtōn-ba* to get married, to be given in marriage, respecting the female part *Gl.*, *Mil.* — 2. the signs of the Zodiac, which is called *Kyim-gyi kōr-lo*, viz. *lug* ram, *ṣlan* bull, *Krig-pa* (pairing) twins, *kārkata* (*Ssk.*) crab, *sēn-ge* lion, *bū-mo* virgin, *srañ* balance, *sdig* (-pa) scorpion, *ṣzu* (bow) archer, *ṣu-srin* (sea-monster) capricorn, *bim-pa* water-bearer, *nya* fishes. To these 12 signs however the corresponding Tibetan figures are not १ to १२, but ० to ११, as seems to be the usage in astronomical science. There is moreover a division into 27 'lunar mansions' much in use; v. *rgyu-skār*. — 3. double-hour, the time of two hours; or the twelfth part of the time of the apparent daily rotation of the heavens and consequently also of the zodiac, or, as we should say, the time of the passing of a sign of the zodiac through the meridian. — 4. *Cs.*: halo, or circle round the sun or moon. — 5. Symbolic numeral: 12.

**Comp. and deriv.** *Kyim-tāb(s)* husband, frq.; also wife; *Kyim-tāb-la ṣtōn-ba* to give in marriage, to give away a woman for a wife; *Kyim-tāb-mo* wife, housewife, *Cs.* — *Kyim-bdāg* master of the house, husband; owner of a house, citizen; *Kyim-bdāg-ma* fem. — *Kyim-pa* 1. layman, 2. (*Cs.*: surrounded by a halo (*Kyim* 4); *Kyim-pai ṣnyōgs-su sbyin-pa* given away to laymen *Dzl.*; *Kyim-par dug* or *ṣnas* he lives as a layman; *ṣyis Kyim-pai tsul-can-gyi rnal-byor-pa* a devout man, who lives outwardly like a layman *Mil.* — *Kyim-pa-pa* a houseowner, peasant, farmer, husband; *Kyim-pa-ma* housewife. — *Kyim bya* domestic fowl, cock, hen, poultry *W.*, *C.* —

*Kyim-mi* family of a house, household *Cs.* — *Kyim-tān* id. — *Kyim-tser* *Gl.* 51, 10, usually *Kyim-mtsēs*, *Kyim-mtsēs-pa*, fem. *Kyim-mtsēs-ma* neighbour. — *Kyim-ṣig*, *Kyim-zlā*, *Kyim-lō* 'a zodiacal day, month, year' (?) *Cs.* — *Kyim-sa* earth, dust, dirt (in a house), sweepings *W.*, \**Kyim-sa dū-ṣe*, *ṣpūn-ṣe* to sweep (a floor), to sweep together.

ཁྲིམ་ཀླ་ *Kyim-nya* *Sch.*: whale (if at all correct, it must be taken as mythological signification, no Tibetan having ever known of the existence of real whales).

ཁྲིམ་ཀླ་ *Kyu*, *Kyū-bo* *Cs.*, *Kyū-mo* *Pth.* flock, herd, *lug-kyu* a flock of sheep, *mdzō-mo-kyu* a herd of bastard cows, *ṣnāg-kyu* of horned cattle; *Kyu skōn-ba* to keep, tend a flock or herd; company, band, gang, troop, *mi-kyu* *Cs.* a company of men, *bū-mo-kyu* a bevy of girls, *dmag-kyū* a troop of soldiers; *Kyū-nas būd-pa* to exclude from the company *Pth.*, *C.*; *Kyū-snā drēn-pa* to go before, to take the lead of a troop, a flock *Mil.*; *Kyū-mčōg* bell-wether; also the most distinguished amongst a number of men, the first, chief, head *Pth.*, *Kyū-mčōg-ma* fem.; *Kyū tsāgs-pa* vb.n., *Sch.* to collect, to gather in flocks.

ཁྲིམ་ཀླ་ *Kyu* *Sch.* 'ell', prob. incor. for *Kru*.

ཁྲིམ་ཀླ་ *Kyū-byūg* acc. to *Lex.* = *ku-hū*.

ཁྲིམ་ཀླ་ *Kyug* v. *Kyūg-pa*.

ཁྲིམ་ཀླ་ *Kyūñ* (*Sch.* also *Kyūñ-mo*) the Garuda bird, a mythical bird, chief of the feathered race. *Kyūñ-ṣog-can* = *ṣnyag-rdōr*.

ཁྲིམ་ཀླ་ *Kyūñ-dpyad* a small round basket of reed *Cs.*; *Kyūñ-ril* is said to be in *C.* a large cylindrical basket, the same as *kun-dim* *Ld.*, v. *rkōn-pa*.

ཁྲིམ་ཀླ་ *Kyūñ-sdēr* ('Garuda claw') *Med.*, *Cs.*: n. of a medicinal root, pseudo-zedoary; *Kyūñ-rgōd* *Med.* id (?).

ཁྲིམ་ཀླ་ *Kyud* v. *Kyūd-pa*.

ཁྲིམ་ཀླ་ *Kyūd-mo* rim of a vessel *Sch.*

ཁྱུར་མིད་པ་ *kyur-mid-pa* to swallow *Med.*; *kyur-mid-du sön-ste* suffering himself to be swallowed (from the story of an Indian idol) *Pth.*

ཁྱུས་ *kyus* wall-side *Ts.* (?)

ཁྱེ་ *kye* 1. for *kyeu* *Mil.* — 2. for *ke* *q.v.*; *kyé-mo* *v.* *ke*.

ཁྱེ་མ་ *kyé-ma* *n.* of a disease *Med.*

ཁྱེུ་ *kyeu* (diminutive of *kyó-bo?*) 1. male child, infant boy. 2. youth, adolescent *B.*

ཁྱེད་ *kyed* pers. pron. 2nd. person, thou, and particularly in the plur. you, in *B.* eleg., in addressing superiors, but also used by superiors in speaking to inferiors, and even contemptuously: *kyed ltá-bui má-rabs* such vulgar, mean people, as ye are *Dzl.* — *kyéd-kyi* thy, your. — *kyed-rán* (*kyed-nyid* seems to be little used) thou thyself, you yourself; plur. particularly expressed: *kyéd-çag*, *kyéd-rnams*, *kyed-tso*; *dge-tsül kyéd rnyis* you two Getsuls *Glr.*; *kyed ysum-po* you three (a mother speaking to her sons) *Glr.*; *kyéd-çag* you, when speaking to one person *Glr.*, = *nyid-çag*.

ཁྱེད་ *kyed* 1. = *kyid* *W.* 2. *v.* *kyéd-pa*.

ཁྱེད་ཅི་ *kyén-ti* *Pur.* he, she, *v.* *kün-ti*.

ཁྱེབས་ *kyebs* *v.* *kebs*.

ཁྱེམ་ *kyem* (*Sch.* also *kem*) a shovel, *W.*: \**kyem dan pán-çe*\* to shovel away, to remove with a shovel; *kyém-gyi dáb-ma* the blade of a shovel, *yü-ba* the handle of it *Cs.* — *gru-kyém*, *çu-kyém* *W.* oar, *lçags-kyém* spade; *me-kyém* fire-shovel; *wa-kyém* a scoop, hollow gutter-shaped shovel *Cs.*; *kyém-bu* spoon *Cs.*

ཁྱེར་ *kyer* *v.* *kyé-ba*; *kyér-so* *v.* *kyer-so*.

ཁྱོ་ *kyo* *B.* frq., also *kyó-pó* *Pth.* 1. man (seldom). 2. husband, *kyo byéd-pa* ('to act a husband' cf. *byed-pa* I. 1) to take a wife; *kyod nai kyo mi byéd-na* if you do not marry me *Dzl.* — *kyo-méd* single, unmarried. — *kyó-mo* wife *Cs.* — *Kyo-çug* husband and wife, married couple; *Kyo-*

*çug rnyis grógs-nas sön* these two married people went together; *kyo-çug mdzá-ba-rnams* a loving couple; *kyim-bdag kyo-çug rnyis* the citizen with his wife; *ysér-lha kyo-çug rnyis* about the same as: Mr. and Mrs. Serlha; *kyo-çug-tu sdü-ba* to join a couple in marriage *Dzl.*

ཁྱོ་ག་ *kyó-ga* 1. man emphatically, as: *skyés-bu na hór-pa yan kyó-ga yin* we Turks are men, too; hero, *kyó-ga-pa* id. — 3. heroic deed, exploit.

ཁྱོད་པོ་ *kyóg-po* crooked, curved, bent; *Cs.* also cunning.

ཁྱོད་ལོན་ *kyog-tón* (*v.* *kyó-ga* and *tón*) *W.* young man, youth.

ཁྱོགས་ *kyogs* litter, bier *Pth.*, palanquin *Cs.* also scaffold (?) *Cs.*

ཁྱོན་ *kyon* *v.* *kyón-ba*.

ཁྱོད་ *kyod* pers. pron. 2nd. person sing. and plur., thou, you; *kyod-kyi* thy, thine, your; if plurality is to be especially expressed, it is done by adding *çag*: *kyód-çag* *Mil.*; occasionally also *kyód-rnams*, cf. *kyed*; *kyod-rán* 1. thou thyself, you yourself. 2. thou, you (*W.* \**Kyo-rán*\*).

ཁྱོན་ *Kyon* size, extension, width, circumference, area, height e.g. of Dzambuling *Dzl.*, of the Sumeru *Glr.*, of the lunar mansions or the zodiac *Glr.*; *kyon-yáns-pa* a wide extent, *kyón-yáns sa-yži* all the wide world (earth); *kyon-sdóm* *Cs.* 1. narrow-extent. 2. sum, contents. — *Kyón-nas* thoroughly, *Kyón-nas mi sdig-çan* thoroughly a sinner; *Kyón-nas med* not at all *C.*

ཁྱོས་ཁྱོམ་ *kyom-kyóm* 1. oblique, awry, irregularly shaped. — 2. *v.* *kyóm-pa*.

ཁྱོར་ *kyor* (*Cs.* *kyór-pa*) as much as fills the hollow of the hand, a handful, cf. *skyor*; *kyor gañ*, *kyor re* one handful, *kyor do* two handfuls.

ཁྱོལ་པ་ *kyól-ba* *v.* *kyól-ba*; *kyós-ma* *C.* = *skyós-ma*, *skyás-ma*.

ཁ་ *kra* 1. a small bird of prey, sparrowhawk, falcon, used for hunting, also *bya-kra*; *kra-zür* *Sch.*: a species of eagles; *kra-pa* falconer. — 2. *v.* the following article.



ཁྲ་བོ་ *krá-bo* perh. also *krá-mo* piebald, two-coloured, (not many-coloured, which is *bkrá-ba*); *rgya-stág-krá-bo* the streaked Indian tiger *Mil.*; \**ta-tá*\* *C.* id.; \**ta-wo-pi-wo*, \**ta-si-pi-si*\* *W.* id. (spelling uncertain); *nag-krá* black-spotted, so that black is the predominating colour of the whole; *dmarr-krá* red-spotted, red being the predominating colour. — The significations of the various compounds of *krá* have all a reference to the peculiar effect produced on the eye by the blending of two or more colours together, especially when seen from a distance; so: *Kra-čam-mé* *Glr.* is said of a rainbow-tinted meteor; *Kra-lam-mé* *Mil.*, (or *tham-mé*), of a similar phenomenon, *Kra-čem-čem* *Pth.* of a flight of birds; \**ča-čem-se*, \**ča-čem-mé*, \**ča-čem-se*\* *C.*, \**čam-čā-čā-in-ñe*\* *Ld.*, \**ča-šig-ge*, \**ča-čig-ge*, \**ča-róg-ge*\* *C.*, — all these seem to be of nearly the same import. — These compounds have also assumed the character of an adverb, signifying, together, altogether, *Kra-me-ré* *Mil.* id.

ཁྲ་མ་ *krá-ma* 1. *Cs.* register, index. — 2. *C.* judicial decree. — 3. a species of grain, acc. to *Wdn.* = *mg-yogs-nás* a kind of barley growing and ripening within 60 days; *v. nas*.

ཁྲ་ག་ *krag* (in *Bal.* still pronounced \**krag*\* elsewhere \**čag*\*), *Cs.*: resp. *sku-mtsal*, blood; \**nal-čag*, \**žan-čag*\* *W.* vulg. blood discharged by menstruation, from which, acc. to some authorities, \**pañ-čag*\* blood of the childbed is to be distinguished; *γzuñ-krág* healthy, nourishing blood *Cs.*; *nad-krág* bad blood *Cs.*: *krag dón-pa*, *W.* \**tóm-če*\*, to bleed a person; *γtár-ba* id.; *krag γòd-pa* to stop, to stanch the blood; *krag čád-pa* *vb.* n. to cease to bleed, cessation of bleeding; \**nyin-čag kól-la rag*\* *W.* I feel my blood boiling, e.g. from ascending a steep hill; *krag džág-pa* menstruation (the plain undisguised expression): *krag čág-pa* clotted blood, gore *Cs.*; *krag-šas-čé-ba* plethoric *Med.*

**Comp.** *Krag-krugs* *Sch.*: agitation, flutter, orgasm of the blood. — *krág-čan*

bloody, e.g. *ral-grí*. — *krag-γòd* n. of a medicinal herb *Med.*, *krag-šags-rtá* a 'blood-bred' horse, i.e. a real horse, opp. to a metaphysical one *Mil.* — *krag-fun* a class of terrifying deities *Thgr.* — \**čag-tun-bu*\* *W.* leech. — *krag-γzer* *W.* rheumatic pain (?) — *krag-ró* clotted blood (?) *Med.* — *krag-lin* a clot of blood. — *krag-šór* hemorrhage, bloody flux (?) *Med.*

ཁྲ་ཀྲིག་ *krag-krig* one hundred thousand million, an indefinitely large number *Cs.*; acc. to *Lex.* = *འདུམ་* one million, cf. *dkrigs-pa*.

ཁྲ་ཀྲུག་ *krag-krug* *Cs.* complicate, confused; *Zam.*: like a troop of fighting men, or like the loose leaves of a book, when out of order.

ཁྲ་ཀྲོག་ *krag-króg* *Lt.*?

ཁྲ་ *krāñ* *v. mkrāñ*.

ཁྲ་པ་ *krád-pa* *Cs.* stretched out; *krád-por sdód-pa* to sit (with the legs) stretched out (?). *krád-por skyé-ba* *Wdn.* a botanical term applied to the leaves of plants.

ཁྲ་བ་ *krab* shield, buckler; coat of mail, scales *Sch.*; acc. to oral communication the word in the first instance denotes scale (scale of a fish), and secondly coat of mail; consequently *kráb-čan* 1. scaled, scaly. 2. mailed, armed with a coat of mail; *krád-mkan* armourer *Glr.*

ཁྲ་བ་བ་ *krab-kráb* 1. a weeper, one that sheds tears on every occasion *Sch.* — 2. *Mil.* 92, 4?

ཁྲ་མ་ཀ་ *krám-ka* a cut, a notch (in wood), lines cut into wood so as to cross one another, as an ornament; *krám-šin* a club-like implement, carved in the manner just mentioned, representing the attribute of a god. *nyag-krám* a notch.

ཁྲ་མ་པ་ *krám-pa* I. *C.*: a liar, *slu-bar byed-pai* *krám-pa* *Pth.*; *krám-ma* fem. *Cs.*; *ka-krám* a lie *Mil.*; *krám-sems-čan* lying, mendacious *Mil.* — II *W.*: 1. lively, brisk, quick, like boys, kids etc. (the contrary of *γlén-pa* slow, indolent, apathetic); \**čām-pa do*\* *W.* a wish of good speed, ad-

dressed to one going on a journey, such as: good success! may all go well! — 2. **modest**, attentive to the wishes of others.

ཀླུ་ *kral* (*Lex.* དཔུང་ punishment) 1. **punishment**, chastisement for sins, **visitation**; in this sense the word is said to be used still, but much more frq. it signifies 2. **tax**, **tribute**, **duty**, service to be performed to a higher master; *kral sdü-ba* to collect taxes, *jal-ba*, *skór-ba* to pay taxes, *bkál-ba* to impose taxes; *dñul-kral* money-tax, tax to be paid in money, *brü-kral* corn-tax, tribute paid in corn, *til-már-kral* tax, tribute to be paid in sesame-oil.

ཁྲི་ *kri* (*Cs.* *kri-ma*), *kri-krag*, *kri-tsó* **ten thousand**, a myriad, *kri pyed dan ynyis* 15 000; *nyi-kri* 20 000; *bzi-kri* 40 000; *brgyad-kri bzi-stón* 84 000, a number frq. occurring in legends.

ཁྲི་ *kri*, also *kriu*, seldom *kri-bo*, resp. *bžugs-kri*, **seat**, **chair**; **throne**; **couch**; **frame**, sawing-jack, trestle etc.; \**gya-ti*\* an Indian (Anglo-Indian, European) chair; *čós-kri* a professorial chair, pulpit *Pth.*, reading-desk, table for books, school-table; \**nyé-ti*\* (*v. snyé-ba*) a contrivance to rest the head on when sleeping on the ground *W.* *nyál-kri*, resp. *yzim-kri*, bed-stead; *sén-ge-kri* throne; *kri-la bskó-ba* to raise on the throne; *kri-la kód-pa* to preside, to hold the chair. — As the Tibetans generally sit on the bare ground, or on mats, or carpets, chairs are rather articles of luxury.

**Comp. and deriv.** *kri-ydugs po* the **sun**. — *kri-pa* *Cs.* a **chairman**; one sitting on a throne. — *kri-spán* 1. *Cs.*: the height of a chair, a high chair. — 2. *mčod-rtén-gyi kri-spán* the same as *ban-rim*. — *kri-mín* or *món* *Pth.*, *Tar.*, **prison**, **dungeon**. — \**fi-sin*, *fiu-sin*\*, the common, plain word for chair.

ཁྲི་ལེ་བ་ *kri-le-ba* **fear** *C.* (?)

ཁྲིག་ཁྲིག་ *krig-krig* 1. so *krig-krig byéd-pa* to gnash, grind the teeth *Mil.*; *yzugs-po* to shiver, shake with cold, terror, rage *Mil.* — 2. **col.** for *tig-tig*.

ཁྲིགས་ *krigs* **plentiful**, **abundant** *Sch.*; *zalog krigs-se* silk-fabrics, silks, in abundance *Mil.*; *krigs-se gañ* quite full *Sch.*; *krigs-se byéd-pa* to treat, to entertain plentifully *Sch.*

ཁྲིད་, འཁྲིད་ *krid*, *krid*, **instruction**, **teaching**; *krid débs-pa* to give instruction, to instruct, *krid-pas-čog* I am willing to give you instruction, you may have lessons with me *Mil.*; *krid bsád-pa* to give instruction, to make admonitory speeches, to give parenetical lectures; *krid zab-po* thorough instruction; *slu-krid* instruction to an evil purpose, seduction, *v. slü-ba*; *sna-krid* *Lex.* guide, leader. — *krid-mkan* **col. teacher**. — *krid-prug* scholar, pupil. — *krid-pa* *v. krid-pa*.

ཁྲིམས་ *krimś* 1. **right**, not in the abstract sense in which the word is generally understood with us, but in more or less concrete applications, such as administration of justice, law, judgment, sometimes also implying **custom**, **usage**, **duty**. Accordingly *rgyál-po*, or *btsün-po krimś-méd* means an unjust king, an unprincipled priest or ecclesiastic; *krimś bžin-du*, *krimś dan mtun-par* conscientiously, justly; in conformity with custom, duty, law; *čós-krimś* religious right, coming nearest to our abstract right; when, for instance, in *Glr.* king Sron-btsan-sgam-po says: *rgyál-krimś čós-krimś-su bsgyur* I have changed the right of a king into that of religion, he means to say: I have subjected my own absolute will to the higher principle of universal right. A somewhat different sense conveys *Glr.* 97, 4: *čós-krimś jig-pai gros byas* they conspired to extirpate the religious principle of administration. — 2. **law**, *dgé-ba bču dan ldón-pai krimś* a general law, founded upon the ten virtues *Glr.*; *des čós-krimś dan rgyál-krimś ynyis ytan-la páb*, he regulated the spiritual and secular law *Glr.* 97, 1.; *bka-krimś* resp. law, as a collection of precepts, **decree**, **commandment**; *krimś čá-ba* to enact a law, to publish a decree, frq.; *krimś sgróg-pa* to pro-



claim an edict; *mtó-ba Krims-kyis ynon* he limited the power of the nobility by laws *Glr.*, *Krims-yig* code of law *C.*; *Krims* also a single **precept, rule, commandment** *Dzl.*; *Burn.* I, 630. — 3. **administration of justice**, *čós-kyi Krims* the ecclesiastical, *dpón-gyi Krims* the secular civil, exercised by the *Krims-dpon*; *lugs ynyis-kyi Krims* a twofold jurisdiction, a combination of the ecclesiastical and secular administration of justice (as it existed among the Jews); *Krims srün-ba* to observe, to act according to right, custom, duty; also to exercise jurisdiction, to govern, to reign; to bridle, to keep in check *Glr.* 95. 9.; *Krims byéd-pa* id. ni f. — *tsul-Krims* a spiritual precept or duty; also a frequent man's name. — 4. **action, lawsuit**, *W.* also *\*fim-ságs\** or only *\*ságs\**; *gan zig fim-si pí-la\** *W.* for the sake of some law-suit, *\*fim tán-čé\** to sit in judgment, to try, to hear causes; *\*fim čé-pa\** *C.* = *\*fim tán-čé\** *W.*, means also to pass sentence, to punish, *\*fim dag-po tón-wa\** to inflict a heavy punishment; *mi-la Krims-bčad póg* he incurs, suffers punishment *Pth.*; *\*fim zu-čé\** *W.* to go to law, to commence an action; *\*fim zu-kan\** *W.* plaintiff; *\*fim tán-kan\** *W.* magistrate, judge; *Krims-dpon B., C., W.*, superior judge, chief-justice; *\*fim-kyi dag-po\** *C.* id.; *Krims-ryóg* apparitor, beadle *Cs.*; *Krims-pa* lawyer, advocate *Cs.* (seems to be little used); *Krims-kan* court, court of justice, tribunal; *Krims-ra* id.; place of execution. — 5. **use, custom, usage** — that power to which people in general show the readiest obedience, and which in every sphere of life forms the greatest obstacle to reforms and improvements.

ཁྲིལ་ *Kril* v. *Kril*.

ཁྲིས་ *Kris* ? *Kris-jágs* **peace**, v. *jágs*.

ཁྲུ་ (*Krú-ma Cs.*) **cubit**, a measure of eighteen inches, from the elbow to the extremity of the middle finger. The average height of a man is assumed to be four cubits, that of a short man three. —

*Kru jal-ba* to measure with a cubit measure *Cs.*

ཁྲུ་པ་ *Krú-ba* sometimes for *Kru-ba*.

ཁྲུ་པ་མཚན་ *Kru-pzar* a kind of **stew-pan** *Sch.*

ཁྲུ་སྒྲིག་ *Kru-slog* a pit filled with corn (?) *Sch.*; in *Mil.* *Kru-slog-pa* stands for digging, breaking up the soil, gardening.

ཁྲུ་ཁྲུ་ *Kruñ-Kruñ* (*Ssk.* कौच) **crane**, *Grus cinerea*.

ཁྲུ་ *Krun* **height, length, extension** *Lex., Cs.*

ཁྲུ་ *Krul* 1. *Krul yton-ba* to let fall, to **drop** (several things at intervals), *mči-ma* tears *Mil.* — 2. *\*da-fúl\** *W.* **intercalary month**.

ཁྲུ་པོ་ *Krúl-po C.* 1. **cheerful, merry**. — 2. **fornicator**.

ཁྲུ་མ་ *Krúl-ma* 1. *W.* *\*kü-wa fúl-ma\** **crooked handle, crank** (spelling uncertain). — 2. *C.* **a whore**.

ཁྲུ་ཁྲུ་ *Krum-Krum, Sch.:* *Krum-Krum byéd-pa, Lt.:* *Krum-Krum brdün-ba* to pound in a mortar.

ཁྲུ་མ་སྒྲིང་ *Krums-stód, and -smád, two* *Nakshatras, v. rgyu-skár 2.*

ཁྲུ་ *Krus* 1. pf. of *Kru-ba*. — 2. **subst. bath, washing, ablution**; *Krús-ku*, water for bathing, washing or rinsing; dish-water; *Krus byéd-pa* to bathe, to use baths *Dzl.*; *Krús-la gró-ba* to go to bathe *Dzl.*; *Krus ysól-ba* resp. to take a bath *Glr.*, also to administer a bath to another (cf. *ysól-ba*) *Glr., Pth.*; esp. as a religious ceremony, consisting in the sprinkling with water, and performed, when a new-born infant receives a name, when a person enters into a religious order, or in diseases and on various other occasions (cf. *Schl. Buddh.* p. 239, where the word is spelled *bkrus*). Therefore 3. **baptism**, and *Krus ysól-ba* to baptize *Chr. R. and P.* — *Krús-kyi rdzin*, pond, pool for bathing; *Krus-kan* bathing-room or house; *Krus-sdér* basin, washing-bowl *Sch.*; *Krus-büm* sacred watering-pot; *Krus-yzón* bathing-tub *Sch.*; *Krus-ršér* bathing-water *Sch.*, but in *Lt.* this word re-

lates to a certain medical procedure or method of curing.

ཁྲེ *kre* (Ssk. **प्रियङ्गु**) millet, *kre-čān* Mur-wa-beer Ssk., v. Hook. *Himal. Journ.*

ཁྲེ་ཙེ *kre-tsé* Chinese vermicelli C. (\**tse*\*)

ཁྲེགས་པ་ *krégs-pa* v. *mkrégs-pa*.

ཁྲེལ་ *krél*, resp. *tugs-krél* 1. **shame, shame-facedness, bashfulness, modesty**; \**fel káb-čē*\* W. v. *gébs-pa*. — 2. **piety**, esp. W. — 3. C. **disgust, aversion**.

**Comp. and deriv.** — *Krel-gád* a scornful laughter. — *Krél-čān* Cs. bashful, timid; W. **pious, faithful, conscientious**. — *Krel-ltās*, *Krel-ltos*, dread of wicked actions; *Krél-ydōn* (lit. a face capable of shame) id. — \**fel-dad-čān*, \**fel-dod-čān*\* W. fond of making others ashamed. — *Krel-lān* = *Krél-čān*. — *Krél-ba* vb. to make or to be ashamed, \**fel soñ*\* he was ashamed, \**fel-čē mi yōñ*\* W. he is not put to shame; C. also: to get into a passion; sbst. shame, *Krél-ba dan nō-tsa-ba med* he has no shame nor dread Dzl., \**fel-wa yod*\* W. it is a shame. — *Krel-méd* (-*pa*), W. \**Krel-méd* (-*kan*) shameless, insolent. — \**fel-ō*\* object of disgust, C. — *Krél-yod* **chastity, modesty, decency**, *Krél-yod-pa* chaste etc., *Krél-yod-par byéd-pa* to behave chastely etc. — *Krel-sór* = *Krel-méd*.

ཁྲེས་པོ་ *krés-po* Thgy. load, burden, = *kur*.

ཁྲོ་ 1. a kind of **bronze**, of about the same quality and worth as *Kár-ba*, but inferior to *li*, q.v.; *Kró-ču* liquid, melted bronze; *Kró-čus sdóm-pa* to fill up joints, grooves etc. with melted bronze, to solder *Glr.* — 2. **kettle** *Schr.*

ཁྲོ་པ་ *kró-pa* W. for *krod*.

ཁྲོ་པ་ 1. **anger, wrath**, (cf. *Kró-ba* vb.) frq; *Kón-kró-ba* inward anger Thgy. — 2. **angry, wrathful** Cs.; *Kró-bar byéd-pa*, *gyir-ba* to be, to grow angry Cs.; *Kró-bo*, fem. *Kró-mo* angry, fierce, ferocious, e.g. *γčān-γčān* a ferocious beast; esp. applied to the 54 (or 60) deities of anger

and terror (**མེར་བ**), e.g. *Kró-ba-čēn-po* = *γšin-rje* the ruler of hades; \**tō-tum-po*\* furious with rage, raging with anger C.: *Kró-γnyér* distortion of the face by anger; *Kró-ba-ma*, *Kró-ba-čān* she whose face is wrinkled with anger, n. of a goddess *Glr.* 17, 12. — \**tō-ā*\* W. **dissatisfaction, grumbling**. — *Kró-món* *Sch.* prison (perh. *Krimón*). — *Kró-žāl* an angry, frowning countenance *Glr.*

ཁྲོག་ *krog*? — *krog brgyāb-pa* to drink hastily, to gulp down *Glr.*; *Krog-krog* plump! the sound caused by something falling heavily on the ground W. — *Krog-smān* the raw, unprepared substance of a medicine *Sch.*

ཁྲོག་པོ་ *króg-po* botanical term, used of leaves standing round the stem scattered or alternately.

ཁྲོང་ *Krōn-nē* **upright, straight, erect**, (cf. *kron*,) *Glr.*, *Mil.*

ཁྲོང་པོ་ *krōn-po*, \**tōn-po*\* Ts. **close-fisted, stingy**.

ཁྲོད་པ་ *kród* (-*pa*), W. \**tō* (-*pa*)\* **crowd, assemblage, mass, multitude**; *mī-kród* a troop, crowd of men, *ri-kród* an assemblage (mass) of mountains; *rtsva-kród* a heap, stack, rick of hay; *nags-kród* a dense forest, *mun-kród* thick darkness; *dur-kród* cemetery where the corpses are cut into pieces for the birds of prey; *dei kród-du* *tha-yèig jóg-pas* placing the princess among their (the girls') company *Glr.*; in W. \**tō-pai nān-na*\* and \**nān-du*\* c. genit. is the usual expression for **among**.

ཁྲོན་ *Krōn* **claw, fang**; *Krōn-kypis rkó-bai* sde the class of the gallinaceous birds S.g.

ཁྲོན་པ་ *krōn-pa* 1. **well, spring**. — 2. *Lh.*: a wooden **water kennel**; *Krōn-bu* a little well; also n. of a medicinal herb, a purgative against bilious complaints *Med.* *Krōn-rāgs* enclosure of a well *Sch.*

ཁྲོམ་ *krom* 1. **market-place, market-street, bazar**; *krom skór-ba* to wander, to ride round the market *Glr.*, to ramble through; *γsañ-siāgs krōm-du klog* secret spells (magic formulas) are read in the market (a crime and sacrilege in the eyes



of a Buddhist). — 2. **crowd of people**, multitude of persons; *króm-čen* a great crowd; *tsögs-pai króm-rnams* the assembled crowd *Pth.*; *po-króm* a multitude of men; *rgyal-króm* prob. an assembly, a gathering of kings *Mil.*; *króm dmar-näg Kyil-ba* a motley crowd, throng of people *Pth.*

**Comp.** — *króm-čen (po) Thgr.* chief market-place, principal street *Cs.* — *króm-dpon* overseer, police-officer who is charged with the supervision of the market. — *króm-skor-ma* harlot, strumpet *Cs.*

ཁྲོམ་པོ་ *króm-po* *Glr.*, n. of a province (?), *króm-po-pa* an inhabitant of it.

ཁྲོམ་མེ་ *króm-mé* sparkling, glittering, *zül-pa* *króm-mé* a sparkling dew-drop *Pth.*

ཁྲོམ་ས་ *króms* v. *grém-pa*.

ཁྲོ་ *kröl* 1. v. *król-ba* and *gról-ba*. — 2. **a sound**; *król-gyis soi* *Glr.* (the ring) slid sounding (across the azure-floor); *kröl-dön* is said to denote a large hand-bell, and *kröl-lóg* the same as *krog-króg* *W.* — Cf. *król-ba*. — 3. kettle (?) v. *lëags*.

ཁྲོ་ཁྲོ་ *kröl-kröl* adj 1. **bright, shining**, = *król-po*. — 2. *kröl-kröl byéd-pa* *Glr.*, \**mig* † *ol-lé* † *ol-lé tá-wa*\* *C.* to stare, *la*, at.

ཁྲོ་ཅ་ *król-ča* the act of forgiving, pardon *Sch.*

ཁྲོ་པོ་ *król-po*, 1. **sparkling, glistening, dazzling**, e.g. water when the sun shines upon it; \**od* † *ól-po*\* *W.* brightness, splendour. — 2. **distinct, intelligible**, \*(s)*pé-ra* † *ól-po zer mi* † *še(s)* *W.* he cannot speak distinctly.

ཁྲོ་མོ་ *król-mo* *W.* brittle, fragile, opp. to *mnyén-po*.

ཁྲོ་ཚགས་ *kröl-tsägs* *Lex.*, *Cs.* a sieve.

ཁྲོ་ས་ *krós-pa* v. *kró-ba*.

མཁའ་ *mkan*, an affix to substantives and verbal roots, denoting 1. one who knows a thing thoroughly, making a trade or profession of it, *sá-mkan* one who knows the country, the road, a guide, a pilot (*Dzl.*

327, 7); *lám-mkan* id. *Mil.*; *lín-mkan*, worker in wood, carpenter, joiner etc. — 2. affixed to a verbal root, it is often (at least in later literature) equivalent to the periphrastic participle, signifying: he who in any special case performs an action; so *dögs-mkan* *Glr.*, one who is binding, fastening; also with an objective case: *ñai bú-mo död-mkan* *Glr.* such as are courting my daughter; *bsád-mkan* the man having killed, the murderer. — 3. In colloquial language, esp. in *W.*, it has on account of its more significant form entirely displaced the proper participle termination in *pa*: \**dün-ma kyer-kan-ni mi*\* *W.* the men carrying the beam; contrary to its original signification, it is even used in a passive sense: \**sád-kan-ni lug*\* *W.* the slaughtered sheep.

མཁའ་པོ་ *mkan-po* (*Ssk.* उपाध्याय, पण्डित) a clerical teacher, **professor**, doctor of divinity, principal of a great monastery, **abbot**, who, as such, is endowed with the *mkan-rgyüd*, or spiritual gifts, handed down from Buddha himself by transmission, viz. *dbañ*, *lun*, *kríd*; next to him comes the *slób-dpon*, or professor in ordinary. *mkan-po tön-mi sámbo-ṭa* *Dr.* Thon-mi Sambhota; *mkan-mo* **mistress, instructress** *Cs.*: *mkan-bu* pupil, scholar *Tar.*; *mkan-čen* a great Doctor, a head-master; *mkan-slób* for *mkan-po dan slób-dpon*, e.g. *blá-ma mkan-slób-kyi bka* the words of the Lamas, abbots and masters; also for *mkan-po dan slób-ma* *Glr.* 100, 4. — *mkan-räbs* the series or succession of the abbots in the great monasteries *Cs.* — *mkan-rim* the respective prospects of being elected abbot, as depending on the different ranks of the expectant individuals.

མཁའ་ *mka* (*Ssk.* ख) 1. **heaven, heavens**, gen. *nam-mka*; *mka-la* in the heavens, *mka-la pur-ba*, *rgyü-ba*, *ldin-ba* to fly, wander, soar, in the air. — 2. **ether**, as the fifth element. — 3. **symb. num.:** cipher, naught.

**Comp.** — *mka-klön*, *mka-kyáb*, *mka-dbyinis* the whole compass or extent of the

heavens *Cs.* — *mka-gró-ma*, in *Mil.* gen. *mka-pró-ma*, *Ssk.* ར་ཁྱིའི་, fabulous beings of more modern legends, 'wise' women of supernatural powers, sometimes represented like angels, at other times like fairies or witches. — *mka-mnyám* *Lex.* like the heavens, infinite. — *mka-ldin* the sky-soarer, the bird Garuda, v. *kyun*. — *mka-spyód* wanderings through heaven *Tar.* 112, 4, also: enjoyment of heaven, enjoying or inhabiting heaven; *mka-spyód-du* *rségs-pa* to go to heaven, to die *Mil.* མཁར་ mkar 1. resp. *sku-mkár*. *Glr.*, castle, nobleman's seat or mansion, manor-house, frq.; *citadel*, *fort* *Pth.*; house in general *Mil.* — 2. termin. case of *mka*.

**Comp.** — *mkar-dpón* governor of a castle, commander of a fortress. — *mkar-lás* *C.* and *B.*, the work of constructing a castle, of raising an edifice; \**kar-lén*\* *W.* id. — *mkar-srún* the guard or garrison of a castle, fortress *Cs.* —

མཁར་བ་ mkár-ba 1. (also *kar-ba*) *B.* and *C.*, staff, stick; *mkar-ysil* staff of the mendicant friars, the upper part of which is hung with jingling rings; *pyag-mkár* resp. for *mkár-ba*. — 2. bronze, bell-metal, v. *kár-ba*.

མཁའ་མ་ mkál-ma kidney, reins, *mkál mdog* 'kidney-colour, dark red' *Cs.*

མཁས་པ་ mkás-pa *Ssk.* བཤུ་, (originally like σοφός) skilled; skilful, in mechanical work, and so it is frq. used in col. language; further in a more general sense: *smán-pa* *mkás-pa* a skilful, clever physician; experienced, learned, prudent, shrewd, wise; c. accus. or dat., in a thing; *so-tsí-sla* in farming, *čos* in religion; *slób-ma skyón-ba-la* *mkás-pa* an able tutor, pedagogue *Mil.*; *mkás-btsun-bzán* prop. denotes the qualities of a right priest: learned, conscientious, good, but sometimes it indicates only the position in society, the clerical rank, so esp. *mkás-btsun* learned clerics, reverends *Glr.*, *mkás-po* or *-pa* a learned man, a scholar, *snón-gyi* *mkás-po-rnams* learned men of former times; *mkás-grúb* id., *rgya-gár-gyi* *mkás-grúb-rnams*

Indian scholars; it is also used like our 'most wise', 'very learned', and similar expressions in a pompous address *Glr.*; *mkás-mčóg* profound scholar *Zam.* I never found the word applied to inanimate things in the sense of 'wisely contrived', and the correctness of *Cs.*: *tabz mkás-pos* 'by wise means' may be questioned.

མཁུན་པ་ mkún-pa *Sch.* v. *kún-pa*.

མཁུར་ཚོས་ mkur-tsós v. *kur-tsós*.

མཁོ་བ་ mkó-ba desirable, to be wished for. *mkó-bai* *yo-byád*, in *C.* also \**ko-jhe*\*, desirable things, requisits, wants, desiderata; \**hindu-tén-gyi* *mí-la kó-wé tson-zóg*\* articles of commerce, goods, commodities, such as they are called for in Hindostan; *nyé-bar* *mkó-ba* indispensable, most necessary. Cf. *ko*.

མཁོས་པ་ mkos-pab *Lex.* v. *kos*.

མཁྱེན་པ་ mkyúd-pa *Cs.*: to keep, to hold, to embrace, = *kýúd-pa*; *dpe-mkyúd* *Lex.* w.e.; *Cs.*: unwillingness to lend books, *dpe-mkyúd-dan* unwilling to lend books, *dpe-mkyúd byed-pa* to be unwilling to lend books; *mkyúd-spyád* a sort of bag or vessel for carrying something (?); sorcery, witchcraft *Sch.*

མཁྱེན་པ་ mkyen-pa, resp. for *šés-pa*, *rig-pa*, *gó-ba*, to know, *yab-yüm-gyis* *mkyén-par mdzód-čig* my esteemed parents may know *Dzl.*; to know, one man from another, *rgyál-po* *mkyén-tam* does the king, does your majesty know the...? (the king himself will answer: *nas šés-so*) *Dzl.* It is frq. used of the supernatural perception of Buddha and the saints, *bsám-pa dag-par* *mkyén-pas* as he (the Bodhisattwa) perceived the sentiments (of his scholar) to be sincere *Dzl.*; *mkyén-par gyúr-to* perceived, found out, discovered; to understand, *mkyen sön-nam* did you understand it? *mkyen-rgyá-dan* possessed of much understanding, very learned *Mil.*; *mkyén-ldan-yáns-pa* profoundly learned; *mkyen-brtsé* *Glr.* prob.: omniscient-merciful; *tams-dad-mkyén* all-knowing, a later epi-



thet of Buddha: *ye-mkyén, mion-mkyén* = *ye-sés, mion-sés*. — *tugs-mkyén* is known to me only as a sbst.abstr.: the knowing, knowledge, prophetic sight, *rje-btsün-gyis tugs-mkyén-gyis yzigs-pa lügs-sam* has your reverence seen by your prophetic sight? *Mil.*; acc. to *Cs.*, however, *sku-mkyén, ysun-mkyén* and *tugs-mkyén* are identical in meaning with *mkyen-mkyén*, a form of entreaty which, as a Lama told me, properly has the sense: you know yourself best what is good for me! In accordance to this explanation we find in *Mil.* after an entreaty: *blá-ma kyed mkyen-mkyen*. It is gen. added without any connecting word, like our **pray**, or **please**, but sometimes it is construed with the inf.: *mdzád-pa(r) mkyen-mkyén*, please to do.

མཁྲའ་(བ་) mkrañ(-ba), also krañ **hard, solid, compact**; *srá-mkrañ-ñan gyur-méd Thgy.* **firm, hearty, sound**, of a strong and robust constitution. — *mkrañ-pa* denotes the fourth stage of the development of the foetus *Thgy.*

མཁྲིག་མ་ mlérig-ma the wrist of the hand.

མཁྲིག་མ་པ་ \*t'igs-pa\* col. *W.* (also *Bunan*) for:

མཁྲིས་པ་ mkris-pa *B.* and *C.* (*Ssk.* བྲིས་) **bile, gall**. — 1. the vesicle of the gall, the gall-bladder, as part of the intestines. — 2. generally: the substance of the bile, the bilious fluid, which acc. to Indo-Tibetan philosophy is connected with the element of fire, and which, conformably to its functions, is divided into five species, of which physiology gives the oddest details. — *mkris-nád* bilious disease; *mkris-tsád* prob. bilious fever; *grán-mkris* a feverish shivering, a chill.

མཁྲིས་མ་ mkris-ma *Lex.* w.e., perh. = *kris*.

མཁྲིག་མ་པ་ mkreḡs-pa, *W.* \*t'ág-mo\* (*Ssk.* མཁྲིག་མ་པ་) **hard, firm**, e.g. snow; \*go-t'ág-ñan\* *W.* **obstinate, stiffnecked, stubborn**.

འཁྲའ་བ་ kán-ba (not: to put a fault or crime on another *Cs.*, but:) to hurt or offend, to annoy, to vex, *tsür-la kán*

we cause vexation to ourselves (by minding too much the affairs of others); *kán animosity*. *kán mañ* there occur many collisions, quarrels *Mil.*, *dpon-ulóh re kán byun* there arise mutual differences, animosities, between masters and scholars *Mil.* *འཁྲའ་བ་ kád-pa* esp. *W.* 1. to sit, to sit firm, *rtai ká-ru* on the back of a horse. — 2. to remain sitting, to stick fast, to be stopped, kept back, e.g. of a bird, *nyjus*, in a snare; *rkán-pa kád-de gyel-ba* to get entangled with the foot so as to fall; *sgo kád dug* the door sticks. Cf. also *kad-pa* and *bkad-pa*.

འཁྲའ་བ་ kám-pa 1. to faint away, to swoon. — 2. *Sch.* also: to take into one's mouth.

འཁྲའ་བ་ kár-ba I. sbst. 1. staff v. *mkár-ba*. — 2. bronze, bell-metal. *kár-ba* (*bai*) *ñu* molten, liquid bronze, *kár-bai mé-loñ* a metallic mirror; *kár-rúá* gong, used in India and China instead of bells; *Cs.*: a drum of bronze; yet it is rather a large bronze disk, producing, when struck, a very loud sound like that of a bell. — *kár-yzón* a dish or basin of metal; *kár-záñs* a metallic kettle. — II. vb., in *C.* the same as *kád-pa*. — 2. in *W.* intrs. to *dgar-ba*.

འཁྲའ་བ་ kár-ku-ba to resist *Sch.*

འཁྲའ་བ་ kál-ba, pf. and fut. (imp. *Kol?*), *W.* \*kál-ñe\* 1. *B., C., W.*: to spin, *bal*, wool, *skid-pa* a thread, *srád-bu* yarn. — 2. *W.* to send, to forward, things.

འཁྲའ་བ་ kú-ba to offend, insult, *Bhar.* (*Lex.* འཁྲའ་བ་ = རྩོལ་ injury); *ku-krig*, acc. to the context, denotes certain passions that disturb the tranquillity of the mind, such as malignity and covetousness; *kán-ba* is synon. — *Cs.*'s 'to emulate, contemn, hate, long for', and *Sch.*'s 'pride' I am not able to verify.

འཁྲའ་བ་ kún-pa to groan, to fetch a deep sigh, not so much as a sign of pain or sorrow, but rather as a mere physical deep and hollow sound *Med.*; *kún-agras kán-pa kén* he filled the house with

groanings *Pth.*; *sddn-bai dgrá-la yyag ltar* *kun* he groans (grunts, bellows) like a yak against a fierce enemy *Mil.*

ཁུམ་པ་ *kūm-pa* pf. *kūms* (cf. *skūm-pa*)  
to shrink, to be contracted, e.g. of the limbs, by gout; \**yür-ra ran-žin kūm-če yin*\* *W.* the ditch will get narrower of itself; *kūms-pa* shrunk, shrivelled, contracted; fig. reduced, restricted, deprived of power.

ཁུམས་པ་ *kūms-pa* *Lex.* and *Cs.* to comprehend, understand; *Sch.* also: to practise, to impress on the mind.

ཁུར་བ་ *kūr-ba* I. sbst. = *kūr-ba*, **pastry.**

II. vb., pf. and fut. *kūr*, rarely *bkūr* (v. *bkūr-ba*) 1. to carry, convey, *kūr(-ru)* *kūr-ba* to carry a load; *mi tég-par kūr-ba* *Med.* to carry too heavy loads, prop to carry what one cannot carry; \**kūr sog*\* *C.*, \**kūr kyon*\* *W.* bring! fetch! \**kūr son*\* *C.*, \**kūr kyer*\* *W.* take away! carry off! *kūr-du tógs-te* taking up in order to carry, taking on one's back *Dzl.*; \**lág-par kūr-če*\* *W.* to hold in one's hand. — 2. to carry away or off, *ro kūr-ba* *Pth.*, to carry away a corpse; to take along with, in *W.* even: to pocket, \**sém-la kūr-če*\* *W.* to take to heart; \**á-ne kūr-če*\* to take a wife, to marry. — *kūr-fag* carrying-girth, rope or strap *Thgy.* Cf. *kūr*, *kūr-ba* etc.

ཁུར་ཚོས་ *kūr-tsós* v. *kūr-tsós*.

ཁུལ་བ་ *kul-ba* to subdue, to subject *Cs.*; *Sch.* also: to be uneasy about. *Lex.*: *yyóg-tu kul-ba*; v. also *kul* 3. *Zam.*; *kral kul-ba* perh. to force a tax, a rate, on a person.

ཁེགས་པ་ *kégs-pa* pf. *kégs* to hinder, stop, shut off, *debar*, *lam* the way *Mil.*; *ji-ltar bkag ran ma kégs-pas* *Mil.*, although they prohibited, tried to proh. him), he was not prohibited; *rgyál-bai pyág-gis kyan mi kégs-pa* *Mil.* not being hindered even by Buddha's power.

ཁེས་པ་ *kéns-pa*, pf. *kéns*, to be full, *čus kéns yod-pa* *Glr.*; *blo-grós ma kéns-te* his mind not being satiated *Tar.* 135, 13.

ཁེབ་པ་ *kéb-pa* pf. *kébs*, to cover, to spread over, *yons-su kébs-té* being covered all over *Stg.*; *ka tams-čad kébs-te* over the whole face *Stg.*; to overshadow *Dzl.* 53, 17.

ཁེལ་བ་ *kél-ba* pf. *kél* 1. to put on, to load, to pack on, = *gél-ba*; *bču-tóg kél-na* when the ten stories or lofts shall have been put on *Mil.nt.* 2. to spin, = *kál-ba* *C.*, *Glr.*

ཁོབ་ *kó-ba* (vb. to *mko-ba*), to wish, to want, to think useful, serviceable, necessary, to have occasion for *Mil.*; *kó-ste on* he will be able to make use of it *Mil.*; \**kóa mi kó*\* or \**kó-če med*\* *W.* I do not want it, I do not like it; *kó-bjed* fit for use, useful.

ཁོགས་པ་ *kógs-pa* weak from old age, decrepit, decayed; *rgan* or *rgas-kógs* id.; *sno-kóg*, *skya-kóg* (sic) *Thgy.* with a complexion blue or pale from old age.

ཁོན་བ་ *kón-ba* (cf. *sgón-ba*) to contract one's limbs, to sit in a cowering position, to squat; to hide one's self; *dpa kón-ba* to become discouraged, disheartened *Thgy.*

ཁོད་, ཁོད་ *kod, kod* 1. surface, superficialities; *sai kod snyóms-pa* to remove inequalities of the surface, to level, to plane, *kód-snyoms-pa* levelled, made even, plain; also fig.: *bár-gyi kod snyoms* gaps were filled up, i.e. distinctions of rank, wealth etc. were done away with, not in consequence of a revolution, but as an act of kindness, forced upon the people by a despotic government. — 2. a mill-stone, \**yá-kó*\* the upper stone, \**má-kó*\* the nether stone *C.*

ཁོད་པ་ *kód-pa* to sit down, to sit; *barsnán-la*, suspended in the air, floating, soaring, frq. of gods and saints in legends; *rgyal-srid-la* to have been raised to the throne *Tar.*; to live, to dwell *Dzl.*; gen. used like a passive to *gód-pa* to be put, placed, established (in virtue, in a doctrine, = to be converted to); *glegs-bám-du* to be put down in writing, to be recorded *Tar.* Cf. *kád-pa*.



འཛིན་པ་ *kón-pa* (*Lexr.* have a pf. *bkon*)

1. c.c. *dan*, to bear a grudge or ill-will against a person, to be dissatisfied with a thing; *kón-nas* when they (the states) were at war with one another (opp. to *mtün-nas* in peaceful relations) *Glr.*; *kón-med-par* honestly, without insidious intentions, e.g. in negotiations *Glr.*; *čos dan kón-pa* to wish to keep aloof from religion, or to have done with religion; in a special sense: to be tired of the clerical profession *Glr.*; *kón-žugs-pa*, *kón-du dzin-pa* = *kón-pa*; *kón res byéd-pa* *Sch.* to quarrel, prob. more accurately, to have a spite against each other. — *kón-po dissension, discord* *Sch.* Cf. *kón-pa*. — 2. *C.* = *kar-ba* II.

འཛིན་ *kób* *Sch.* barbarous, rough, rude, gen. combined with *mta*, *mta-kób*, with or without *yul*, barbarous border-country. So the Tibetans always designate their own country, in comparison with India, the holy land of Buddhism, as being *mta-kób ká-ba-dan*. The rarely occurring *yan-kób* seems to indicate a still more distant and barbarous country.

འཛིན་པ་ *kóbs-pa* to be startled, agitated, alarmed, in one *Lex.* however, it is explained by *kyáb-pa*.

འཛིན་ *kór* 1. circle, circumference; the persons or objects encircling, surrounding (a certain point or place); *lté-ba dan dei kór-rnams* the navel and the circumjacent parts *Med.*; *\*de-kór-la\** *W.* thereabout; *nye-kór* v. *nye*; more esp. retinue, attendants, *kór dan bäs-pa* (འཕགས་པ་) with attendants, suite: *kór rnám-pa bži Tar.* frq., the attendants of Buddha's hearers, divided into four classes (viz. in the earliest times: *dge-slón*, *dge-slón-ma*, *dge-snyén*, and *dge-snyén-ma*; at a later period: *nyan-tós*, *rañ-sans-rgyás*, *byañ-čub-séms-dpa*, and *so-sói skyé-bo-rnams* q.v.) *kór dgra-bčóm-pas bskór-te* surrounded by the retinue of the Arhants (v. *dgra-bčóm-pa*); *kór-du bsdus-so* he gathered them round himself as his retinue *Dzl.*; also fig.: the train of thoughts, reminiscences

etc., which the soul, when passing into a new body, cannot take along with it *Thgy.*; it is also used for a single servant or attendant (*Čs.* has *kór-po* or *kór-pa* male attendant, and *kór-ma* female attendant), *kór yčig Mil.*; *kór ynyis* two attendants *Glr.*, hence *kór-rnams* sometimes for domestics, household servants; but if *kór* with a numeral is preceded by *γtsó-bo*, or a similar noun, this preceding word is acc. to the Tibetan mode of speaking included in the number given, so that *γtsó-bo kór lia* should be translated: the master and four attendants (not five). — 2. instead of *kór-ba*, or *kór-lo*, esp. in compound words; *lo-kór* = *lo-skór* a cycle, comprising a space of twelve years.

Comp. *kór-mkan* attendants *Glr.* — *kór-báns* subjects *Čs.* — *kór-γyóg* = *kór* retinue, servants etc. — *\*dhuñ-kór\** *C.* waiting man, valet de chambre, = *sku-mdün-pa* which is the respectful word for it. — *nañ-kór* household servants, domestics. — *\*kór-gyág\** *W.* latch. — *kór-dás* v. sub *kór-ba* II.

འཛིན་བ་ *kór-ba* I.vb. (cf. *skór-ba*), to turn round, to turn about, to go round in a circle; *kór-gin yod* he is walking (running, flying etc.) round the . . . *Glr.*; esp. of the successive transmigrations of metempsychosis, v. II; *mgo kór* my head turns, I am getting dizzy, confused; also I am duped, cheated, imposed on, *kyéd-kyi ka-sbyán-gyis ned mgo mi kór* we are not to be taken in by the volubility of your tongue *Mil.*; to pass away, to grow full, to be completed, *lo-düs kór-ba-na* when one year was past *Glr.*; *srás-kyis lo kór-te* when the prince had completed one year, was one year old; *\*da bú-lon kór\** *W.* now the debt is entirely paid off, cleared; *\*kór mi tub\** it cannot be paid off; *\*mi kór\**, the sum is not full, not sufficient to cover the debt; to walk about, roam, ramble *W.*; to return from a journey, to come home; *\*ráñ-la kór-ba\** to come or fall back (on the head of the author, originator); to come together, to contract, to gather. e.g.

clouds, frq. water, \**koi ká-ču kor*\* W. it makes his mouth water; *dgrá-bo kor Mil.* enemies are collecting (we create ourselves enemies); also impersonally: \**kor son*\* it has become cloudy; *ynam kor* the sky is getting overcast, clouded; therefore even **to arise, to be produced, formed**, *zil-pa kor* dew is produced, *ryá*, rust, even: *lus-la sras kor* a child has been formed, produced, in the womb *Pth.* —

II. sbst. 1. the turning round or about etc.; more particularly 2. **the orb or round** of transmigration within the six classes of physical beings. Though the Buddhist has not a more ardent wish, than to be finally released from the repeated wanderings of the soul, yet he believes so firmly in these migrations, that he will rather follow the doctrines of his philosophers, and doubt the reality of the perception of his senses, than think it possible, that the whole theory of the *kór-ba* with all its consequences should be nothing but a product of human imagination. — *kór-bar kór-ba* to turn round, to wander about in the orb of transmigration; *kór-bai btsón-ra, dam, mtso* the dungeon, the swamp, the sea of the *kór-ba*; *kór-ba-las dás-pa* to escape from the *kór-ba*, = to enter into the Nirwana *kór-das* 1. abbreviation of the foregoing. 2. for *kór-ba dan dás-pa* the stay in the *kór-ba* and the escape from it; *kor das ynyis-su nas ma mton* I have not seen that there is a difference between these two *Mil.*

འབྲིང་ཡུལ་ *Kor-yug* a wall, rampart *Cs., v. kó-ra.*

འབྲིང་གཡའ་ *kór-ryá C. latch.*

འབྲིང་འོ་ *kór-lo (Ssk. चक्र, मण्डल) 1. circle, tsogs-kyi kór-lo* offerings arranged in a circle, v. *tsogs: kór-lo bri-ba* to describe a circle *Tar.* More frq.: 2. a circular body, **a disk, roll, wheel**, any modification of the cylinder, *bèu-ysum-kór-lo* the column on the *mčod-rten* consisting apparently of thirteen circular disks; *kór-lo brtsib-brgyád* the wheel with eight spokes, a frq. attribute of deities; *rdza-mkán-gyi*

*kór-lo* potter's wheel; *čós-kyi kór-lo* praying-cylinder, cf. below; also a complication of wheels, wheel-work, engine, *prül-gyi) kór(-lo)* 'magic wheel', a phantastic attribute of gods, but also any real machine of a more ingenious construction, e.g. sugar-press *Stg.*, electrical machine etc.; *ču-tsod-kór-lo* a clock; *šin-rta-kór-lo* waggon, carriage, also cart-wheel. — Figuratively: *bdé-ba dan sdug-bsñdál-gyi kór-lo*, vicissitude of fortune; *dus-kyi kór-lo (कालचक्र)* acc. to *Cs.'s Chronological Table (Cs.'s Gram. p. 181)* a later philosophical system, contained esp. in the *rtsa-rgyüd, Mūlatantra*, in which the Adibudha doctrine, prophecies, chronology etc. are propounded. It was introduced into Tibet about 1000 p. Chr.; cf. also *Schl. 45.* — *kór-lo sgyúr-ba, or skór-ba*, with *čós-kyi*, to turn the wheel of doctrine, = to preach, to teach religion, (vulgo understood only of the turning of the praying-cylinder); \**čö-kyi kór-lo lén-mor bé-pa*\* *C.* to devote one's self to the preaching of religion. On the other hand: *kór-los sgyúr-bai rgyál-po (चक्रवर्तिन)* *Will.:* 'a ruler, the wheels of whose chariot roll everywhere without obstruction, emperor, sovereign of the world, the ruler of a *čakra*, or country extending from sea to sea'. In this Indian explanation two different etymologies are given, the former of which is undoubtedly the original one. Buddhism and the Tibetan language have added a third signification, 'praying-wheel'; modern scholars a fourth, that of the 'orb' or round of transmigration or metempsychosis: hence the confusion attaching to the import of this word.

འབྲིང་འོག་ \**Kor-lóg*\* is said to be used in col. language instead of *ká-ló* 3. W.

འབྲིང་ས་ *kór-sa* = *skór-lam* v. *skór-ba* I. extr.; *kór-sa bár-pa, čen-po Glr.*

འབྲིང་གསུམ་ *Kor-ysum*, lit. three circles. *Ssk. trimandala; Sch.:* 'every thing that belongs to archery'; more correctly: arrow, knife, and spear.



འཁོབ་བ་ *kol-ba* I. pf. *kol*, cf. *skól-ba*, to boil, to be boiling, *ču kol* the water is boiling; *kol jüg-pa* to make boil, to set to the fire for boiling, = *skól-ba*; to ferment (dough), to effervesce, to sparkle (beer) *W.* — II. pf. *bkol*, imp. *kol* 1. to oblige a person to be a servant or bondman, to use as a servant; in full: *bran-du*, also *gyóg-tu*, *kol-ba*; therefore *bran-kól*, *kól-po* servant, man-servant: *bkol-spyód-kyi sdug-bsñul* the calamity of servitude, current expression for designating the lot of animals; *yzán-dag-gis dbán-med-par bkól-ba* to be enslaved by others, to be compelled to do slave-work *Thgy.*; *dgé-bai lās-la bkól-ba* to make a person minister to works of virtue. — 2. to save, to spare, to enjoy with moderation *Cs.*, *zur-du ... bkól-ba Lex.*; *Sch.*: saved, laid up, put by. — 3. *Sch.*: to become insensible, to be asleep, to get benumbed, in reference to the limbs; seems to be used in *Med.*

འཁོབ་ *kos* 1. *C.* also *kós-ka* (cognate to *kó-ba*), worth, value, importance *Cs.*; *kós-can* important, mighty, of great influence, *kós-méd* the opposite of it. — 2. *kós-su-pab-pa* clyster *Sch.*; one *Lex.* has *mkos-pab*, w.e.

འབྲུག་པ་ *kyág(s)-pa* 1. to freeze (of water, earth, provisions); to coagulate, congeal (melted fat etc.). — 2. to feel cold, *kyágs-na gós gyon* if you feel cold, put on clothes *Glr.*, *\*kyag jhün\* C.*, *\*kyágs-sa rag\* W.* I feel cold; *kyágs-gri* a feeling cold, a shivering (cf. *ltógs-gri*) *Mil.*; *\*kyágs-ša\* W.* id., the cold fit of the ague. — *kyags-rím*, *kyags-róm* ice *Glr.*; *kyags-lhám* snow-shoe *Sch.*

འཁྲུག་བ་ *kyám-pa* to run about, to wander, e.g. *čá-med yül-du* in an unknown country *Glr.*; *kór-bar* in the orb or round of transmigration, v. *kór-ba*; *kyám-ste nor mi bdóg-pa žig* one who lives as a vagabond *Dzl.*; *dé-dag-ni rnám-par kyám-pao* they are mistaken, on the wrong track *Wdñ.*; *kyám-du jüg-pa* to cause to ramble or rove about, to scatter; *kyáms-pa* strayed, lost, wandering, vagrant; erroneous, erring

*Tar.* 153, 15. — *kyám-kyi* a vagrant dog. — *kyáms-po* 1. a vagabond. — 2. n. of a disease *Med.* — 3. erroneous *Tar.* — *ču kyám-pa* inundation, flood *Ma.*

འཁྲུག་བ་ *kyár-ba* to err, to go astray, to deviate from, *\*yan kyár-la ma ča\* Ld.* do not step out of your rank! do not absent yourself! *kyar dogs yod* one should be afraid of going astray *Thgy.*; *dpe kyár-po* a defective simile; *tsig kyár-po* an inadequate designation. — In *Tar.* 48, 4 *dpe kyár-po* is translated 'epitome' by *Schf.*, but the whole passage is somewhat obscure.

འཁྲུག་བ་ *kyál-ba* = *kyal-ka* q.v.

འཁྲི་བ་ *kyi-ba* *Sch.*, prob. an incorrect reading for *kyil-ba*.

འཁྲིག་བ་ *kyig-pa*, pf. *bkyigs*, fut. *bkyig*, to bind (a prisoner, a bundle of straw etc.); *\*kye\* (v. ske) \*kyig-pa\* C.* to strangle, suffocate.

འཁྲིགས་བ་ *\*kyigs-pa* to comprise, encompass *Pth.*, v. *pán-pa*.

འཁྲིད་བ་ *kyid-pa*, *Sch.*: *mig kyid-pa* to turn or roll one's eyes.

འཁྲིམས་བ་ *kyims-pa* 1. to be encircled with a halo, as the sun and moon sometimes are *Cs.*; *og-kyims Lex.* = བཤིམ་ halo; also *ja-ód kyims* a rainbow-coloured halo appears *Pth.* — 2. *\*na-bün\* or \*müg-pa kyims, dúd-pa kyims\**, fog, smoke, comes floating on.

འཁྲིར་བ་ *\*kyir-ba* to turn round in a circular course *Cs.*, *Lex.*: *ydugs kyir-ba* to turn a parasol round (?).

འཁྲིལ་བ་ *kyil-ba* vb. n. 1. to wind, to twist: *duñ pyás-su kyil-ba* a triton or trumpet-shell, wound to the right, and then considered particularly valuable, these shells generally being wound to the left; of the hair: *gyén-la kyil-ba* wound or twisted (on the crown of the head) *Glr.*; *ro-smád brül-du kyil-ba* the lower part of the body being wound into a serpent (the usual manner of representing the 'klu'); *ód-du kyil-žin*, the body enveloping itself in light *Mil.*; to roll: *nya rser-mig kyil-*

*ba yod* the fish rolls its golden eye *Mil.*; to whirl, to eddy, to move round rapidly, of the water, so prob. *Dzl.* ༩༩, 13; ༡༤༩, 2; *krom dmar-nág kyil-ba* the motley crowd in a whirling motion *Pth.*; to hang or flow down in folds, of a tent or a curtain *Glr.* 33, 12. — 2. **to flow** (whirling) **together**, used of rivulets and brooks overflowing so as to form small lakes *Mil.*; of persons: to meet, to flock or crowd together, *mi mán-po dé-ru kyil-bar gyúrte Pth.*; \**kyil-ču*\*, and \**ču-kyil*\* col. puddle.

འཁུ་བ་ *kyú-ba*, pf. *kyus* to run *Lex.*

འཁུག་པ་ *kyug-pa*, pf. *kyug* 1. *Cs.*: **to run**; *kyug-po* a runner; *kyug-yig* running hand, current hand-writing, as is used in the writing of letters etc.; *kyug-po kyú-ba Lex.* is explained by *Sch.*: to run away hastily. The signification of running, however, seems to be obsolete, whilst the usual meaning is: 2. **to dart** or **sweep rapidly along**, frq. used of a flash of lightning, also of the rapid motion of a fish in the water *Mil.*; of spectral apparitions *Mil.*; of acute rheumatic pains; of the light: to flash, to shoot rays of light, *kra-kyug-kyug-pa* to gleam, to sparkle with light, to shine in various colours *Pth.*; *ser-kyug-ge-ba* glittering in yellow lustre *Mil.*; to glitter, to shine, of the rainbow; to shine through, of the veins through the cuticle etc. — \**kyug-sar-čan*\* *W.* hasty, hurrying, careless.

འཁུད་པ་ *kyúd-pa* 1. **to embrace** frq., *mgül-nas kyúd-pa* to clasp round the neck, **to hug**; to encompass by spanning *Pth.* and elsewhere, cf. *kyigs-pa*. — 2. **to glide** in or into (as serpents), *mñal-du kyúg-pa* of the soul in the new conception, like the synonym *kril-ba*, for *yüg-pa*. — 3. **to be able**, \**nád-pa mál-sa-na lán-na*\* (instead of *lan-bar*) \**mi kyud*\* the sick man is not able to rise from his bed. — *blos mi kyúd-pa byéd-pa Thgy.* (not clear).

འཁུར་བ་ *kyúr-ba* *Cs.*: to be separated, divorced; *Lex.*: *bskúr-bas kyúr-ba*,

therefore prob. the vb. n. to *skyúr-ba*, to be deserted, cast off.

འབྲེན་བ་ *kyén-ba* seems to be = *géns-pa C. col.*

འབྲིན་པ་ *kyéd-pa* (1. cf. *gyed-pa*) *Cs.* **to be distributed**, e.g. food, *Dzl.* — 2. *C.* and *W.* **to be sufficient**, **to suffice**, **to be enough**, **to hold out**, \**mi kyed*\* there is not enough. — 3. *C.* to gain (a law-suit), **to be acquitted**. — 4. *pyir kyéd-pa* to bow without uncovering one's head, as a less humble way of saluting *Mil.nt.*

འབྲིར་བ་ *kyér-ba* pf. *kyer* (Northern *Ld.* \**kyers*\*), at the end of a sentence *kyér-ro. Tar.* and others, (*Cs. kyér-to?*), nearly the same as *kúr-ba*; (the རྒྱལ་ of the *Lexx.*: to lead, to guide, does not fully agree with the sense in which it is generally used) — 1. **to carry away**, **to take away**; *čus* to be carried or swept away by water; fig.: *lé-los* to be overcome, carried away by idleness *Mil.*; *ldé-mig kyer* take the key with you! — 2. **to carry**, **to bring**, in a more general sense, *C.* and *B.*: *kyer šog* bring! *kyer son* carry off! take away! (in a like manner as *kúr-ba*); *des ču blán-nas kyer ón-bai lám-kā-na* he having fetched water, being on his way to bring it *Pth.*; *kyer-la šog* bring me (word), let me know (the result of your investigation) *Mil.* — *kyér-so* 1. **appearance**, esp. a neat, handsome appearance of persons or things. 2. **advantage**, **superiority**, **pleasantness**, *Mil.*, *C.*

འབྲིལ་བ་ *kyel-ba Ld.* to hit, to strike.

འབྲིག་པ་ *kyóg-pa*, pf. *kyag*, imp. *kyog*, to lift, lift up, = *šógs-pa*, *tégs-pa Glr.*; to carry, bring, \**sól-jha kyog*\* bring in the tea *C.*, cf. sub *kag*.

(འབྲིག་པ་) *kyóg-po* or *kyóg-po* crooked, bent; *kyóg-poi ri-mo* a crooked figure, a curve, flourish, crescent etc.; *nyas p̄ar kyog tsur kyog byás-sin* the fish winding its body, writhing *Pth.*; *kyog-čan*, *kyog-kyóg* tortuous; *kyog-bsád* a crooked, out of the way construction or explanation. — *kyog stón-pa* to fly into a passion (?) *Sch.*



(འཇིགས་ *Kyogs* or *Kyogs palanquin, sedan-chair, litter* *Pth.*; *Kyogs-dpyān* id.; a lath or pole for carrying burdens *Sch.*

འཇིང་བ་ *Kyón-ba* pf. and imp. *Kyon* to bring *W.*

འཇིས་པ་ *Kyóm-pa* pf. *Kyoms* 1. to rock, to wave, of a ship *Schr.*, of the water *Sch.* (not quite clear); \**Kyom-Kyom do-ba*\* *C.* to reel, stagger, \**čán-ghī Kyom-pa dug*\* he is staggering under the influence of beer; to be dizzy *Med.*; *mtso-Kyóm* dizziness, vertigo, ni. f.; *lug-glád mgo-kór Kyóm-pa* yso the brain of a sheep cures the swimming of the head (vertigo) *Med.*

འཇིར་བ་ *Kyór-ba* 1. to miss, fail, not to hit *Cs.* — 2. to reel, stagger, from intoxication. — 3. to warp, of wood.

འཇིལ་བ་ *Kyól-ba*, pf. *Kyol*, cf. *skyél-ba*, to be carried, to be brought (somewhere) *Pth.*; with *ynód-pa* to be done, inflicted *Mil.*; to arrive at, come to, reach, *sku-tsé mtá-ru* the end of life.

འཇིས་པ་, (འཇིས་པ་) *Kyós-pa* (*pyós-pa*) *Sch.*, *Kyós-ma* *Mil.*, a present, gift, = *Kyós ma*, *skyás-ma*.

འཇིབ་ *Krá-ba* I. vb., pf. prob. *Kras* to lean to, to incline towards *Cs.*; *Krá-sa* a support to lean against, a prop, back (of a chair) *Lex.* — II. adj. hard, = *Krán-ba*, *mkrán-ba* *Sch.*

འཇིབ་པ་ *Kráb-pa*, pf. *bkrab* (?), cf. also *skráb-pa*, 1. to strike, to beat, in repeated strokes, as in swimming and rowing; to thrust, stamp, thump, tread heavily, *bro* *Krab-pa* to dance in that manner *Mil.*, *Pth.* — 2. to winnow, to fan *Stg.*, col. \**tab-pa*\*. — 3. \**mig řab řab*\* (or \**řab-tab*\*) \**jhé-pa*\* *C.*, \**čó-čé*\* *W.*, to blink, twinkle, wink with the eyes. — 4. \**Ka-ság řab-čé*\* *W.* to jest, to joke, to crack jokes. — 5. *Sch.*: to leap, jump, *Schr.* for joy. — 6. to scoop out, to bail out *Sch.* — 7. to fight, to combat *C.*, *W.*

འཇིལ་འཇིལ་ *Kral-Krül* confusion, disorder.

འཇིབ་ *Kri-ba*, pf. *Kris*, cf. *dkrt-ba*, cognate to *Kril-ba*, 1. to wind, roll; twist one's self, to coil (of snakes) *Dzl.*; *Kyim-táb-kyi Kri-ba* conjugal embrace *Pth.*; \**óg-ma ři-se*\* (for *Kri-ste*) \**rag*\* *W.* I have a sore throat, prop. I feel my throat tied up, I am choking; fig.: *kún-la Kri-sa*, either as an adj. 'ensnaring', or as a sbst. 'ensnarer' = sin, cf. *kun-dkris* in *dkri-ba*; *Kri-sin* = *Kril-sin*. — 2. mostly as a sbst.: the being attached to, given to, c.c. genit. (synonym of *čágs-pa*): *rañ-dón-gyi*, to one's own advantage, *bu-smád-kyi* to wife and children *Mil.*; fondness, attachment; *žen-Kris* id. — 3. *Kral Kri-ba* to impose a tax *C.*, *Lex.*

འཇིག་པ་ *Krig-pa* 1. sbst. 1. (*Ssk. मिथुन*) coitus (of the two sexes), copulation, pairing, the usual, not exactly obscene, yet not euphemistic term for it; *Krig-pa spyód-pa*, also *Krig-čágs spyód-pa* *B.* and *C.*, \**řig-pa čó-čé*\* *W.*, to lie with etc.; *Krig-pai čós-la rtén-pa* to indulge in lust, to be given to voluptuousness; *Krig-skád* *Sch.*, *Krig-tsig* *Lex.*, obscene words, unchaste language; *Krig-pa byin-pa* to talk smut. — 2. a sign of the zodiac, the twins. — 3. symb. num.: 2.

II. vb. 1. to cohere, to stick together *Cs.* — 2. to be clouded (of the sky), *ynam Krig* the sky is getting overcast; also \**řigs son*\* *W.* without a sbst., it has become cloudy, dull; *čód-zér dan ja-čód Krig-pa* wrapt in rays of light and the splendours of the rainbow *Pth.*; *fan tams-čád mes Krig-pa* the whole plain was enveloped in a flame of fire *Mil.* Cf. *dkrigs-pa*.

འཇིད་ *Krid* v. *Krid*.

འཇིད་པ་ *Krid-pa*, pf. *Krid*, fut. *bkri*?, to lead, to conduct men or beasts to a place; to command, to head (an army); to bring along with, *Krid-de ma čóns-so* he has not brought (his wife) with him *Dzl.*; therefore *Krid* equivalent to 'with': *bú-tsa Krid byuñ-nas* coming out with their children

*Glr.* — *blo krid-pa* perh. a mistake for *brid-pa*.

འཁྲིམས་ *krims*, *bréd(-nas)-krims* *Lexx.* w.e.

འཁྲིའ་བ་ *kril-ba* 1. to wind or coil round (of serpents), to embrace closely, to clasp round, e.g. in the act of coition; *ma byams bú-la křil* a loving mother clasping her child *Pth.*; *kril-mkan* a plant furnished with tendrils or claspers *W.*; *kril-šin Wdn.* a climbing plant, creeper. — 2. to glide, slip into, of the soul when entering another body, = *kyud-pa*. — 3. *ka křil-ba W.* to speak imperfectly (like children), to stammer, — 4. to heap up, = *dril-ba*, *sgril-ba*.

འཁྲིས་ *křis* 1. syn. with *gram*, bank, shore, coast, *rmá-čui křis-na yód-pai mkar*, a castle on the banks of the Hoangho *Glr.*; \**kyó-rán-gi ři-na yo\** *C.* it lies just before you, under your nose; *blá-mai sku-křis-su* = *blá-mai pyógs-la Mil.nt.* — 2. v. *kři-ba*.

འཁྲུ་བ་ *krú-ba* 1. Cs. to wash, to bathe, = *krud-pa*, cf. *křus*. — 2. diarrhoea, looseness; dysentery (?); *křu-nád*, *křu-sbyóns* (འཁྲིས་མཉམས་པ་) *id.*

འཁྲུག་པ་ *krug-pa* 1. vb., pf. *křugs*, cf. *dkrug-pa*, *bkrug-pa*, to be in disorder, agitation, commotion, to be disturbed; *krug-par gyúr-ba* to get disordered; of the blood: *rtsa tams-cád křug-tu bčug*, it made all his blood boil *Glr.*; of the sea frq.; esp. of the mind, disturbed by wrath, fear, anxiety, or some other passion, cf. *kog-křugs*; to quarrel, fight, contend, *de ynyis křugs-nas*, the two quarrelling; *bod če nan křug-go*, the nobles of Tibet are contending among one another, have internal feuds; *mčř-ma křug-pa* tears appearing, coming forth, (lit. tears being stirred up, excited *Thgy.*, *Mil.*, *Tar.* — 2. sbst. disorder, tumult, war, also single combat, duel, *krug-pa šor* disorder arises; *krug-dus byas* he appointed the time of the duel *Glr.*; *krug-dpon* = *dmág-dpon*; *krug-pa byed-pa* to take up arms, to begin war; respecting subjects: to rebel; *krug-*

*pa byéd-pai dūs-su* in times of war *Glr.*; *dmag-křug*, *tab-křug* war. — *mi-křugs-pa n.* of a Buddha (not = *mi-skyód-pa*). — *krug-lón* is the explanation given by *Lexx.* for *skyo-nógs*, hence prob.: contest, strife. — \**řugs-mkan\** *W.* having small cracks, flaws, of potter's ware.

འཁྲུང་བ་ *krün-ba* or *křüns-pa* 1. resp. for *skyé-ba* to be born, *bčom-lan-dás křüns-pa dan dūs-mnyám-du* at the same time when Buddha was born *Glr.*; *ynyis-la sras ma křüns-par* as by neither of the two (queens) a son was born *Glr.*; *křüns-dkái skyés-bu* (holy) men, such as are but rarely born (lit. with difficulty) *Mil.*; to arise, to originate, *křüns-rábs* legend of the origin . . .; *kyed-rán-gi řugs-la křüns-pai řsig* words as they may just arise in your honour's mind *Mil.*; *snýin-řje řugs-la křüns-pas* compassion arose in the soul of his reverence *Mil.*; *tiñ-ñe-dzin křüns-pas* meditation arising. — 2. to come up, shoot, sprout, grow, of seeds and plants frq.

འཁྲུད་པ་ *krúd-pa*, pf. *bkrus*, fut. *bkru* to wash, to bathe, *gos* clothes, *ka-lág* face and hands *Dzl.*; to wash off, *dri-ma* dirt; fig. *sa nán-gyis křud Ma.* is stated to mean: the country is fleeced, thoroughly drained of its resources.

འཁྲུམས་ *křums* carcass, carrion, game torn by beasts of prey, *Sch.*, (the word seems to be very little known).

འཁྲུའ་བ་ *krúl-ba* (*Lex.*: *Ssk.* འཁྲུའ་བ་ to turn out of the way, to wander, to stray, hence perh. originally:) 1. to be dislocated, sprained, distorted, \**řsig řul\** *W.* the limb is dislocated; usually: 2. to be out, to be mistaken, almost always used in the pf. tense, *krúl-pa* mistaken, deceived, *na mig křul-pa yin-nam* does my eye deceive me? *Mil.*; *rná-ba křul dogs tūr-re gyis* take care not to hear wrong *Mil.*; *ynyis řčig-tu křul-bar byéd-pa* to make by mistake two to be one, to confound one thing with another *Tar.*; *di dge-slón-mar dód-pa křul-pa yin-la* she being frustrated in her wish to become a nun *Tar.* 85, 1; *gró-ba křul-pa* the deceived creature *Glr.*;



འཁྱུའ་བ་ *krul-ba*

ཁ

ག་ད་ *gá-da*

freq. with *snai*: *rai-snán* *krul-par* *dug* I have been mistaken, it was a deception of the senses *Mil.*; *snai-krul*, and *krul-snán* illusion, delusion; *krul-snán-can* delusive *Glr.*; to err, as a syn. of *nór-ba*: *Kyód-dag* *krul-pai* *jig-rten-pa* ye deluded children of the world! *Mil.*; *zes* *dín-pa-rnams* *krul* they who pronounce (read) in this manner, are mistaken; *a* *dogs* *krul* the adding of *a* is a mistake; *nor-krul* mistake, *nor-krul sél-ba* *Schr.*, *\*tón-če, sál-po gyáb-če\**, *W.* to remove mistakes, to correct. — 3. to be insane, deranged, syn. of *smýós-pa* *Dzl.* and others. — *krul-pa* 1. adj. mistaken, deceived. — 2. sbst. mistake; frenzy, madness; *krul-yži* mistake, error; *krul-so* (*errandi locus*) occasion for committing mistakes, a wrong way, peril; mistake, error, cf. *gól-sa*; *krul-kór* artifice *Sch.*, (*Cs.*: machine, contrivance; but this is spelled more correctly *prul-kór*).

འཁྱེན་པ་ *krén-pa* 1. to wish, to long for. *zas-akóm* *Med.*, *Kyím-la* *Lex.* — 2. *W.* to look upon with envy, jealousy.

འཁྱེན་བ་ *kró-ba*, pf. *kron*, to be angry, *la at.*

འཁྱེན་པ་ *króg-pa* to roar, rush, buzz, hum, *rná-ba* *kúr-la* *króg* *Med.*, a tingling noise is caused in the ear; *rgyu-lón* *króg-čín* a rumbling in the bowels *Med.*; *sbo-króg* in the belly; *króg-króg* roaring, rushing, buzzing.

འཁྱེན་པ་ *król-ba* pf. and fut. *dkrol*, imp. *król* 1. to cause to sound, to make a noise, to play, *ról-mo* on an instrument, to ring (a bell), to beat (a gong, cymbal); *ma dkról-bar* without being played on. — 2. to sound, resound, *\*dód-pa tól-la rag\** *W.* my bowels croak; *król-po* a player, performer, bell-ringer etc., cf. *król-po*; *\*trol-lo-lo-tse\** *W.* a tinkling of bells.

ག

ག *ga* 1. the letter *g*, originally, and in the border countries still at the present time, as initial letter = the English hard *g*, as final letter = *ck*; in *C.* as initial deep-toned and aspirated (*gh*), as final letter more or less indistinct; as a prefix (in *Khams* and *Balti*) fricative = *ɣ* or *χ*; v. Preface. — 2. as numerical figure: 3, cf. *ka* 2.

ག *ga* affix (article) to some substantives, like *ka*.

ག *ga* (*C.* *\*gha\**) 1. = *ga* (*C.* *\*gā\**). — 2. = *gañ*.

གཞུག་ *ga-král* *C.* (pron. *\*gha-íat\**) tax, duty (on cattle and butter).

གཞག་ *ga-gá* *W.* a title of honour: the old gentleman, the old squire e.g. *\*ga-gá ta-ra-cán\** the old Squire Tara Chand, opp.

to *no-nó* the young Squire; instead of it in *C.*: *\*a-jho-lág\**.

གག་མོ་ *ga-ga tsil*, tickling *Cs.*; *ga-ga-tsil* *byéd-pa* to tickle.

གག་མོ་ *ga-gé-mo* such a one, such a thing *Cs.*; such and such; v. *če-ge-mo*.

གག་ནི་ *ga-gón* a melon *Cs.* (some *Lexx.* have: cucumber, others: barley).

གཅིན་, གཅིན་ *ga-čén, ga-čén* some (people). a good many; a good deal *W.*, *C.*

གཅོད་ *ga-čád* without cause, involuntarily, e.g. to weep *Med.*

གད་ *gá-ta* *Ssk.*, *ga-tai* *sde-tsan* a particular kind of Indian hand-writing, besides *Nagari* and *Lantsa* *Glr.*

གད་ *gá-da* (ग्दा), club, mace.

ག་དུར་ *ga-dür* medicinal herb of an astringent taste.

ག་དོར་ *ga-dór* *Lex.* w.e.: *ša-bai ga-dor*; *Sch.* explains: the growth of a new branch on a stag's horn.

ག་འདྲས་ *ga-drás* *C.* (pronounced \**ghandé*\*) how?

ག་ན་ *gá-na* = *gañ-na*, **where**, used interr. and correl., frq.; *gá-na-ba* and *gáñ-na-ba* the same as a sbst., the whereabouts of a person, his place of residence; *rgyál-po gá-na-bar*, (or *gá-na-ba der*, *gá-na düg-par*, *gá-na bzugs-par*) *son* he went where the king was *Dzl.*, frq. — \**ga-na-méd*\* *W.* absolutely, at all events, \**ga-na-méd kal gos*\* it must be sent by all means; \**ga-na-méd lög-te tañ yin*\* I shall give it back at all events (*B.* *čis-kyan*).

ག་པུར་ *ga-pur* camphor *Med.*

ག་བྲ་ *ga-bra* n. of a medicine *Med.*

ག་ཙམ་ *ga-tsám* how, how much, how many how long, interr. and correl.; as much as, e.g. as much as you like (you may take) *col.*

ག་བཅོན་ *ga-btsón* an eruption of the skin *W.*

ག་ཚོད་ *ga-tsöd* *C.* how much, \**rin gha-tsö*\* what is the price?

ག་ཞ, ག་གཞན་, ག་ག་ *gá-ža, gá-yža, gá-ša* a jest, joke, laughter, *gá-ža dan rtséd-mo rtse* *Pth.* they jest and play; also adj.: inclined to jesting, \**di-rin gá-ša mi dug*\* he is not in a good humour, in good spirits, to-day *W.*

ག་རྩལ་ *gá-zug* *W.* how, interr. and correl.

ག་གཞི་ *ga-yzi* *W.* squinting.

ག་རི་, དག་འཛིས་ *ga-ri, dga-ris* = *gá ža* *W.*; \**ga-ri mi rag*\* I am in low spirits, dejected.

ག་རུ་ *gá-ru* = *gan-du* 1. whither, which way, to which place, whereto. — 2. where, interr. and correl.

ག་རུ་ཌ་ *ga-ru-ḍa* the Garuda-bird. v. *Kyün*.

ག་རེ་ *ga-ré* 1. **where is?** *B.* and *col.* — 2. *Ld.* a species of *Lathyrus*.

ག་ལ་ *gá-la* for *gán-la*, *či-la* *C.*; \**ghá-la tén-ne ne' jhun*\* owing to what, or from what cause did the disease arise? \**ghá-la pén*\* to what does this serve, of what use is this? *Sch.*; **whither**, to what place? \**ghá-la dö-ghi yim-pa*\* *Ü*, where are you going to? — *gá-la-ba* = *gá-na-ba*.

ག་ལེ་ *gá-le* *C.* slowly, softly, gently, gen. in a good sense, opp. to every thing turbulent; therefore in exchanging compliments on meeting or parting: \**o-ná ghá-le ku zu nan*\* (perh. to be spelled *sku bzugs snan*) says the person that has paid a visit, \**o-ná ghá-le pēb*\* he that received the visit, when taking leave of each other, both phrases implying about the same as our **farewell! good-bye!** *Cf.* *snan-ba*.

ག་ལོག་ *ga-lög* *W.* squinting.

ག་ཤ་ *gá-ša* 1. v. *ga-ža*. — 2. girth or rope slung across breast and shoulder in order to draw or carry anything; also dog-harness; also the bandoleer or shoulder-belt, worn as a badge of dignity by constables and the like officers; sobriquet for the rope of meditation, v. *sgom-fág*.

ག་ཤས་ *ga-šás*, *C.* \**gha-šé*\*, some, part; \**bhü-mo yañ gha-šé čö jhē-pa yin*\* even girls, in part, take to religion (become nuns).

ག་ཤེད་ *ga-šéd* v. *šed*.

ག་ཤེལ་ *ga-šél* glass-beads, glass-pearls *Sch.*

ག་སྲིང་ *ga-sir*, instead of نَعْرَظْ punishment *Ld.*

ག་ག་ *gag* 1. silver in bars, ingots, small pieces etc., uncoined *W.* — 2. wad, wadding (for loading muskets) *W.* — 3. *Cs.* = *bya-gág*, *gag-tsé* a water-fowl.

ག་ག་པ་ *gág-pa* *Med.*, a swelling in the throat *Cs.*; *gag-lhóg* id. (?)

ག་དྲ་ *gañ* I. interr. pron. 1. **who? which?** *B., C., W.*; when used adjectively, it generally follows its sbst. (so at least in good language), and if preceding it, it stands in the genit. case: *pyogs gañ* which



region or part of the world? *gán-gi dus* which time? in the latter case it may also mean **whose**: *gán-gi lam* whose way? *pyi nan rnyis čos lugs gan bzai* which of the two doctrines, the Brahmanic or the Buddhist, is the right one? *pyogs gán-nas on, no mi šés-pas* not knowing from what part of the country she comes *Glr.*; *ma ni gan yin bu ni gan yin bye-brág pyes* decide which is the mother and which the child *Dzl.*; *gan žé-na* lit. 'if one asks which?' corresponds sometimes to the English 'namely, to wit, viz.'; *gán-na* where? *gan-la* whither? *gán-nas, gán-las* whence? *gán-du* where? whither? *gán-na-ba = gan-na-ba* v. above; *gán-pa, yul gán-pa*, col. \**gan-yul-pa*\*, from what country? — 2. *C.* for *èi* **what?** \**ghan zér-ra(m)*\* what shall I say? \**kyó'-kyi min-la ghan zér-ghyi yó'-dham*\* what is your name? \**ghán-la yon*\* what are you coming for? what do you want? — 2. rel., or rather correl. pron., **who, which, he who, she who, whoever, whichever, whatever**, ὅστις: *gan pyin éón-ba de nī* she who follows *Dzl.*; *gan gos dód-pa-la gos byun* whoever wanted clothes, to him they were given *Dzl.*; *rig-pa gan rno-ba čig-la stér-ro* I give it to him who is the sharpest as to sagacity *Glr.*; *kyód-kyi dpá-ba gan yin-pa-la kó-bo ngu* the bravery which you have shown pleases me *Tar.* 21, 13; *rgyal-bu gán-du tse šós-pai ynás-su són-no* they went to the place where the prince had changed life *Dzl.*; *gán-gi lam snón-du grub-pa des . . .* he whose way (of sanctification) will be completed first, shall . . . *Stg.* Often *tams-čád* or a plural-sign accompanies the partic.: *gan mi šés-pa-dag* they who do not understand *Dzl.* Rarely in *B.*, but frq. in the col. language of *W.*, the *pa* after the verb is supplied by a gerundial particle, such as *na, nas*: \**gan tán-na kyad med*\* which you intend to give is all the same. Sometimes, however, particularly in more modern literature, no *pa* is added to the verb at all, esp. when *gan* is joined with *yin, yod*, or *dug*, so that such sentences in

their form are very similar to the relative sentences of occidental languages; but that this omission of *pa*, although sanctioned by long continued use, is after all an incorrect breviloquence, and that *pa* must always be understood, appears from the frq. occurrence of the plural sign immediately after *yod* etc.: *de rnyis-kyi srid gan yód-rnams* the claims to government which both of these maintained *Glr.*; *gán-tse — déi-tse when — then; gan žig whoever, if any body* etc. frq.; vulgo in *W.* often pleon. = any or some, \**gan žig tims-si ji-la*\* on account of some law-suit, instead of *tims žig-gi pyir*; *gan la-lá žig* is of a similar meaning, but less frq. The import of the word is still more generalized by *yan* being added to *gan* or to the verb: *dnós-po gan mton yan Mil.* whatever he sets his eyes upon; *gan ltár-na yan, gan yin kyan* whatsoever it may be, however that may be, be that as it may, at all events, esp. *C.*; *gan-yan-rún-ba, gan-rún, gan-či-yan-rún* whosoever he may be, whatsoever it may be, *quicunque*; *rnas gan-yan-rún-ba-na* wherever; *gán-nas gán-du skyes kyan* out of which class of beings and into whichsoever I shall be re-born *Dzl.* — 3. indefinite pron., used absolutely, **each, every, any, all**, when followed by a negation = **not any, none, no**: *žo dar ču sogs gan yan ka*, curdled milk, buttermilk, water, every thing tastes bitter *Med.*; *sans-rgyas gán-gis kyan ma bédags-pa* not yet trodden by any Buddha *Glr.*; *pan gan fogs gyis* be as useful as ever possible *Mil.*; *gán-dag* all *Glr.* and elsewhere; *dé-dag mi byun gan yan med* these are to be found everywhere; *gán-la gan-dul* converting each in the manner best suited to him; *gán-gis kyan = čis-kyan* by all means; *gán-gis kyan dgós-pa med-pa* altogether useless *Mil.*; *gan dan gan* (*Cs., Sch.* (more frq. *gan dan čì*)) every thing whatsoever *Glr.*

གང་ག་ཅུང་ *gan-ga-čün* an officinal plant *Med.*

གང་ག་ *gan-gā* *Ssk.* the river **Ganges**.

གང་བ་ *gán-ba*, sometimes *gán-po*, also *gan*

1. **full**, *rín-po-čes bañ-mdzód gán-ba žig* a treasury full of jewels *Dzl.*; *ťál-ču kól-mas gán-ba-ste* being filled with boiling lye *Thgy.*; *yser-pýé bre gán-po*, *yser yžón-pa gan* a measure filled with gold-dust, a basin full of gold; *žobs-kyi nán-na sbrul ydug-pas gán-ño* lit.: in the ditch it was full of poisonous snakes *Dzl.*; *brgyud gán-bar gyür-to* the progeny increased *Glr.*; *mčód-rten kru gán-pa Glr.* a pyramid, a full cubit in height. — 2. **W.** also **heaped** (measure), opp. to *\*gan-čád\** (lit. *bčad*) **smoothed** (measure).

གང་བ་ *gán-bu pod*, **shell**, **husk** (*Sch.* also also flower-bud?) *od-zér-gyi gán-bur dril-nas* enveloping himself in a veil of rays, wrapping himself in a garment of light (another reading: *gón-por* in a lump, in one mass) *Glr.*; *gan-ló* an empty pod, freed from the kernels *W.*

གང་ཟེག་ *gan-zág* 1. **man**, as an intellectual being, a **person**; *gan-zág yžán-gyis brda sprád-pas* another person describing it to you (opp. to what we know by our own perception and observation) *Mil.*; hence philosophical term for the **I** or **self**, *ཡས་པ་* *Was.*; *bstan-bčos-la mkás-pai gan-zág-rnams* learned or lettered men, men of science *Glr.*; esp. man in relation to religion: *čos pyi-bšól byéd-pai gan-zág Mil.*, men who postpone religion, not troubling themselves about it: *žpágs-pai gan-žág-rnams-kyi rgyál-po* the king of reverend persons, i.e. Buddha; *lóg-lta-čan-gyi gan-zág* heretical people; *gan-zág pál-pa, ta-mál-pa* common people *Mil.* and others; also explicitly: people favourably disposed towards religion, religious people *Gyatch.* c. 26 & 27. (at present the word is generally understood in the latter sense); *dus pyis-kyi gan-zág Glr.*, *ma-žons-pai gan-zág skál-ba dan ldán-pa Mil.* a pious posterity. The word, however, so little implies the clerical state, that it is used directly for 2. **layman**, one that has not taken orders *Dzl.* ३२२, 5 and elsewhere. — 3. (resp. *žal-zág*) **tobacco-pipe**, not the hukka, but

a small sort, similar to ours, gen. made of metal; *gan-mgó* **bowl** of a tobacco-pipe; *gan-mjüg* mouth-piece or **tip** of it *C.*

གངས་ *gans* 1. **glacier-ice**, **glacier**; *gans-čan* adj. abounding in snow, in glaciers, also as a sbst. a glacier; *gans-čan-las byün-bai ču* the water issuing from a glacier *Med.*, and even as a p.n.: Tibet; *gans-čan-gyi skad* the Tibetan language; *gans-bšóg-pa* to cleave the snow, i.e. to have it trodden down by yaks sent in advance, in order thus to form a path for the travellers (*v. Huc Voyage II. 421*). — *gans-rgyüd* a chain of snow-mountains. — *gans-čen-mzod-lná* 'the five receptacles of the vast glacier-ice', or *gans-čen-ryé-lná* 'the five kings of the same', pronounced *\*ghan-čen-dzo'-ná\**, or *\*je-ná\**, n. of a high mountain in Sikkim, commonly spelled Kinjinjunga; *gans-čen-mtsó-rgyál* name of a deity (?) *Glr.* — *gans-tigs Med.* perh. stalactite. — *gans-ri* a snow- or ice-mountain, as p.n. = Ti-se. — Seldom 2. col. **ice** in general; *\*gans-son\** it has frozen *W.* — 3. **snow** in general, *\*ghan bab\** it snows *Ts.*; *\*ghan-ma-čár\** sleet. — 4. the **sclerotic** of the eye *Sch.*

གང་པ་ *gád-pa* 1. a **bluff**; precipitous river-banks, such as frequently inclose the mountain rivers of Tibet. — 2. In *W.* the word seems to refer more to the species of rock, which is favourable to the formation of such banks: **conglomerate**; *gád-püg* a cavern in such a bank; *gád-rgyál* the gigantic walls of conglomerate rock, through which mountain rivers have cut their way.

གང་མོ་ *gád-mo* **laughing**, **laughter**, *žig-rtén-pai gád-mo* a laughter, a laughing-stock, to wordly-minded people; *nai gád-moi ynas* this is to me an object of laughing, it is ridiculous to me *Mil.*; *gád-mos debs-pa* to laugh at a person *Tar.* 25, 15.

གན་ *gan* *B.* and *W.*, *gám C.*, **nearness**, proximity, used only in such connections as *gan-du to, towards, up to, nai gán-du šog* come to me; *rgyál-poi gán-du* he went to the king; *kán-pai gán-du son* he went



towards the house; *rgyál-poi gán-nas pyin* he came from the king; in col. language also c. accus.: \**dög-po gán-du*\* W. close by the brook, and c. termin. case, \**čur gán-te*\* W. hard by the water: *rír-gán-pa* one living close to a mountain or hill.

**གན་ཀྱལ་** *gan-kyál*, and *rkyal*, *supine*, lying on the back, with the face upward, *gan-kyál (du) nyál-ba* to lie in that position; *gyel-ba* to fall backward; *sgyel-ba* to make one fall on his back; \**ghan-kyál lóg-pa*\* to perform a somerset, to tumble over head and heels C.

**གན་གྱི་** *gan - rgyá C.*, \**gam - rgya*\* W., a written contract, an agreement.

**གན་དར་** *gan-dár Sch.*: a silk handkerchief offered as a present in exchanging compliments on meeting, = *ka-btags*.

**གན་མཚོན་** *gan-mdzód* *store-room, storehouse* Sch.

**གན་ལ་** *gándho-la* n. of a famous temple in *rdo - rje - ydán* (Vajrāsana near 5 Gaya in Bengal) *Tar.* 16, 4 and elsewhere frq.; yet the words in *Glr.* 8, 10: *pyi gándho-la nán-du lhá-kan byás-pas* 'making outwardly a gandhola, inside an idolshrine', seem not to admit of a noun proper; a Lama explained it by *rtsug-lag-kan*; more correctly perh. = *dri-ytsan-kan*, i.e. = *गन्धकूट*. Cf. also *ghándhola*.

**གན་རི་** *gánji-ra Glr.* 65, 8 obviously a *Ssk.* word, though not in our dictionaries; Lamas described it as an architectural ornament, consisting in small turrets or spires along the edge of a flat roof.

**གན་སྒྲ་** *gáb-sgra W.* a belch (vulgar).

**གན་པ་** *gáb-pa* to hide, to conceal one's self *Dzl.* and elsewhere frq.; *gáb-yig*, writing in secret characters, cryptography W., C.; *gáb-sa* a place of concealment, hiding-place.

**གན་སྒྲ་མེས་** *gab-spáns Glr.*, panels or little boards beneath the cornice of a roof, often filled out with paintings.

**གན་ཅེ་, གན་ཆེ་** *gáb-tse, gáb-tse* a tableau containing numerous my-

thological and astrological figures, and used for fortune-telling.

**གན་ཚད་, གན་པའི་ཚ་བ་** *gab-tsad, gáb-pai tsá - ba* a disease *Med.*; acc. to *Schr.* a hectic, consumptive fever.

**གས་** *gam v. gan.*

**གས་བྱར་** *gám-bu-ra W.* citron, lemon.

**གའ་** *gau* 1. a chest, box *Pth.*; a little box or case; when containing amulets, it is worn suspended by a string round the neck (v. *Schl.* 174). — 2. a squeaking sound W., \**gau zér-če*\* to squeak.

**གར་** *gar* I. (*Cs. gár-ma*) a dance, *gar byed-pa*, W. \**gár se-če*\*, to dance; *glu gar rtséd-mo byéd-pa Glr.* to sing, to dance and play; *gár-mkan* 1. one dancing, a dancer, a performer, e.g. even Buddha or any saint, when displaying miracles. — 2. n. of a god *Tar.* 11, 17, acc. to *Schr.*, *Siva*; *gar-stábs* a dancing gesture or motion. — II. = *gá-ru, gán-du, whither, whereto, where*; *gar yañ* anywhere, *gár yañ skyé-ba* growing everywhere *Wda.*; *gar yañ mi gró-ba* to go nowhere, to remain where one is *Mil.*; *Pth.* — \**gar-méd*\* W. at all events, by all means, = \**ga-na-med*\* — *gar-báb* at random, hit or miss, at hap-hazard *Sch.*

**གར་མག་** *gar-nág* n. of a medicine *Lt.*

**གར་བ་** *gár-ba* strong, *gar-čan* strong beer.

**གར་བུ་** *gár-bu* solid, not hollow *Sch.*

**གར་མོ་** *gár-mo* thick, e.g. soup, = *ská-ba*; *gar-slá Sch.*: thick and thin; thickness.

**གར་ཞ་** *gár-ža*, native name of the district called by the Hindoos Lāhul or Lā-höl (acc. to Cunningham 'Lahul' is a corruption of *lho-yul*, southern country, which latter appellation, however, is not in use in that district itself). Here, in the village of Kyelang, a missionary station was established in 1857, by the Church of the United Brethren (Moravians), together with a school and a lithographic press, for dif-

fusing Christian knowledge by means of books and tracts.

གར་ལོག་ *gar-lóg*, *Tar.* 91, 7. 10. Transl. p. 317: 'acc. to *Was.* a rapacious mountain tribe, north-east of Tibet; in the Tibetan-Sanskrit dictionary mentioned as 'Turushka'. They are doubtless the same robbers, that are called 'Kolo' by Huc (II. p. 187), who were known to our Lama from Tashilhunpo as *mgo-lóg*, or *lèan-mo-mgo-lóg*, they having received this name ('queer-heads') in consequence of having their hair closely cropped. Possibly *gar-lóg* is the older and more correct form; cf. *dar-rgyas-glin*.

གར་ག་ *gar-sá* the muscles of the thumb (?) *Med.*

གལ་ *gál* 1. **importance**, *gál-du dzin-pa* to consider of importance, to esteem highly *Mil.*; *gál-can Cs.*, more frq. *gál-čé-ba* important, *de mi šin-tu gál-čé-bar yód-do Ghr.*, *bsláb-bya gál-čé-ba Ghr.* important precepts; *gál-čün* unimportant, insignificant; undervalued, slighted *Mil.*; *gál-po* prob. = *gal*, *Schr.*; *gal-po-čé-yi bzá-dpon* the important, indispensable master of the house *Mil.* — 2. **constraint, compulsion**, \**na-la ghal jhün\** *C.* I have been compelled. — 3. **trap, snare** *C.*, *W.*, also *Mil.*; \**gal-ltém\** *W.* id.; *gal dzug-pa* to set a trap or snare.

གལ་འགག་ *gál-gág* *Med.* ?

གལ་ད་ *gál-ta* *W.* crow-bar, handspike.

གལ་དེ་ *gál-te* I. sbst., *gál-te mčän-kün bèng Pth.* ? — II. conj. **if, in case**, serves to introduce a conditional sentence, ending with *na* (which is the essential word, whereas *gal-te* may be left out as well): *gál-te . . . ön-na* if . . . comes (*éav . . . éłŋŋ*); also followed by *yan* (*kyan*), although black snow fell *Dzl.* (*nas* instead of *na*, frq. to be met with, is either merely a slip of the pen, or an impropriety of speech). — *gál-te-na* as one word, and with the signification of **perhaps**, or the Greek *án* (not 'if', *Cs.*) I found only in a few passages of the Kye-

lang manuscript of *Dzl.*, where the edition of *Sch.* has *gál-te*, which makes no sense. *gal-srid W.* = *gal-te*. In Lewin's Manual it often occurs in the sense of **but, however**.

གལ་མདོ་ *gál-mdo* n. of a disease *Med.*

གལ་བ་ *gál-ba* **to force, to press** something on a person (cf. *gal* 2), *mi-la btson gal* in-door confinement is forced on men *Mil.*

གལ་རོ་ *gal-ró* *W.* refuse, rubbish.

གས་ *gas* v. *gás-pa*.

གི་ *gi* 1. num. for 33. — 2. affix instead of *kyi*, after *g* and *n*; for the signification v. *kyi*.

གི་གུ་ *gi-gu* the vowel sign ི, i.

གི་གུ་ཤེལ་, གི་གུ་ག་ *gi-gu-šél, gi-gu-sá* *Sch.*; 'having a white speck in the eye, wall-eyed (of horses)'.

གི་ལྔ་ *gi-wán, Ghr.*, *gi-bám Lt.*, also *giu*, or *giu-wán, Cs.*: 'n. of a concretion in the entrails of some animals, used for medicine'. But *Ghr.* 35, 9 an elephant has it on its neck, and acc. to oral assertions it is to be found also in the human head; a man, for instance, is said to have *gi-wán* in his brains, if in his sleep he is heard to utter long-drawn humming sounds.

གི་ལིང་ *gi-lin* a strong-bodied, durable horse *Sch.*

གི་ལིན་ *gi-lin* *Wts.* a fabulous animal.

གིང་ *gin* *Pth.* prob. a little drum, or the beating of it, as an accompaniment to dancing.

གིན་ *gin* affix, v. *kyin*.

གིར་མོ་ *gir-mo* *Ld.* the Indian **rupee**, = 5 *jau*.

གིས་ *gis* instead of *kyis* after *g* and *n*, v. *kyis*.

གུ་ *gu* 1. num. for 63. — 2. sign of diminutives, e.g. *kyi-gu* puppy, little dog. — 3. **extension, extent, room, space** *gnás-sa gu-dóg, lün-pa gu-dóg, lam gu-dóg* a nar-



གུ་གུ་འ་ *gü-gu-äa*

ག

གུར་ *gur*

row place, valley, road; *gu-yäns* (-pa) spacious, roomy, wide, *gu yäns-pa dug* there is much room here.

གུ་གུ་འ་ *gü-gu-äa* Ts. plate, flat dish.

གུ་གུ་ལ་ *gü-gul* (ཀུ་གུ་ལ་) Amyris Agallocha, a costly incense, one kind is white, another black.

གུ་གེ་ *gü-ge* n. of a province in the south-western part of Tibet.

གུ་ཏི་ *gü-ti* W. deaf (?).

གུ་རུ་ *gü-ru* Ssk., spiritual teacher, father-confessor.

གུ་རུ་ག་ *gu-rug* Ld. colt or foal of an ass.

གུ་ལང་ *gu-län* n. of a deity, resorted to by mothers for being blessed with children; acc. to Sch.: *Sära*.

གུ་ལེ་ *gü-le* W. for *gä-le* q.v.; *gü-le-la* id., slowly, softly, gently, without noise, \**go gü-le-la cug*\* shut the door gently! *gu-yär* Sch. apparently the same.

གུ་སུ་ *gü-su* Wdk. garment, dress (?).

གུ་ག་གེ་བ་ *güg-ge-ba* bent, bent downwards (?), of leaves Wdk.; *güg-pa* id.

གུ་ག་པ་ *güg-pa* W. to rub or scratch gently, to tickle.

གུ་ *gü* I. Sch.: 'the broad-headed tiger of Central Asia, Charachula' (*Mon-gol*.); it is said to differ from *stag*, and is not found in Tibet. — II. also *dgü* (Cs. *gün-ma*) 1. the middle, *gün-la* in the middle, e.g. the king in the middle (between his two wives); *stöd-kyi gün* (-nas) *ton* taken out of the middle of the upper part Mil.; *gün-du byöd-pa* Thgy. prob. to divide through the middle, to dissect (anatomically); *gün sgrig-pa* Sch. 'to unite'; with respect to time: *dbyär-gyi gün-la* W. in the middle of summer; *nyin-gün*, and *mtsän-gün* mid-day, mid-night Cs.; *gün-rnyis*, the two middle times, mid-day and mid-night; *näm-gyi gün-tän-la* at the hour of mid-night. — 2. mid-day, *gün bäb-pa* to take a noon-rest on a journey; *gün-tsiḡs* dinner Schr.; *gün säns-la gró-ba* (W. \*čä-čē\*) to take a walk about the middle of the day,

at noon; perh. also generally: to take a walk; *gün-lön* Sch.: 'at noon', more prob.: afternoon. — 3. mid-night, *gün-la* at mid-night Glr.; *dgüi-yèig* one night (?) Sch. — 4. (Chinese?) title of a magistrate in Lhasa, something like Privy Counsellor; v. *dgün*.

གུ་སྟག་ *güi-stäg* prob. = *stag* Ld.-Glr. Schl. fol. 13, 6.

གུ་ཐང་ *güi-tän* n. of a monastery in *Män-yul* Mil.

གུ་མོ་ *gün-mo* the middle finger; \**gün-dzüḡ*\* C. id.

གུ་དམར་ལ་ཐུག་ *güi-dmār-lā-ṭug* C. carrot.

གུ་ལ་ཐུག་ *güi-lā-ṭug* C. radish.

གུ་ *gud* 1. slope, declivity Cs. — 2. separation, solitude, seclusion Sch.; *güd-du bór-ba* to place obliquely Cs.; *güd-du yḡḡs-pa* Dzl. 220, 18 to separate, to disperse (?) Sch. — 3. C.: loss, damage = *gun*, god. — 4. Ld.: heavy or thick of hearing, \**gud-näg*\* quite deaf, deaf as a post. — 5. *güd-du jüg pa* v. *güd-pa*.

གུ་ད་པ་ *güd-pa* v. *güd-pa*.

གུ་ *gun* (Cs. *gün-pa*) loss, damage, \**nä-la* *gun pög*\* W. I have suffered a loss (prop. damage has come over me).

གུ་ཤི་ *gün-po* Lk. expensive, dear.

གུ་ཤུམ་ *güi-düm* a bottle-shaped or cylindrical basket to put fruit in, Ld. (perh. akin to *rkón-pa*).

གུ་མ་པ་ *güm-pa* v. *güm-pa*.

གུར་ *gur*, resp. *bzugs-gür*, *yzim-gür* (Cs., also *dbu-gür* C., tent, *gos-gür* Cs. a tent of silk, *pyin-gür* of felt, *sbra* and *re-gür* of coarse yak's hair felt, *ras-gür* of cotton cloth; *rgyal-gür* Cs. 'a king's pavilion', *dmag-gür* a military tent. — *gur-mčög* a magnificent tent, or *gur-rgyal* is used by Chr. Prot. for the tabernacle. — *gur-täg* the tent-ropes, \**gur-bér*\* W., or *gur-sin* Cs. the tent-poles. — *gur-tög* Cs.: 'the upper covering or outer fly of a tent'. — *gur-jzöl* (Cs.: 'the walls of a tent'. — *gur-kläd* passage for the smoke out of a tent, *gur-*

gram lattice in the side of it, and *gur-lām* stakes supporting the roof *Sch.*, — peculiar expressions relating to the fелt-tents of the Mongol nomads.

གུར་ཀུམ་, གུར་གུམ་ *gur-kūm, gur-gūm* 1. **saffron, Crocus** *Glr., Lt.* — 2. **marigold, Calendula**, and similar yellow flowers *C.*

གུར་གུར་ *gur-gur* *Ld.* a small **churn** used for preparing tea.

གུར་ཐུགས་ *gur-lpāgs* a perforated skin, a hide full of holes *Sch.*

གུལ་གུལ་ *gul-gūl* *Bal.* **slowly**, for *gū-le*.

གུལ་ནག་ *gul-nāg* *Lt.* n. of a medicine.

གུས་པ་ *gūs-pa* sbst. **respect, reverence, devotion**; also adj **respectful, devout**; *dge-dūn-la gūs-pas pyag tsāl-lo* the priesthood I respect with devotion; *ma-gūs-pa* unbelieving, undevout *Thgy.*; \**gus-zāb cō-cē\** *W.* to show a respectful willingness to serve; **humble**, *gūs-par gyūr-ba* *Cs.*: 'to humble one's self'; in modern letters = *ṣran*, your most humble servant.

གས་པོ་ *gūs-po* *C., W.*, **expensive, costly, dear**.

གོ་ *ge* num. for 93.

གོ་ཤ་ *ge-śā* a kerchief for the head hanging down behind.

གོ་སར་ *ge-sār* 1. *Cs.* n. of a flower, *Lt.* and elsewhere, prob. = **केसर**; it is said to grow in Nepal, and to be called also *pād-ma ge-sār*. — 2. *Sch.*: **pistil**, but, like *ze-brū*, it signifies undoubtedly the organs of fructification in general, as the natural science of Tibet is certainly not acquainted with the sexual difference in the parts of flowers; *ge-sār-čan* the lotos flower *Sch.* — 3. n. of a fabulous king in the north of Tibet, with the epithet *dmāg-gi rgyāl-po* *Glr.* and elsewh.; *ge-sār-gyi sgruñ* the fabulous history of the same.

གོགས་ *gegs* **hindrance, impediment, obstacle**, *gegs-med-par* without hindrance, unimpeded, *te-tsōm dan gegs sēl-ba* to remove doubts and hindrances *Mil.*; *gegs-byéd bgegs* a malignant spirit, causing im-

pediments or mischief *Zam.*; *čos-mdzād yōñs-la gegs byéd-pa* to throw obstacles in the way of all pious people *Pth.*; *sañs-rgyās mi tōb-pai gegs bži* four obstacles to attaining the Buddhaship *Thgy.*; also without a negation: *tōb-pai grogs grō-am gegs-su gro* will you help me or hinder me in obtaining . . . ? *Mil.*; *grūb-pai gegs* impediment to perfection.

གོལ་པ་ *gél-pa* **branch** of a tree, *šin-gel-pa*.

གོ་ *go* 1. numerical sign for 123. — 2. num. inst. of *dgū-bcū*, in the abbreviated numbers *go-yčig* etc., 91—99. — 3. for *gō-ča*. — 4. for *gō-bo*.

གོ་ *gō* 1. **place, room, space** (prob. = *gu*); in this sense it is used in *go-mtsams-méd-par* without intermediate spaces, continuous; *bru sna tsogs go-mtsams-med-par skyes* grain of every kind grew densely, luxuriantly; *go-mtsams-méd-par gāñ-ba* closely filled *Tar.* 13; prob. also in *go-čod*: 'the space is cut off, or filled i.e. the matter is done with, settled, satisfaction has been made; col. also: I have got enough, I am full, (the thing lost or missed) has been found, restored; \**gho čō' son\** or \**ghuñ\** *C.*, \**go čōd-kan yod\** *W.* he has managed the business well, he has executed his commission satisfactorily; *des rgyāl-bai gō mi čod* by this the victory has not yet been fully decided *Mil.*; *čos bsam sgom ysum-gyi go čod* (by only once looking at the Ommanipadmehūm) every other hearing, thinking, or looking at is done away with, any thing further is rendered unnecessary *Glr.*; *kyéd-la go mi čōd-pai čos* a doctrine not satisfactory to you *Mil.*; *bu tsab na spyugs čī pyir go mi čod* why should it not be sufficient that I be condemned to exile instead of my son? *Pth.* — 2. **the proper place** of a person or thing among other persons or things, **position, rank**, condition of life, so in many of the following compounds, the word being seldom used alone: *ṣai gōr* in the place, office, dignity of his father *Dzl.*; *gō-nas* according to, in proportion to *Glr.*; *go rgās-na* when rank and



dignity are grown old and gone, when the position in life has been lost *Glr.*; hence *go-rgás* may be applied to an old maid (*Schr.*); *ran-gi go dhy* that is my place, my business, like *ča*; also **place, space, spot** in a still more general sense: '*á-mai gó-na* at the place of my mother, with my mother *Glr.*; *ran-fág-gi gó-na* near the mill *Glr.*; *go ldóg-pa* (*zlog-pa, lóg-pa*) to change place, esp. to turn to the contrary *S.g.*; *nád-go* the seat of a disease *Schr.*; *go-byéd* is mentioned as a quality of the air *S.g.*; *sprin-gyi go-bar pyé-nas ons*, we came parting the space between the clouds *Mil.*; *sprin dkar ldin-gi go-cóg Mil.*? — 3. **armour**, gen. *gó-ča*. —

**Comp.** *go-skábs* lit. a chance of taking place, of existing, *bdé-bai go-skábs gá-la yod Pth.*, where is there a possibility of being happy? — *go-skál C.* the share or portion due to a person in accordance to his rank. — *go-kán arsenal Schr.* — *go-kráb* coat of mail with helmet, **armour**. — *go-grál rank, dignity Cs.* — *go-grás* id. *Cs.* — *go-rgás v. go* 2. — *gó-ča* 1. **armour**; often fig.: *bzód-pai gó-ča bgó-ba*, or *gón-pa*, to put on the armour of patience; *mi-jigs-go-ča* the harness of intrepidity. 2. **gear, implements, tools** in general, *bkra-šis srún-bai gó-ča* (charmed) instruments used for securing future happiness (in behalf of a new-born infant) *Med.* — *go-mnyám C.* of equal rank. — *go-tém* degree of dignity or rank *Cs.* — *go-dün = sna-dün*, of different sorts, **various Lex.** — *go-ldóg* (cf. *go-ldóg-pa*) **the contrary, reverse, opposite; wrong, perverse**, *dé-las go-ldóg* the contrary of it *Med.*: *\*go juq go-lóg-la\** *W.* head fore-most; *\*go-lóg cò-če\** *W.* to go to work in the wrong way, *\*go-lóg dt-če\** to write wrong. — *go-pán(s)* 1. **degree, rank, dignity**, *blón-poi go-pán-la bkód-par gyúr-ba Pth.* to be installed into the dignity of a minister; *go-pán spár-ba Lex.* to raise the dignity. 2. **model, pattern, standard of perfection (?) Cs.** — *go-mtsáms v. go* no. 1. — *go-mtsón* harness and weapons. — *go-rim* 1. **order**

of rank *Glr.* — 2. **succession, successive order, turn.**

གོ་ཁ་ *gó-ka* the place (near the hearth) for firewood *Mil.*

གོ་བ་ *gó-ba* I. vb. 1. **to understand, comprehend**, *W. \*há-go-čé\**; *go-dká-ba* difficult, hard to be understood, *go-slá-ba* easy to be understood, intelligible; *\*gho-dé-wa yon\** *C.* now it becomes intelligible, thus it will be understood; *go-byed-brdá Lex.* an explaining, illustrating symbol; *gó-zin rtóg-pa* to take in and comprehend; *brdá-ru go* this I understand to be a symbol *Pth.*; *gó-bai yul, gó-byai yul* a subject intelligible to all *Schr.* — 2. **to mean, to imagine, par that.** *Glr.*; *go-nór-ba* to misunderstand, to mistake, to be mistaken. —

II. sbst. **perception, comprehension**, *gó-ba blán-ba Mil.* to come to a right comprehension, a clear perception (of some philosophical or religious truth); *gó-bai mjál-ba Lex.*: '*mjál-ba* in the sense of perceiving'.

གོ་བོ་ *gó-bo* a large eagle or vulture, *C., W.* and *B.*; *go-sér* the common black-bearded vulture of the Himalaya, with a yellow neck; *go-brün* excrements of it *Med.*

གོ་བྱི་ལ་ *go-byi-la Med.* n. of a poisonous medicinal fruit *Cs.*; *go-bye Med.* id.?

གོ་ཡུ་ *go-yü Med.*, n. of a flower *Cs.*

གོ་ལ་ *go-rá Cs.*; 'prison, jail'; prop. a court surrounded by a wall.

གོ་རེ་ལོང་ *gó-re-lón* a waiting-servant, *page Cs.*

གོ་ལ་ *gó-la Ssk.* ball, bullet.

གོ་ལོག་ *go-lóg v. go-ldóg* sub *go* *Comp.*

གོ་ཤེན་ *go-šen v. go-čen.*

གོ་ས་ *go-sá rank, dignity. \*go-sá čén-po, tón-po\** *W.* high in rank.

གོ་ཏ་མ་, གཱུ་ཏ་མ་, གོ་ཏ་མ་ *Gó-ta-ma, Gau-ta-ma,*

*Gou-ta-ma*, the Gotamide, the descendant of Gotama, which, among others, was the name of the founder of the Nyaya philo-

sophy in India (Banerjea Dialogues on Hindoo Philosophy p. 56f.); but in the Buddhist legends it is mentioned as the name of one of the ancestors of the Sakya-race, on which account Buddha is often called Gautama. The different forms of this name are used promiscuously by Tibetan writers.

གོག *gog* *W.* for *gón-po* a lump.

གོག་པ་ *gog-tál* ashes, \**gog - tál yim - če, yóg-čé, tñ-čé\** *W.* to spread ashes (viz. on the snow, in order to increase the effects of the sun, and to accelerate the thawing of the snow).

གོག་པ་ *góg-pa* 1. to crawl (of little children).  
— 2. to crumble off, to scale off (of the plaster of a wall, of scurf etc.).

གོག་པ་ *góg-po* dilapidated, ruinous, *kán(-pa)* *góg(-po)* a house in ruins; *mkar-góg* a dilapidated castle; of clothes: out of repair, ragged; *žin-góg* a field lying waste; *dpe-góg* an antiquated, worthless book; *gog-góg* *Cs.*: 'the sound of a somewhat broken vessel'.

གོན་ *gón* 1. price, value, also *gón-tán* *Glr.*, frq.; *gón dpyád-pa* (often also *bád-pa*, inconsistent with etymology) to appraise, to fix a price; *gón bgyáb-pa* *C.* (*gón grig-pa* *Schr.*, *Sch.*) id. — 2. the above, in space as well as in time, (in *Khams* e.g. it is used as a subst., signifying: elevated, alpine pasture-grounds); the above said, the former, referring to a preceding part or passage of a book, *gón dan mtun*, *gón dan drá-bar*, *gón-bžin*, *gón-mtsün* as above (mentioned); *prin gón og dzól-ba* to confuse a message, to make a medley of it *Glr.*; *gón-du*, *gón-na*, *gón-nas*, *gón-la* 1. adv. over it, on it, thereon, above, from above. 2. postp. c. genit. or accus.: on, above, over, before, *sgo gón-du* over the door; *yáb-kyi gón-du das*, he died before his father *Glr.*; *déi gón-du* before this time *Glr.*; *ma tsogs gón-du* before they are assembled; *gón-gi* the former, the above mentioned; *gón-gi dé-rnams* those preceding; *gón-du bád-pa ltar* as

has been said, explained above; *gón-du smós-pa* the above mentioned; *gón-gi...* *žes smós-pa* the above statement that...; *sna gón bód-kyi rgyál-po* the former (ancient) Tibetan kings; *gón* and *og* like our subdivisions of *a* and *b*, the first and second part, division or section of a book, *ba-gón* and *ba-og* Volume XV Section 1 and 2; the face and the back of a leaf: *bžin-gón* folio 4, a. — *gón-sku-yžogs*, a title, like our: his highness, excellence, eminence *Sch. v. sku*.

གོན་པ་, གོན་བུ་ *gón-po*, *gón-bu*, *W.* \**gog\**, lump, mass, heap, clot, *ša-gón-po* a lump of flesh *Dzl.*; *krag-gón* a clot of blood *Glr.*; \**bol-gón\** *C.*, \**sa-góg\** *W.*, clod, glebe; \**ka-góg\** *W.* snow-ball.

གོན་པ་ *gón-ba*, *W.* \**gón-na\**, *gós-kyi gón-ba*, collar, *gón-ba-nas dzin-pa* to seize by the collar.

གོན་པ་ *gón-ma* a higher one, a superior; the former, the first named, *gón-ma bžin-du* like the former; *rgyál-ba gón-ma* the most high, the divine Buddha *Mil.*; *gón-ma čé*, *gón-ma čén-po* the most high, applied to worldly sovereigns, as: *rgya-nag gón-ma* the emperor of China *C.*; *gón-ma-rnams* *Mil.* the gods (the 'superi' of the ancients), among whom according to the doctrines of Buddhism the Lamas are included.

གོན་པ་ *gón-mo* ptarmigan, white grouse, *lha-bya gón-mo* *B.* and *C.*, \**ri-bya gón-mo\** *W.*, *gón-sré* id. (?); *gón-yag* *Sch.*: wood-grouse, cock of the wood, Tetrao urogallus.

གོན་པ་ *gón-zu* *C.* paper lantern.

གོན་ *god*, *W.* \**gód-ka\** *Dzl.* *gód-pa*, *Cs.* *gód-ma* 1. loss, damage, *god gyir-ba* *Thgy.*, \**gho'-la dō-wa\** *C.*, \**god-la čá-čé\** *W.*, to suffer loss, e.g. *nór-la* or *nor*, a loss of money and property; *gód-pa* vb. id., \**nor gód-da\** *W.* have you had a loss? 2. *C.* punishment.

གོན་ *gon* the common gourd, pumpkin *W.*

གོན་པ་ *gón-pa* I. vb. to put on (clothes, shoes), *mgó-la za gón-pa* to put on a cap.



— II. sbst. **coat, clothing** *Sch.*; \**gón - čē\** *Lh., Ld., \*gón-ma\** *Bal. id.*

གོབ་ནོན་ *gob-nón* (spelling uncertain), \**gob-nón čō-čē, tán-čē, gyáb-čē\** *W.* to tease, vex, irritate.

གོམ་པ་ *góm-pa* 1. a pace, step, *góm-pa bór-ba* to make a step, to pace; *góm-pa bdun bór-ba* *Glr.* 5, 2 and elsewhere: to make seven steps, as a ceremony, which may also be counted equivalent to a religious pilgrimage, the actual performance of which is not possible: *góm-pa dór-ba* prob. = *bór-ba*; *góm-pa dēbs-pa* and *skyél-ba* *Lt.??* — *góm-pai* stabs the (peculiar) manner of stepping *Zam.*; \**prú-gu-la góm-tán lāb-čē\** *W.* to teach a little child to walk; \**gom čág-čē\** to stride solemnly along; \**gom-jór\** col. a veranda (?). — 2. the 'pas' in dancing.

གོམས་པ་ *góms-pa* accustomed, wonted, wont c. dat.; *klóg-pa-la góms-šin* practising (the art of) reading *Dzl.*; *góms-par byéd-pa*, and *gyúr-ba* c. dat. and accus., to accustom one's self to a thing, to practise; *mi góm-pa* unaccustomed; \**mi dan góm-te\** *W.* accustomed to man, tame, domesticated: \**ghom-kyé\** *C.* a habit, custom.

གོར་མ་ *gór-ma* *Cs.*: a general name for stone; *Sch.*: stones, rubble, boulder-stones.

གོར་མ་ཆག་ *gor-ma-čág*, eleg. *gor-ma-bkum*, certain, sure, indubitable, *de byün-ba gor-ma-čág-go* his coming is quite sure *Wdn.*; *dé yin gor-ma-čág-go* that it is this, is quite certain *Stg. frq*; *gor-ma-čág-par* adv. certainly.

གོར་མོ་ *gór-mo* 1. round, circular *Sch.*; *gor-gór* *Med. id.* — 2. *W.* a rupee.

གོར་ཤི་འ་ *gór-ši-ša* v. *tsán-da-nu.*

གོལ་བ་ *gól-ba* v. *gól-ba.*

གོས་ *gos* 1. resp. *ná-bza*, garment, dress. — 2. in some compounds silk. — *rgyán-gós* fine clothes *Glr.*; *rgyün-gos* *C., W.*, an every day coat; *čos-gos* clerical garb or garments *Schl.* 170, *Burn. I.* 306, *Köpp. I.* 339, *II.* 266; *mtán-gos* a sort of petti-

coat worn by the monks, having many plaits and folds, like the kilt of the Highlanders, but longer and of one colour; *pó-gos* man's dress; *blá-gos* an upper garment, a kind of toga; *mó-gos* a woman's gown; *yzáb-gos* holiday clothes, opp. to *rgyün-gos* *C., W.* — *gos gón-pa, gyón-pa* to put on, *búd-pa* to take off, *brje-ba* to change clothes; *brtséga-pa* *Sch.*: to put one garment over the other; *gos btég-pa* to tuck up, by drawing the front skirts under the girdle; *gos ldáb-pa* to lay or fold a coat together; *gos spú-ma* a coat of napped cloth.

**Comp. gos-skúd silk-thread.** — *gos-agáb* skirt or flap of a coat. — *gos-agám* box, chest, or press for clothes, wardrobe. — *gos-čén*, col. *go-šen*, silk fabrics, silks. — *gos-rnyin* an old coat or dress. — *gos-tün* trousers *Glr., C.* — *gos-mtá* = *gos-agab.* — *gos-nág* a black garment, a female dress. — *gos-bzán* a beautiful dress, fine clothes (as an object of show), festival raiment. *gos-lág* (in *W.* also pronounced \**goi-lág, golág\** in *C.* \**gho-lág\**) dress, clothes, body-linen; \**gos-lág tū-čē\** *W.* to wash linen.

གོས་པ་ *gós-pa* pf. of *bgó-ba.*

གྱ *gya* num. instead of *brgyád-ču*, in the abbreviated numbers *gya-jčig* etc. 81—89.

གྱ *gya*, a root, the meaning of which is not quite settled yet; it occurs in the following combinations: *gya-gyü* (*Cs.*: crookedness?) intrigues, secret machinations *C., W.*; *ynód-séms dan bslú-bai gya-gyü* sogs malice, deceitful tricks and the like; *gya-gyu-čan* crafty, deceitful, fraudulent, e.g. *séms*; *gya-gyü byéd-pa* to intrigue, to plot. — *gya-ma-gyü* 1. of rivers etc.: quiet, calm, gently flowing along *Mil.* 2. of a man: cautious, close, reserved, so that one does not know what to think of him, *ni f.* — *gya-nyés* *Mil.* was explained: marvelous, inexplicable, of men, occurrences etc. — *gya-nóm-pa* *Cs.*: 'contentment, joy'; yet the context in several passages of *Mil.* suggests the signification: abundance, sufficiency. — *gya-rtsóm, gya-tsóm* haste, hurry, rashness *Cs.*

གྲ་ *gyá-ba* **deformed, disfigured, having lost his or her former beauty** *Cs.*

གྲ་པ་ *gyág-pa* **diminished** *Cs.*; v. *gyág-pa*.

གྲ་, གྲེ་ *gyañ, gyén* **pisé, earth or clay stamped into moulds, and frequently used as building-material in Sp., Ld., and other parts of Tibet; *gyañ-sgróm* pisé-mould; *gyañ-skór* pisé-wall round an estate or village *Glr.*; *gyañ-ra* cattle-yard constructed of pisé; *gyañ-tse* terrace wall of pisé *Ld.*; *gyañ-rim* one layer of pisé, i.e. as much as is stamped in at a time, about one ell in height; this frequently serves for a measure of the depth of the snow *Mil.*; *gyañ-ris* fresco or wall-painting.**

གྲ་ *gyad*, also *gyád-pa*, *Ssk.* མཆོག་ 1. **a champion, a man of great physical strength, an athlete, frq.; *da-dün gyád-gyi tsal gran* let us try once more our strength in fighting *Mil.*; *gyád-rdo* giant-stone, i.e. a stone which only a giant is able to lift *Mil.* — 2. n. of a people *Tar.* 11, 10.**

གྲ་རྒྱ་ *gyan-rgyu* *Med.*, *gyan-rgyui bu-ga*, *gyan-rgyui mtu?*

གྲ་ *gyam* **a shelter, a grotto large and wide, but not deep (cf. *skyibs*), *brág-gyam* a shelter under a rock; *gád-gyam* a grotto beneath a conglomerate rock; *pön-gyám* (for *pá-bon-gyam*) a shelter under a beetling rock: *gyám-bu* a little cover or shelter *Cs.***

གྲ་གྲོད་ *gyar-gyód* prob. = *gyod-kā, god-pa* **loss, damage.**

གྲི་ *gyi* for *gyi*, after *n, m, r, l*; v. *kyi*.

གྲི་ན་(པ་) *gyi-na(-ba)* 1. **bad, coarse, mean, poor, miserable, of food, clothes etc.; *gyi-na tsó-ba* a miserable, starving life *Pth.* — 2. unsteady, fickle *Schr.***

གྲི་ལིང་ *gyi-lin* *Glr.* n. of an excellent breed of horses.

གྲིག་ *gyig* **caoutchouc, India rubber, *gyig-šin, gyig-sdön* caoutchouc-tree *Sik.***

གྲིང་ *gyin* n. of a deity *Pth.*, perh. = *kin-kán*.

གྲིང་མོ་ *gyin-mo* *W.* gently sloping, gradually descending or subsiding.

གྲིད་ *gyin* v. *kyin*.

གྲིམ་བག་ *gyim-bág* **amalgam; *gyim-bág-gis byüg-pa* to gild in the fire *Schr.***

གྲིས་ *gyis* 1. inst. of *kyis*, after liquid letters. — 2. v. *bgyid-pa*.

གྲུ་ *gyu* *Cs.* = *gya-gyü*; cf. also *sgyu*. — གྲུ་པ་ *gyü-ba* v. *gyü-ba*.

གྲུ་རོ་ *gyün-ro* v. *gyón-ro*; *gyur* v. *gyür-ba*.

གྲུ་གྲུ་ *gyé-gu* **crookedness, curve; hunch, hump, crookback, crooked; *gyé-gu-can* of a camel, *gyé-gur düg-pa* being crooked, of trees, opp. to *dran-po*, *Stg.***

གྲེ་གོང་ *gye-gón* n. of a Bonpo idol (?) *Mil.*

གྲེང་ *gyén* v. *gyañ*.

གྲེད་པ་ *gyéd-pa* v. *gyéd-pa*.

གྲེན་ *gyen* (opp. to *fur*) **up, upward, up-hill, mostly followed by *du* or *la*, *gyén-du dzég-pa* to mount up, to ascend; *gyén-du rdzé-ba* to turn up, to cock (a hat or cap); above, on the surface, *gyén-du lüs-pa* to keep above (water) *Glr.* \**gyen-la dán-po* \**W.* perpendicular, vertical; *gyen-čád* (opp. to *man-čád*) the upper part of a country, *pü-rig gyen-čád* Upper Purig, *Ld.-Glr. Schl.* 26, b. also sbst.: *gyen rzar-po* a steep ascent *C.***

གྲེར་ *gyer* v. *dgyér-ba*.

གྲེས་ *gyes* v. *gyé-ba*.

གྲེ་མོ་ *gyó-mo* 1. **gravel, grit *Dzl., Stg.* — 2. potsherd *Cs.*; *gyo-dim* id. — 3. tile, brick *Sch.*; *gyo-mgó* id.; clay-vessel. In an allegorical comparison of the body with a house, the hair of the head is said to be like a *pó-gyo mo-gyóí rdza* *Med.*? *gyo-rtsi* *Wdn.*?**

གྲོག་པ་ *gyóg-pa* **curved, crooked *Cs.*; *gyóg-po* left-handed, awkward *Sch.***

གྲོགས་ *gyogs* *C.* pronounced \**ghyog, ghyo*\*, for *sgyogs* **cannon, large gun.**

གྲོང་ *gyón* **want, need, indigence, *tō-gós-kyi gyón tég-pa* to be able to endure want of food and clothes *Mil.*; *kur-ba* to be**



reduced to want. — *gyón-po* (cf. *kyón-po*) hard, harsh, rough, rude, impolite, (*srab-*) *ka-gyón-po* hard-mouthed; *gyón-ró* a dried up body, a mummy *Sch.*; metaph. *dgra-gyón* a hard, cruel, dangerous enemy; *ka-gyón-čé* very rude, impudent *Mil.*

གྲོད་ *gyod* v. *gyód-pa*.

གྲོད་ཀ་ *gyód-ka* loss; quarrel, law-suit *Sch.*

གྲོད་པ་ *gyón-pa* to put on, to wear = *gón-pa*; *lús-la gyón-pai gos* the garment that one wears *Dzl.*; *gyón-rgyu* materials for clothing *Mil.*

གྲོས་པོ་ *gyós-po* father-in-law, *gyós-mo* mother-in-law, *gyos-sgyug* parents-in-law *Dzl., Stg.* (In *Ld.* this word is rather avoided, sounding, as it is pronounced there, much like the obscene *rgyó-ba.*)

གྲ་ *grva* 1. angle, corner *Dzl.* གྲ་, 13; lap, lappet, extremity, *gós-kyi grva* coat-tail *Tar.* 98, 10 (seldom used). — 2. school, *klóy-grva* a reading-school *Cs.*; *sgóm-grva* *Glr.* and elsewhere: a meditating-school; *snágs-grva* a school for mystical theology *Cs.*; *dül-grva* *Glr.* a training-school, seminary; *smán-grvá* a medical school; *rtsis-grva* a school where mathematics are taught; *yig-grva* a writing-school *Cs.* — 3. a cell *Cs.* (?) — 4. sometimes for *grvá-pa*.

Comp. *grvá-kañ* school-house, school-room; \**láb-đa-kañ* *W.* id. — *grvá-pa* scholar, disciple, generally; monk, the lowest ecclesiastical grade; *grvá-pa byéd-pa* to become or to be a monk. — *grvá-dpon* school-master *Cs.* — *grva-prüg* school-boy. — *grvá-tsán* the apartments in great monasteries, where the monks belonging to the same theological confession live together. — *grva-tsógs* convention of monks. — \**đa-šág*\* cell *C., W.* — *grva-sa* monastery, *grva-sa čén-po* a great monastery; a school attached to such a one; *mfsan-nyid-kyi grvá-sa zig* a school of the Tsannyidpa sect; *dei stón-pa-rnams* the teachers of such a school *Mil.*

གྲ་ཏི་ *grá-ti* plate, dish *Ld.*

གྲ་བ་ *grá-ba* 1. sbst., also *gra-pád* 'a muzzle' *Sch.*; a net before the window, to prevent passers-by from looking into the room *Schr.* — 2. vb. to carve in wood.

གྲ་མ་ *grá-ma* 1. a beard of corn, awn, *bru grá-ma-čan* bearded, awned plants, such as corn etc. (opp. to *bru gán-bu-čan* leguminous plants) *S.g.*; the bones of fish v. *nya*. — *Zam.*: a tree or shrub, prob. the Tibetan furze, *Caragana versicolor*. — 3. a disease of the genitals, perh. venereal boils (condyloma) *Med.*

གྲག་པ་ *grág-pa* I. sbst. 1. noise, rumour, talk, *Cs.* — 2. the principal or most distinguished amongst several persons *Mil.* — II. vb. = *grág-pa*, *miñ yai mi grág-par* so that not even the name is mentioned any more *Pth.*

གྲགས་པ་ *grágs-pa* I. vb. 1. to bind *Thgy., C., W.*, e.g. *grés-po* a load, a burden, also *grás-pa* *Thgy.*; perh. also *grágs-pa*, *grógs-pa* q.v. — 2. pf. of *grág-pa*. — II. sbst. 1. fame, reputation, character by report, *grágs-pa nán-pa* ill name, bad repute *Pth.*; rumour, report, *dei grágs-pa čén-po byuñ* the report of it spread, was circulated; in most cases it signifies good name, renown, *snyán-pa dan grágs-pas sai steñ tams-čád kyáb-pa* *Glr.* the whole earth was filled with (his) fame and renown; *snyan-grágs* id. (*Cs.*: good tidings); *grágs-pa-čan*, *snyán-grags-čan* illustrious, renowned; *rgyán-nas grágs-pa čé-ba* of great renown, of celebrity at a distance, (of less significance when more closely examined); fame, glory, *nyéd-pa dan grágs-pa-la čágs-pas* *Dzl.*, greedy of gain and fame; *grágs-pa-čén-po* is also the name of a goddess = *dpal-lhá-mo*. — *grags* = *grágs-pa*: *grágs-dod-čan* desirous of glory *Mil.*; *grágs-čan* *W.* (pronounced \**rág-čan*\*) famous, renowned; beautiful, splendid, glorious; proud, haughty (in this case perh. for *drégs-pa-čan*). — *grágs-dzin-ma*, *Ssk.* ཡཤེ་ཐུ་ཡཤེ་བཅུ་, the second wife of Buddha, acc. to others the second name of his first wife. — 2. cry, outcry, clamour (perh. better

written grág-pa), dga-grágs ʼir-ba to raise shouts of joy.

གྲན་བ་ grán-ba, W. \*dán-mo\*, I. adj. cold, cool, grán-bai ʼnas a cool place; \*dán-mo rag\* W., \*dhan-ghi dug\* C. I am cold.

II. sbst. coldness, cold, grán-ba ni dró-bar gyur the cold changed into warmth Dzl.: \*mén-fog dán-mo póg\* W. the cold has struck, killed, the flowers. — grán-nád the cold fit of the ague, \*dhan-ḥi\* (lit. mkris) C. id. — \*dan-nád\* W. synonym with grám-bu, gout, rheumatism, arthritic pain; grán-dro cold and warmth, grán-dro-méd-pai raskyán di this thin cloth which constitutes my clothing, in warm and in cold weather Mil., v. méd-pa; also warmth in a relative sense, temperature. — grán-śum Lt., grán-śum byéd-pa to shiver with cold Schr.

III. vb., also grans-pa 1. to get or grow cold, grans-su bēg-pa Lex. to let grow cold; grans gró-bar dug it will grow cold Mil.; grán mī bya one must not suffer (the child) to catch cold Lt. — 2. to count, judge, consider, v. bgrán-ba; also Zam.: ces grán-naani though such may be supposed; Cs. and Schr. have also grán perhaps, yin grán perhaps it may be so.

གྲན་ grans, col. also \*dan-ka\*, Ssk. संख्य number, frq., lan grans-dū-mar a number of times Mil.; grans-méd-pa, eleg. grans-ma-mēts-pa innumerable; grans-čan numerous (?) Cs.; grans-čan-pa the atheistic Sankhya sect of the Brahmans (Ban. p. 66); \*dā-dān žag-dan gyab-če\* W. to date (lit. to write down the number of month and day); grans dēbs-pa or rtsi-ba to count Cs. — grans-brdá (Cs. Gram. § 235) symbolical numerals, certain nouns, which in some books are used instead of the usual numerals, e.g. mig, eye, for 'two'.

གྲན་བ་ grans-pa to grow cold, v. grán-ba III.

གྲབ་རྒྱལ་ gráb-rgyág pride, boasting Sch.

གྲབ་ grabs 1. preparation, arrangements, measures; a contrivance, grabs byéd-pa to make preparations for, to be on the

point of, frq., gró-bai grabs byéd-pa, to make preparations for departing, ʼsód-grabsyód-pai tsé-na just as preparations were made for slaughtering them Mil.; \*ko kyug dhab jhe\* C. he is getting sick, is going to vomit; káb-grabs, dzin-grabs the making one's self ready for combat. — 2. col. also for gros, deliberation, \*ne čir dhab jhe dug\* C. they are deliberating about me; \*nan-nān-ni dabs tun-ne\* W. on mutual agreement.

གྲམ་ grám-pa 1. swamp, marsh, fen Lex. — 2. grém-pa Mñg.

གྲལ་ gral, Ssk. पङ्क्ति 1. row, series, class, esp. a row of persons, gral(-du) sgrig-pa to order, to dispose in rows, in rank and file; grál-gyi tóg-ma, ltæg, goñ, more frq. grál-mgó the upper end of a row, the uppermost place, the seat at the head of the table; fá-ma, ʼog or gral-mjüg(-yžug) the lower end; gral mgó-ma the first, the head person Mil.; ʼyas-grál the right-hand end, ʼyon-grál the left-hand end; gral-rim C. claim, title, rgan-yžon-gral-rim the right of seniority; grál-pa a beer-house customer; gral-ytám tap-house talk Mil.; dbaṅ-grál the row of supplicants for a benediction; mčed-grógs dan dbaṅ-grál mtun dūs-su Mil. if you sit with your fellow-believers in one row, on one mat; \*če-dál-la čud son\* W. he has entered into the row, the class, of adults. — 2. bench. — 3. proportionality (?), \*žen-rin dal-méd dan\* W. with his disproportioned length and breadth, his unwieldiness. — 4. \*mi žig-la dal žig dig-če\* W. (lit. sgrig-pa) W. to play a trick to a person.

གྲལ་མ་ grál-ma a small beam, rafter, Cs.; grál-bu, gral-pyám S.g. roof-laths, sticks which are laid close together and covered with earth.

གྲས་ gras class, order, series; rank, dignity; tribe Cs.

གྲས་བ་ grás-pa 1. for drás-pa. — 2. to bind, v. grágs-pa.

གི gri (so pronounced in Pur.) 1. knife, grís ʼsód-pa, \*di dan čád-če\* W., to cut with a knife, but also grir riám-pa, ʼsód-pa, güm-pa Ma: to kill with a knife;



*grī-só*, *grī-dió*, *grī-ká* the edge of a knife; *grī-lám* lit. 'the path of the knife', the cut, incision; *grī-güg* *Pth.* a short, crooked sabre or sword, **falchion, cimeter**; *grī-śá* flesh of a man that has been killed with a sword, (used in sorcery). — 2. *Lt.*: *dar-mai grī?*

གྲི་མག་ *grī-mág* v. *grīb-ma*.

གྲིན་པ་ *grin-pa* *Mil.*, prob. = *sgrin-po* **skilful, clever**.

གྲིབ་ *grīb* 1. **shade**, *grīb - kyī jñu* *Glr.* the shady part of a valley on the north side of a mountain range, cf. *sribs*; *grīb-pyogs* the side not exposed to the sun, north side, col., *grīb-lhags* the coolness of the shade, the cool shade *Sch.*; *grīb - ma* \**dī-mág*\* *W.* **shadow** (cast by an object); *dei grīb-ma gán-la póg-pa* on whom his shadow falls; *grīb - tsód* a dial *Cs.* — 2. **spot, filth, defilement, contamination**, mostly in a religious sense: *grīb yon* pollution arises; *ro-grīb* defilement by a corpse; *grīb-sél* name of a Buddha; *grīb-(kyis) nón-gyi ydon* a demon that defiles and poisons the food, a harpy; \**kó-la dīb póg son*\* *W. C.* he is crack-brained, not in his right mind; \**dīb - ñan*\* stubborn, refractory, whether from stupidity, or from ill-will.

གྲིམ་པ་ *grīm-pa* to hasten, to hurry *Sch.*

གྲིམ་ཅེ་ *grīm-tse* *Sik.* a pair of **scissors**.

གྲིམས་ *grims* *Med.*? (*Lex.* चतुरस्र quadrangular, regular, harmonious) *Schr.*: intelligent, clever.

གྲིལ་ *gril* (cf. *gril-ba*) a roll, *ñog-gril* rolled paper, a paper-roll; *gos -'gril* a garment folded up *Cs.*; *gril-ka byéd-pa* to make up a parcel *Sch.*

གུ *gru* 1. **boat, ferry, ship, vessel**, also a hide blown up with air, used for crossing rivers = \**ko-dhū*\* *C.*; *gru-śán* id.; *gru-śán-pa* ferry-man; *grú-la zón-pa* to go on a ferry. **Comp.** *grú-ka*, *gru-śán-ka*, *grú-btān-sa* *C.* starting- or landing-place of a ferry. — *gru-glá*, *gru-btsás* fare, passage-money, a boat-man's fee. — *grú-pa* ferry-man. — *gru-dpón* ship-master, master of a vessel. — *grú - bo*, gen. *gru - yzins*, ship. — *gru-*

*dzin* (पोतल) ancient name of Tatta, at the mouth of the Indus, ancestral seat of the Shākya race, whence the name is transferred to the residence of the Dalai Lama in Lhasa, v. Köpp. II, 342. — 2. (*Cs. grú-ma*) **angle, corner, convex or concave, also edge, border, brim**; *gru-ysum*, *gru-bzi* etc. triangle, quadrangle; *gru-rsüm-pa* triangular; *dkyil-kor gru-bzi-pa ñig bri-ba* to draw a quadrangular figure, a square; *dom-gán gru-bzi*, a surface six feet square; *dbygib gru-bzir yod* *S.g.*; \**du-nar-ñan*\* *W.* rhomboidal; *gru-yon*, *Cs.gru-gyél*, oblique angled; *gru-drán* right-angled (*Cs.*: *gru-kán* v. *mo-gon*). — *yül-gru* **place, village, town, country**. — 3. **lustre**, of precious stones, *gru-dmár* a reddish lustre *Mil.nt.*

གུ་ག་ *grú-gu* 1. **clew, hank**. — 2. **n. of a country**.

གུ་ཅར་ *gru-ñár* 'a fine, fertile rain' *Sch.*

གུ་མོ་, གུ་མོ་ *grú-mo*, *gré-mo* **elbow**, *grú-mor ka-trám-ka bzün-ba* holding a trident in his arm *Pth.*; *dé-la grú-moi pul-rdég ñig byás-nas* pushing him with his elbow *Mil.*; *gru-süg byéd-pa* id.; *grú-moi kug*, the hollow of the elbow-joint *Glr.*

གུ་ཤ་ *gru-śá*, or *gru-śá*, **n. of a country** *Pth.*

གུག་པ་ *grug-pa* to break into small pieces, to crumble, to bruise *Dzl.*; *grug-pai* bras bruised rice *Schr.*; *rüs-pa ñay-grügs* fracture of a bone *Med.*; *grügs-bu* something broken.

གུང་བ་, གུང་པོ་ *grün-ba*, *grün-po*, fem. *grün-mo* 1. **wise, prudent** *Mil.*; also: *grüns-pa* lags very learned Sir! *Thgr.* — 2. **meek, mild, gentle** *Cs.*

གུབ་ *grub* *Ld.* all, \**dub ši son*\* all are dead; \**dub zas son*\* it has all been eaten up, (v. the next word).

གུབ་པ་ *grub-pa*, pf. of *grüb - pa* 1. **made ready, complete; perfect**; (*ma grüb-pa* also: not existing); *grüb-pai rai-byón spyān-ras-yzigs* *Glr.* the perfect, by himself originated, Aśvalokiteswara = *lhün-gyis grüb-pa*; *don tams-ñád grub-pa*, *don-grub*, सर्वार्थसिद्ध, सिद्धार्थ 'the fulfilment of every wish' **n. of Buddha**, also of a spell or

magic formula. — *grüb-pa lus Med.* either: the frame, the structure of the body, or more prob. an abbreviation of *phün-po biä-las grüb-pai lus Med.*, v. *phün-po*. — 2. **the state of perfection**, *grub-pa tob-pa* to attain to this state, *grub-tób* **सिद्ध** one that has attained to it, **a saint**; *grub-brnyés*, *grub-mčög* id.; *grub mtá* (C.col. \**dhum-tá*\*) Ssk. **सिद्धान्त** **opinion, theory** Zam.; *pyi-nán-gi grub-mta ma čáms-par* Gtr. there being no conformity of opinion between Brahmanists and Buddhists; also n. of a philosophical work, Was. 262. — *ma-grüb-pa*, *grub-pa-méd-pa*?

གུམ་པ་ *grüm-pa* 1. S.g. n. of a burrowing animal, Sch.: **badger**. — 2. pf. of *grüm-pa* **lamed, crippled**, *grüm-po* a maimed person, a cripple; *grüm-bu*, *grüm-nád* **gout, rheumatism**, = *tsig-nád*; *drag-grüm* **gout, podagra**; \**ša-düm*\* W., a feeling of lameness in the limbs.

གུམ་ཅེ་ *grüm-tse* a thick woolen blanket Mil.nt.

གུལ་བྱམ་ *grul-büm* a class of demons, *grul-büm-mo* female demons; there are also horned demons of this kind.

གུས་པོ་ *grüs-po* C. a yak two or three years old.

གེ་ *gre* a Naksatra, v. *rgyu-skár*.

གེ་ག་ *gré-ga* C. a sheet of paper (W. \**sog-gán*\*)

གེ་བ་ *gré-ba* the fore-part of the neck, the **throat**, both the wind-pipe and the gullet; \**dé-wa dé-mo*\*, or \**nyán-pa dug*\* W. he has a good voice, sings well; *gre* (-*ba*) *gágs*(-*pa*) *Med.* hoarseness; \**dé-wa tán-čé*\* Ld. to join in singing or shouting; *gré-ba dár-ba* a snoring or rattling in the throat; \**dé-bsál tán-čé*\* W. to hawk, to hem, to clear the throat.

གེ་བོ་ *gré-bo* a species of demons; *gré-mo* 1. female demons of this kind. — 2. v. *grü-mo*.

གེ་མཁ་ *dé-mág*, vulg. for *grá-ma* awn.

གེ་མོ་ག་ལ་ *gré-mog-bu* W. **ant, emmet**.

གེ་ལ་ *greu pea, pease, món-sran-greu* acc. to Wdi. = **माष**.

གེ་ས་ས་ *grés-ma* the flashing, lightening, shining Schr.

གོ་ *gro* 1. **wheat**, *gro-yós* parched grains of wheat, parched corn; *gro-sóg* stalk of wheat, wheat-straw. — 2. **breakfast**, taken late in the forenoon or about noon, *gro dëgs-pa* Gtr., also \**dhö bög-pa*\* C. to take breakfast, = *tsäl-ma zá-ba*. — \**do žig*\* W. a morning's march, short day's march, reaching quarters already at 10 or 11 o'cl. a.m.

གོ་ག་ *gró-ga*, W. also \**dó-wa*\*, the thin bark of the birch-tree, frq. used to write on (esp letters), or for ornamenting bows etc. Mil.

གོ་བོ་, *gró-bo*, *gró-mo* reddish gray.

གོ་ས་ *gró-ma* 1. = *gro* 2. — 2. n. of a medicinal herb Wdi. — 3. \**dhó-ma*, *gya-dhó*\* C. **potato**.

གོ་ག་པོ་ *gróg-po* (Lex. རྩམ་པོ་) 1. a deep dell, **ravine**, lateral valley C.; *gróg-ču* brook, rivulet; *grog-yzár* a torrent pouring down in a ravine. — 2. W. = *gróg-ča*.

གོ་ག་ས་, *gróg-ma*, *gróg-mo* **ant, emmet**; *grog-tsán*, *grog-mkár* ant-hill; *grog-spúr* acc. to some = *gróg-ma*, acc. to others some other insect.

གོ་ག་ཁིང་ *grog-žin* n. of a medicine Wdi.

གོ་གས་ *grogs*, col. \**rog*\* 1. **friend**; the more definite form is *grógs-po*, fem. *grógs-mo*; *ka-grógs* a seeming friend, a false friend; *ytin-grogs* a true friend; *sdig-pai grógs-po-la rten-na* if he attaches himself to bad friends Dzl.; *snýin-gi grógs-po* intimate friend, bosom-friend Pth.; *grógs-po(r) byéd-pa* to make friendship, to enter into connexion with, to make a league, *ma-mtoñ-ma-prád-pai grógs-po byas*, they joined in friendship without knowing each other Gtr. — *kye grógs-po* ho, friend! Pth. — 2. **associate, companion, comrade**, *grógs-podag* company, society Dzl. also used as address: comrades! friends! or more respectfully: honoured friends! honoured



gentlemen! *Stg.*; fellow, *grógs - kyeu* play-fellow, play-mate *Dzl.*; *dpün-grógs* fellow-combatant, brother in arms; *düg - grogs*, resp. *bzúgs-grogs* inmate, fellow-lodger *Mil.*, \**dán-rog*\* *W.*, (v. *bran-sa*) id.; also neighbour *W.*, *C.*; *dgá-grogs*, *ytán-grogs*, *grogs*, companion in life, spouse, husband, wife, *grogs mi rnyed* she cannot get a husband *Mil.*; *tse dü grogs-skál* a man's destination as to marriage, the matrimonial lot assigned by fate *Glr.*; *dód-grogs*, *mdzá-grogs*, *bzán-grogs* *C.* one beloved, lover, sweet-heart, *mál-grogs* resp. *yzim-grogs* bed-fellow (not only 'concubine' *Cs.*); *dmág-grogs* ally, confederate (in war), hence also: — 3. assistant, fellow-labourer, *lās-grogs* journeyman, under-workman; *grogs byéd - pa* to help; *rgán-mo mčód-rten skúd-pai grogs byas* they helped the old woman in anointing the pyramid *Dzl.*; *rtsig-grogs byéd - pa* to help in building a house; at present in *C.* a word of courteousness in making requests: \**ten rog nan* (*jnan*) be so kind as to show me; \**nan rog dze*\* would you kindly give me; \**dha na ton rog dzə*\* now please let me go! cf. *rogs*.

གྲོང་ *gron* an inhabited place, a human habitation, house, village, town, *brgyá-gron*, *stón-gron* a place of a hundred, of a thousand houses or house-holds (*mi-kyim*). —

**Comp.** *gron-kyér* 1. a large town, city, *B.* and *C.*, *gron-kyer* (*gyi*) *mčog* chief city, capital *Tar.* 2. fig. place, scene, sphere, (e.g. this world is a scene of illusions *Mil.*) — *gron-graís* the number of houses in a village or town. — *gron-mčog* *Mil.*, *gron-mčog drim-pa*, *gró-ba*, *rgyug-pa* one that wanders about among the peasantry as a fortune-teller; clerical charlatan, hedge-priest. — *gron-ýtám* prob. = *gron-tsig* — *gron - rdál* (*Lex.* जनपद 'an extension of houses') a large town, also a suburb. — *gron-pa* 1. *W.* a villager, peasant. 2. *C.* = *gron*. — *gron-po* = *gron* *Mil.* — *gron-dpon* village-chief, *Sch.* — *gron-mi* peasant. — *gron - tsig* *Lex.* provincialism. — *gron - tso*

village, borough. — *gron-bzis* farm *Sch.* — *gron-yul* village *Mil.*

གྲོང་བ་ *gron-ba* *C.* col. for *gron-ba* cold, in *Glr.* occasionally.

གྲོང་པ་ *gród-pa* 1. belly, *gród-tsil* suet. — 2. col. stomach; of ruminating animals the first stomach or paunch. — 3. a dried paunch, or bullock's stomach, for keeping oil etc. *Glr.*

གྲོན་ཅན་ *grón-čan* disadvantageous, injurious, *gron-čé* very noxious, *gron-méd* harmless, innoxious *Lex.*

གྲོལ་བ་ *gról-ba* pf. of *gról-ba*, as sbst. = མུགྲི the having been delivered, deliverance (from the pain of existence).

གྲོས་ *gros* 1. advice, counsel, *gros debs-pa* *B.* to give advice; *gros byéd - pa* *B.*, \**dós gyáb-čé*\* *W.*, to consider, to deliberate; to resolve, decide; *gros dri-ba* to ask (a person's) advice, to consult (with one); *grós-dri-sa* the place where advice may be asked, an oracle *Glr.*; *grós-pa* adviser, counsellor, senator; *grós-mi* id., head-man of a village; *gros mtün-par* by unanimous decree, unanimously *Dzl.* — 2. speech, talk, = *jam* *Mil. nt.* — 3. council (?). — 4. *Cs.*: care, heed, caution, *grós-čan* careful, cautious, *grós-med* careless, heedless.

གྲུ་ *gla* pay, wages, fee, *gla zá-ba* to live on wages, to work for daily wages *Dzl.*; *gla-ltó* food and wages; *glá-pa*, *glá-bo* (col.), *glá-mi* a day-labourer, hired workman, *glá-mo* (*Cs.* *glá-pa-mo*) fem.

གྲུ་བ་ *glá-ba* 1. the musk-deer, *Moschus moschiferus*, *glá-mo* the female of it, *glá-prüg* the young of it; *glá-bai lté-ba* musk-bag (lit. navel); *glá-rtsi* (*W.* \**lar-si*\*), *Ssk.* कसूरी musk, *glá-rtsi-me-tog* *Pedicularis megalantha*, \**glá-dá-ra*\* *W.* *Delphinium moschatum*, two alpine plants smelling strongly of musk; *glá-sgán* n. of a medicinal root *Cs.*; *glá-glád* v. *glán-glad*. — 2. n. of a pretty large tree, similar to, or the same as *stár-bu* *Glr.*

གྲག, གྲག་ *glag, bya-glág* eagle, vulture; *glag krá-mo* *Sch.*, \**lag-kyi*\* *W.* (an eagle which is said to bark like

a dog), *rgyab-glág* perh. different species of eagles.

གླག་པ་ *glág-pa* often used erroneously instead of *rlag-pa*.

གླགས་ *glags* opportunity, occasion, possibility, *glags tsól-bá* to seek an occasion, to look for an opportunity; *da glags rnyéd-par dug* now the favourable point of time seems to have come *Glr.*; esp. opportunity of doing harm to another, of getting a hold on him; *glags rnyéd-par mi gyur*, he will not be able to get at you, to do you harm; *rsó-glags med* there is no possibility of helping him, he is incurable *Med.*; *bzód-glags med* intolerable, insupportable, frq.

གླང་ *glañ* (*Bal. \*χλαῖ\**) 1. ox, bullock. — 2. elephant. — 3 Taurus, the Bull, in the zodiac.

**Comp.** *glañ-glád* 'bullock- or elephant-brains'; soap being made of such, acc. to popular belief: *C. soap* (*Schr. gla-glád*). — *glañ-to* the Indian bison, *Bos taurus indicus*, *Lh.* — *glañ-tüg*, *glañ óg-can* a bull. — *glañ-dár-ma* n. of a king of Tibet, living about 1000 after Christ, notorious for his hostility against the hierarchy of the Lamas. — *glañ-dór* a team of bullocks. — *glañ-sná* the trunk or proboscis of an elephant; a plant so called on account of the long spiral spur of its corolla, *Pedicularis Hookeriana*. — *glañ-po* = *glañ*. — *glañ-po-čé*, *glañ-čen*, elephant, *glañ-mo* a female elephant, *glañ-prüg* the young of an elephant. — *glañ-bu* a young bullock, *glañ-rú* a bullock's horn; also a large fork used by the Tibetan soldiers to rest the musket on, when firing (*Hook. II., 235*). — *pa-glañ* = *glañ-tüg*.

གླང་, གླང་ཐབས་ *glañ, glañ-tábs Med., yzer-glañ W.*, colic, gripes, spasms in the stomach, and similar affections; *glañ-sü Med.?*

གླང་ས་ *glán-ma* a large kind of alpine willow.

གླང་ *glád* 1. the head, *glád-la* round the head, e.g. to brandish a sword, *Glr.*; as postposition used in a general

sense: close over, *čui glád-la* close over the water. — 2. brain *Med.*, cf. *klád-pa*.

གླང་བ་ *glád-pa* to thin *Sch.* Cf. *thad, slád-pa*.

གླན་བ་ *glén-pa* 1. = *glón-pa*, to patch, botch, mend; *glañ brgyáb-pa Sch.*, *glán-par byéd-pa Lt.* id.; *thán-pa glán-pa* to sew on a patch *Lex.* — 2. to return, lan an answer, to reply, rejoin *Lex.* — 3. *C.* col. for *glén-pa*; so also occasionally in books.

གླལ་བ་ *glál-ba* to yawn.

གླིང་ *glin*, द्वीप, prop. island, but usually: continent, part of the globe, viz. one of the four imaginary parts of the earth, as taught by the geographers of Tibet, or rather of ancient India: *lus-págs* the part east of the Sumeru, of a semicircular shape; *dzam-bu-glin* in the south, triangular; *ba-glañ-spyód* in the west, circular; *sgra-mi-snyán* in the north, square. The general character of the first of these parts is described as being *zi-ba* tranquil; that of the second as being *rgyás-pa* rich; that of the third as being *dbañ-ldán* strong, and that of the fourth as being *drág-po* wild. In a more general sense: region, country, so Nepal is frq. denominated *rín-po-čei glin* the country of jewels and treasures, Ugyan *mka-groi glin* the country of the Dakini, as is also Lahoul, in local chronicles; *byai glin* region or country of birds *Glr.*; the word is also not unfrequently a component part of the names of towns and villages. — *glin-prán* prop. a little island, generally one of the small continents, of which there are eight, acc. to the above mentioned geographical system; also island in general. — *glin-ka* a small uncultivated river-island, or low-land *C.*

གླིང་བུ *glin-bu* (*Ssk. वंश*) fife, flageolet, made of one piece of wood and much like those used in Europe as play-things for children; it is the common musical instrument of herdsmen, and often consists of two pipes; *pred-glin* flute, piccolo-flute, mostly of metal; *dge-glin* a larger musical



instrument like a **hautboy**, used in sacred ceremonies; *rkan-glin* lit. a fife made of the human femoral bone, but sometimes also of metal.

ལྷ་ glu (Ssk. गीति) **song, tune**, mostly, though not always, of a profane nature, opp. to religious hymns; *glu-dbyāns*, *glu-sgrā*, id.; the word is also used of the singing of birds; *glu-čün* a little song, ditty, hummed by a person *Gl.*; *glu-rés* alternate song; *glu-gar-rtséd-po* rejoicings of every kind *Gl.*; *glu lén-pa* *B.*, \*lu gyāb-pa\* *C.*, \*tān-čē\* *W.*, to sing.

ལྷ་, ལྷ་, ལྷ་ཚབ་ *glud, blud, glud-tsab* a ransom, a thing given as a ransom, *sróg-gi glud* a ransom for one's life *Lex.*; *koi glud-du lug brgya ysód-pa*, to slaughter a hundred sheep as a ransom *Mil.*; \*lū-la tan\* *C.* he is made an expiator, a scape-goat; \*mi-lu\* *C.* in a special sense: a man's image which in his stead is cast away in the *ytór-ma*: therefore \*ko mi-lu' yin\* *C.* he is a curse, an anathema, one deserving to be cursed (n.f.).

ལྷ་ glu **boiled barley, wheat, or rice**, used instead of malt in brewing beer (not for food).

ལྷ་ gle 1. *Gl.* 60. a small uncultivated island, = *glin-ka* (*Ld.* \*zal\*). — 2. n. of the capital of Ladak, usually *sle*.

ལྷ་འཕམ་ gle-dams n. of a distemper *Cs.*; involuntary discharge from the bowels, or of urine *Sch.*

ལྷ་མམ་ glegs (*Cs.* glégs-ma) **table, board, plate**; *zāns-kyi glégs-bu* copper-plate *Tār.* 26, 10; *glegs-bām* (ཐུག་མམ་) **book**, also *dpé-ča glegs-bām* *Gl.*; *glegs-bām mán-po bzéns-so* he made a present of, dedicated, many books (for the use of a temple); *glegs-šin* the wooden boards which in a Tibetan book supply the binding; *glegs-tāg* a thong etc. fastened round a book; *glegs-čāb* a buckle, clasp, or ring attached to this thong. — *sgó-glegs* the pannel of a door; \*nūm-lag\* writing-tablet, a small board, blackened, greased, and strewed over with scraped chalk, on which the school-children write with wood-pencils.

ལྷ་བ་ glén-ba, pf. gléns to say, talk, converse, *ytam* (-du) glén-ba id., resp. *ysun glén-ba*; 'lām-la ma far' *žes gléns-nas* as word was sent: 'the road is not passable!' *Gl.*; *ytam glén-ba ni bdāg-gis byas* I have made this speech *S.O.*; *yēig glén ynyis glén rim-pas mēd-de btain-moi bār-du glén-žin* the rumour spreading from one to the other, until it came before the queen *Pth.*; *čos-kyi sgrog-glén byed-pa*, (resp. *mdzād-pa*), to preach *Gl.*; *gros-glén* council, consultation, perh. also disputation.

**Comp. and deriv.** *glén-brjód*, *glén-mo* sbst. **conversation, discourse, lecture**, *glén-brjód ma mañ dar-yēig yson* listen a little to a short discourse *Mil.*; *čos-ytam glén-mo byed* let us converse on religious subjects *Mil.*; *glén-mo* the act of speaking, opp. to *yi-ge*, the act of writing, the written letter etc. *Lex.* — *glén-yēi* 1. the subject of a discourse *Cs.* 2. table of contents, index *S.O.* and elsewh. 3. place, scene, of a conversation or discourse *Stg.* frq. — *glén-ba-po*, *glén-mo-mkan* a story-teller *Cs.*; *glén-būm* 'a hundred thousand stories', title of a book, *Sch.*

ལྷ་པ་ glén-pa 1. *B.* and *C.* **stupid, foolish**, *glen lkugs bkot-spyód-kyi sdug-bśiñal* the misery of stupidity, of dumbness and of servitude (the state of animals) *Thgr.*; *byol-són-las kyan glén-po* more stupid than a brute *Mil.*; **fool**, *kyód-rnams re glen* fools that you are all of you *DzL.*; often in the sense of 'fool' in the Bible, = the wicked, the ungodly; *glén-pa yti-mug-čan* infatuated fools *DzL.* 20, 9 = profaners of holy things; \*len-nág\* *W.* id.; \*len-nág-gi pé-ra\* foolish talk. — 2. *W.*: idle, lazy, dull, imbecile, e.g. a sickly child, an animal affected with a disease (opp. to \*tām-pa, šān-po\* being in good health, active, lively).

ལྷ་བ་ gléb-pa, pf. glébs, to make flat, plain *Cs.*, *lēb-mar gléb* *Lex.*

ལྷ་བ་ glēm-pa to press, squeeze; to crush, squash *Sty.*, *C.*

ལྷ་ glo (*Ld.* ལྷ་ \*lō\*), resp. *gžogs*, 1. the side, esp. of the body, *glos páb-pa* to lie down on one's side (lit. by

means of the side); *gló-ča* (*Ld.* \*ldó-ča\*) ornaments, suspended on the side of the body, strings of pearls, shells etc., worn by women in the girdle; also in a general sense: *srán-gi glo pyas pyón-na* on both sides of the street *Stg.*; perh. also side of a house, wall, in the expression: \**kün-me lo tol\** the thieves broke through the wall *W.*; *glo-skár* window *Pth.* — 2. **saddle-girth** *W.* — 3. **cough**, \**lo gyág-pa\** *C.* to cough; (*Sch.* has: to err, to act foolishly, to lose, to neglect); \**lo lán-wa\** *C.* to cough; *gló-ka sra* a bad cough *Sch.*; \**lo-kóg\** *C.*, *W.*, cough; *glo-rgyál* *Lt.* a chronic cough; *glo-bstúd* *Lt.* a permanent short cough. — 4. Not quite clear is the etymology in *glo rdég-pa* *Sch.*: to be frightened, timid, and *glo rdég (-tu)* suddenly, = *gló-bur* q.v.

**ཁྲོ་བ་** *gló-ba* the lungs, *gló-ba ma lña* prob. the five posterior lobes of the lungs, *gló-ba bu lña* the five anterior ones *Med.*; *gló-ka* of a colour like the blood of the lungs, **pale-red** *Sch.*; *glo-dón* windpipe *Cs.* — *glo-rdöl* a disease of the lungs; *glo-rkó* perh. the same. — *glo-sbrübs* (*Sch.* *spub*) wind-pipe. — \**gló-ro\** *W.* prob. pulmonary consumption. — *glo lü-ba* *Lt.* 'convulsion of the lungs' *Cs.*, or simply: cough, v. *lü-ba*.

**ཁྲོ་བུར་** *gló-bur* 1. **suddenly, instantaneously**, also *gló-bur-du*, *gló-bur-bar*; *glo-bur-du mi mán-po* *či-bai sdug-bsñd* the calamity of many men dying suddenly; *glo-bur-nád* diseases that arise on a sudden (opp. to *than-skyés* inherited diseases) *Med.* — *gló-bur-ba* adj., *gló-bur-bai don* the signification of suddenness *Lex.* — 2. *Cs.*: 'recently, *gló-bur-du* *óns-pa* a new comer'.

**ཁྲོ་འབྱར་** *glo-bur* a rise, an elevation above a surface *Sch.*

**ཁྲོག་** *glog* (*Bal.* and *Kh.* \**χlog\**), col. also *glóg ka*, **lightning**, flash of lightning; *glog bar* it lightens; *glog kyug* id.; *glog kyüg-pai yun tsám-las ma lón-par* with the rapidity of lightning *Mil.*; *glog rgyü-ba* the flashing of light, *Dzl.*; *glog-sprin* thunder-cloud, also as a symbol of the transitoriness of things.

**ཁྲོག་པ་** *glóg-pa* a disease, = *lhóg-pa*.

**ཁྲོད་པ་** *glod-pa* 1. **to loosen, relax, slacken** v.b.a. *Cs.* — 2. **to comfort, console; to cheer up** *Sch.*; *glód-la rgyün-du bžugs* your honour may be easy about staying here always *Mil.*, cf. *lhód-pa*. — 3. **Ū: to give**, *ma bzun ma glód(-par)* without any regard to taking or giving *Gl.*

**ཁྲོན་པ་**, **ཁྲུན་པ་** *glón-pa*, *glán-pa* 1. **to return an answer, to reply.** — 2. **to patch, to mend**, cf. *klón-pa* etc.

**གན་རྩ་ལ་** *ghán-dho-la* n. of a mountain in *Lh.*, perh. incor. instead of *gan-dho-la* q.v.; it may also be derived from **གཟུ་** bell, and thus the word would signify the same as *dril-bu-ri*, which is the name of another holy mountain, at the foot of which the nobleman's seat **Gondla** is situated.

**དགའ་པ་** *dgág-pa* v. *gégs-pa*.

**དགང་པ་** *dgán-ba* v. *géns-pa*.

**དགང་གཟར་** *dgán-γzár* v. *γzár*.

**དགང་མོ་** *dgád-mo* v. *gád-mo*.

**དགའ་བ་** *dgáb-pa* v. *gébs-pa*.

**དགའ་བ་** *dgá-ba* (*Ld.* col. \**γá-čē\**) I. vb. **to rejoice**, to be rejoiced or glad, *la* at, in, or of; *dé-la dgá-ste*, rejoiced at it, glad of it, — *mi dgá-ste* grieved, vexed, indignant at it; *krims yód-pa-la dgá-nas* if you wish to have the law introduced *Gl.*; *γsód-pa-la dgá-žin* sanguinary, delighting in blood-shed *Dzl.*; *bu-mo de-nyid-la dgá-bas*, as I wish to have none other but this girl *Dzl.*; *bód-la dgá-ba γèg kyan* *ma byun* nobody took an interest in Tibet *Gl.*; *kyed èi pyir mi dga* why are you so dejected, low-spirited? *dga bžin-du* with pleasure (e.g. I shall accept it); rarely with the gerund: *bram-ze da-run dug-ste rab-tu dga-nas* much rejoicing, very glad, when (that) the Brahmin was still there *Dzl.*; with the termin. of the inf.: to do a thing readily, willingly, *nyán-par dgá-ba* to like



to hear, to listen eagerly; to be willing, *su* *zig düg-par dgá-na* if anybody will stay here voluntarily *Dzl.*; to have a mind, to intend, to wish, *kyod ráb-tu byün-bar dgá-am* do you intend to take orders? *Dzl.*; *bdäg-gis ras di... sbyin-par dgao* I should like to present this cloth to... *Dzl.*; *méd-par byá-bar dgá-na* as I wish to annihilate... *Dzl.*; *gar dgá-bar* (or *gar dgá-ba der*) *son* go wherever you like *Dzl.*; seldom with the accus.: *dzóm-pa de dga-ste* as you now enjoy an abundance *Mil.*; with the instr. case: *des dgá-bar sóg-čig*, may you be cheered, comforted by it *Dzl.*; frq. absolutely: *dgá-bar byéd-pa* to make glad, to rejoice, *C.* also: to caress, to fondle.

II. subst. **joy**, *dgá-bai řtam byéd-pa* to express one's joy *Dzl.*; *dgá-bai sems* id.; *dé-la ráb-tu dgá-bai sems skyés-so* he found great delight in it *Dzl.*; compounds v. below.

III. adj. 1. **glad, pleased, enjoying**, *na dgá-ba ma yin-pas* as I was not pleased with it *Dzl.*; *de-la mi dgá-ba*, *W. \*mi gá-kan\**, not favourably disposed towards, unfriendly, inimical to; *dgá-bar byéd-pa* to make glad, to delight, *bu čuñ dgá-ba byéd-pai yo-byád* things which delight little children, play-things *Glr.* — Less frq. 2. **charming, sweet, pleasing, agreeable, beautiful**, *lhág-par dgá-ru gro* she is getting more and more beautiful; *C.* in a general sense: **good**, cf. below: *dga-bdē*. — 3. as a proper name = **नन्द** *Tar*.

**Comp. and deriv.** *dga-grágs řur-ba* to give cheers, to raise shouts of joy *Mil.* — *dga-grógs* a participator of joy, gen. with reference to husband or wife (col. *\*gar-róg\**). — *dga-mgü* great joy, *dga-mgü-ba*, *dga-mgu-rán-ba* to have great pleasure, to be very glad, to be delighted, frq., *dgá-žin mgü-la yi-ráns-pár gyür-ba* id. *Glr.* frq.; yet *dga-mgür spyód-pa* to indulge in sensual pleasure *Pth.*, *Stg.*, *bü-mo dan* with a girl. — *dga-stón* **feast**, public festivity; *dga-stón-gyi řdán-sa* the place of a feast *Glr.*; *bsü-ba dgá-ba* festivities of welcome *Glr.*; *dga-stón byéd-pa* to celebrate a festival; *gyéd-pa* to spread a feast, to distribute

festival dishes; fig. *rnd - bai dga - stón a* feast or treat to the ears *Glr.* — *dga-bdē* 1. **joy**, *lus sems dga-bdēs kyáb-par gyur* *Glr.* 2. (*Ts. col. \*gan-dē\**) **good**, = *yág-po*, (of servants, dogs etc.) *C.*; *\*mi-la ga-dē jhē-pa\** to treat a person kindly, with affection *C.* — *dga-dün* wedding, nuptial festivities *Sch.* (seems to be a word not generally known). — *dga-dód* n. of the plain of Lhasa, or at least of the northern part of it. — *dga-ldán* joyful 1. n. of a residence of gods, or of one of the heavens, *Ssk. त्रुषित v. Köpp. I. 265.* 2. n. of one of the great monasteries near Lhasa, founded by Tsongkhapa, about the year 1407, v. *Köpp. II, 345.* 3. *yžün - sa dga - ldan* n. of the royal castle of residence at Lhasa; *dga-ldán-pa* n. of a sect = *dge-lügs-pa*. — *dgá - bo* = *dga-bdē* 2. **good** *C.* — *dga-sdug-drag-žan* good and bad, strong and weak, of articles of merchandise and the like *C.* — *dga-spró* **joy**, *dga-spró dpag-tu - méd-pa tób-pa yin* he entered into a state of indescribable joy *Mil.* — *dgá-ma* n. of the goddess of joy *Cs.* — *dga-ma-dár* *C.*, *W. (col. \*gá-man-dár\*)* the trembling with joy, the state of being enraptured, in ecstasy. — *dgá-mo* 1. **delightful, pleasing, charming**, of news, of a speech *W.*, of a landscape *Mil.* 2. **delighted, joyous, cheerful** *W.*, *\*sem gá-mó rag\** I am cheerful; *\*gá-mo-čan\** *W.* id.; *\*gá-mo jhē-pa\** *C.* to caress, to fondle. 3. **pure, holy** *Sch.*, *Dzl.*, prob. also *Mil.*; *čós-pa dgá-mo* a godly priest. — *dga-tsór* **joy**, *\*ko ga-tsór mán-po jhē\** *C.* he is very joyful; *dga-tsór čē-ba* gratifying, delightful *Mil.* — *dga-ráns* being glad, **rejoicing**, *\*dhē-la ga-rán dhág-te\** *C.* being greatly delighted with it, — *dga-ris* v. *ga-ri*, = *gá-ža*.

**དགའ་** *dgar* = *dgá-bar*, *rañ-dyár* at pleasure, ad libitum, frq.: *či dgar* *Pth.* seems to mean: **why**.

**དགའ་བ་** *dgár-ba* I. to separate, confine, fold up (men, cattle, goods), *dgar-byai řyugs* cattle to be penned in a fold *Cs.*; *řnás-nas dgár-ba* to banish, to exile; *dgár-bai dón-du* in a special sense, in particu-

དགའ་བ་ *dgal-ba*

lar *Sch.* — \**gár-te bór-čé\** *W.* to set apart, exclude, shut out; to lock up, shut up, to lay up or by, to preserve; \**gár-gya čó-čé\** *W.* to store up; \**tób-čì gár-čé\** to button up. — 2. to hang up, to fasten, to attach, \**dhar-čóg tág-pa-la\** *C.* a flag to a rope. Cf. *skár-ba*.

དགའ་བ་ *dgal-ba* v. *gél-ba*.

དགས་པ་ *dgás-pa* v. *gás-pa*.

དག་ *dgu* 1. nine, *dgú-bèu (tám-pa)* ninety; *dgú-bèu rtsa řeig*, or *go-čig*, *W.* \**gu-bèu-go-čig\** ninety one etc.; *dgú-pa* 1. the ninth. 2. having, comprising, measuring, nine, e.g. *kru-dgú-pa* measuring nine cubits (in length, height etc.); *dgú-po* the nine, those nine; *lan-dgú* nine times; *dgu-nin* three years ago col. — 2. many, *dgú-čig* id. *Mil.*; *tab dgus bsags*, gathered by many efforts, with great difficulty; used as sign of the plural: *skye-dgu* men, *skye-dgui bdág-po* (*Ssk.* प्रजापति) the lord of creatures, the lord of men; *skye-dgui-bdág-mo* n. of the aunt and wet-nurse of Buddha; *yód-dgu* *Lex.* those that are, the existing beings; *nor yód-dgu-čog* *Mil.* the goods that one has, property; *bzán-dgu* *Lex.* the good and the brave (among men); *lus dod dgur sgyúr-ba* to be changed, transformed, ad libitum *Mil.*; *ñan-dgu túb-pa* *Lt.* to overcome every evil; *mi šes dgu šes-po* *Thgy.* he that knows every thing; \**mi jhe' gu jhe' mi yon gu yon\** *C.* if you do many things which ought not to be done, many things will take place which ought not to take place; *čít-ba yid-kyi dgú-la mi byéd-de* *Thgy.* not counting death among things to be thought of. — 3. inst. of *dgun*, *dgu-zlá* winter-month *Mil.* frq. — *zer-dgu*, *smra-dgu*?

དག་ཁྲི་ *dgu-kri* litter, bier *C.*

དག་གཏེར་ *dgu-rtór*, for *tšes nyer-dgui ytor-ma*, a sacrifice on the 29th day of the month *W.*

དག་ཐུབ་ *dgu-túb* 'all-conquering', n. of a plant.

དག་ན་, དག་ན་ག་ *dgün, dgün-ka*

དག་ཐུགས་ *dgu-prügs* *Mil., Thg.*, a particular kind of meditation.

དག་བ་ *dgü-ba* 1. vb. to bend, to make crooked; \**go gü-čé\** *Ld.* to bend, bow, stop; to submit. — 2. sbst. the act of bending, bowing, inflection. — 3. adj. bent, stooping; *dgü-po, dgü-mo* *Cs.* id.

དག་ཅེགས་ *dgu-rtségs* n. of a yellow flower *Cs.*

དག་ཅིགས་, དག་ཅིགས་སྐྱུ་མོ་ *dgu-tšigs, dgu-tšigs skya-mo* the galaxy, the milky way *Mil.*

དག་མཚན་ *dgu-mtsán* prize (of combat) *C.*

དག་ག་པ་ *dgüg-pa* v. *güg-pa*.

དག་ *dgün*, another form for *gün* (the former of the two appears to be prevalent) 1. the middle. — 2. noon, mid-day. — 3. mid-night. — 4. heaven. *dgün-la* *reg* it reached up to heaven *Mil.*; *dgün sión-po* the blue heaven, *yá-gi dgün-sión* the blue heaven above *Mil.*; *dgün-du* (or *-la*) *řségs-pa* (lit. to repair, to withdraw, to heaven) to die *Mil.* and elsewh. — 5. before dates, esp. before the word *lo*, it serves as a respectful word, and is e.g. frq. used in stating the age of a Buddha or a king; yet it occurs also in compounds, where no such bearing is discernible: *dgün-žág, dgün-zla* *Cs.*; *dgün-do-núb* *Mil.* this evening, to-night; *dgün-snyin* a year, a year of one's life; *dgün-kág* division of time (?); *dgün-bdün* a week. (*Cs.* has also *dgün-tig*, and *dgün-tig-gi dkyil-kor*, which terms were prob. framed by him, and meant to denote the meridian line and meridian circle.)

དག་མོ་ *dyün-mo* evening *Sch.*, perh. a corruption of *dgón-mo*.

དག་ན་, དག་ན་ག་ *dgün, dgün-ka*, *W.* \**gün-ka\** winter; *dgün* is also used adverbially: in winter(-time), during winter; *dgün-dus* winter-time; *dgün-tóg, dgün-tog-tág*, *W.* \**gun-tag-tóg\**, all the winter through; \**gun tše re\** *W.* every winter; *dgün grán-bai dús-nà* during the cold of winter *Dzl.*; *dgün-nyi-ldog* the win-



ter solstice; *dgun-nyi-ldog-gi tig*, or *Kor-tig* the tropic of Capricorn Cs. (cf. the remark at the end of *dgun*); *dgun-stód*, *dgun-smád* the first and the last half of winter, (v. *du*s).

དགུམ་པ་ *dgum-pa* v. *gúm-pa*.

དགུར་, རྒུར་, རྒྱར་ *dgur*, *rgur*, *sgur*, three different spellings of the same root, all of them pronounced \**gur*\*, **crooked**, *dbyibs-dgur* of crooked stature *S.g.*; *rgur zig* stoop down! bend your back! *Dzl.*; *sgúr-te* writhing (with pain) *Dzl.*; *sgúr-po* crooked, hump-backed, by birth *Lt.*; with age *Thgy.*; *C. col.* \**gur-gúr*\* id.; *mgo dgúr-ba* to duck, to bend vb.n.; to submit, to humble one's self (cf. *dgú-ba*). *Cs.*: *dgúr-po*, *dgúr-mo* a crooked man, a crooked woman; *tsigs-dgúr* a crooked back, crook-backed; *lag-dgúr* having crooked hands etc.; *dgur-gro* of a stooping gait.

དགུས་ *dgus* 1. instr. of *dgu*. — 2. *C.*, *W.*, **this day five days** (the present day included).

དགེ་བ་ *dgé-ba* (*Ssk.* शुभ, कुशल, श्रेयस; also स्वस्ति, कल्याण, seldom शुद्ध) 1. **happiness, welfare; happy, propitious**, *dgé-zin sis-pa Wdn.* More frq.: 2. **virtue** (opp. to *mi-dgé-ba*, and *sdig-pa*), also adj. **virtuous**, *sems dgé-ba* a virtuous mind *Glr.*, *las dgé-ba*, *mi-dgé-ba* good and bad actions *Stg.*; *dgé-bai rtsá-ba* roots of virtue, meritorious actions, from which afterwards the fruits of reward come forth; *dgé-rtsa skyéd-pa* frq., *spyód-pa Thgy.*, *byéd-pa Mil.* to produce such a root, to achieve a meritorious action; *dgé-ba séms-par gyúr-ba* to become inclined to virtue, i.e. converted *Dzl.*; *dge-tsógs* (v. *tsogs*) a virtuous work, a good deed; *dgé-ba bcu* the ten virtues, viz. 1. *srog mi yéód-pa*, not to kill anything living (by which Buddhism has replaced our scriptural interdiction of murder); 2. *ma byín-par mi lén-pa* not to take what has not been given (those who closely stick to the word go even so far, that they will not touch or accept an alms, unless it be

put into their hands); 3. *lóg-par mi yyém-pa* not to fornicate; 4. *rdzun mi smrá-ba* not to tell a lie; 5. *tsig-rtsub mi smrá-ba* not to abuse or revile; 6. *ñag-kyál* (or *kyal*) *mi smrá-ba* not to talk foolishness (cf. *kyál-ku*); 7. *prá-ma mi byéd-pa* not to calumniate; 8. *brnáb-sems mi byéd pa* not to be avaricious or covetous; 9. *ynód-sems mi byéd-pa* not to think upon doing harm or mischief; 10. *lóg-lta mi byéd-pa* not to entertain heretic notions, or positively, *yán-dag-par ltá-ba Stg.* to be orthodox. — 3. **fasting, abstinence**, in the phrase: *dgé-ba srún-ba* to fast, to abstain from food, frq. — 4. **alms, charity; banquet, treat**, as a religious work, *ši-dge yón-dge* largesses, treats, taking place at funerals, or given in one's life time *Mil.* (*W.* \**yá-tra*\*, and \**ku-rim*\*).

**Comp. and deriv.** *dge-bskos* censor, and at the same time provost and beadle in a monastery, who has to watch over strict order, and to punish the transgressors *Köpp. II.* 259, 276; in *Ld.* he is also called *čos-krim-s-pa* (vulg. \**čosrimpa*\*). — *dge-rgán* surety, moral bail, a monk that is made answerable for the moral conduct of an other, who is placed under his care and called *dge-yžón*; also in a gen. sense: **teacher, schoolmaster**. — *dge-bsnyén*, fem. *dge-bsnyén-ma* (*Ssk.* उपासक and उपसिका) 1. the pious of the laymen who retaining their secular occupations have renounced the five cardinal sins (murder, theft, fornication, lying, and drunkenness) and provide for the maintenance of the priests (so in *Dzl.* and gen. in the earlier writings). 2. in in later times as much as a novice, **probationer, catechumen**, i.e. either a kind of clerical apprentice (the Shabi of the Mongols, *śrāmanera Ssk.*, v. *Köpp. II.*, 252), or one of a next higher degree, a candidate (v. *Schl.* 162). — *dge-ltás S.g.* a **propitious omen**, a favourable prognostic. — *dge-dün* (col. \**gen-dün*\*), prop. *dge-slón-gi dün* (*Burn. II.*, 435) *Ssk.* संघ, the whole body of the clergy, **priesthood**; *dge-dun-dkon-mčóg* the priesthood as one of the

three great jewels, or as part of the god-head (in which latter sense the word now is usually understood) cf. *dkon-mčög*; *dge-dun-dpal-čén Mahāsāṅghika*, n. of a Hinayāna school *Tar., Was.*; *dge-dun-grub-pa* n.p., the first Dalai Lama about the year 1400; *dge-dun-rgyā-mtso* n. of the second Dalai Lama, v. *Köpp.* II., 131. — *dge-ldān virtuous*; *dge-ldan-pa* n. of the most numerous sect of Lamas, founded by Tsonk'apa; it is also called *dge-lügs-pa*, or *dga-ldān-pa* from Galdan, a monastery near Lhasa which, as well as Sera and Da-puñ, belongs to his sect. The Lamas of this community wear for the most part yellow garments; they are said to approach nearer to perfection in mysticism (the highest aim of Buddhist priests) than any other sect, since they apply themselves more systematically to the preparatory studies of morality etc. — *dge-sdig* for *dge-ba dan sdig-pa*. — *dge-sbyōn* *Ssk.* अमण a Buddhist ascetic, or mendicant friar, *Burn.* I. 275. *Köpp.* I., 330. — *dge-sbyōr* seems to have corresponded in its original acceptance to our conception of piety, sanctification and practical religion, but in later times the sense of expertness in the art of meditation was attached also to this word, as: *dge-sbyōr pel* (this man's) expertness increases, is making progress *Mil.* — *dgé-rtsa* instead of *dgé-bai rtśā-ba* v. above. — *dge-rtśis* the amount of virtue, the sum of merit, *dge-rtśis rgyās-pa* a considerable amount of merit. — *dge-tsul* 1. a young monk; in the older writings it may be understood as novice; 2. in later literature it denotes the degree next to the *dge-bsnyén*, being that of a subordinate or under-priest, *Köpp.* II. 252, 335. *Schl.* 162.; *dge-tsul-ma* a young nun, a novice. — *dge-mtsān* a lucky omen *Glr.* — *dge-γžōn* v. *dge-rgān*. — *dge-γyóg* (seems to be pronounced \**ger-yóg*\* in col. language) constable, beadle, a servant of the *tsōgs-čén zal-nō*, or chief-justice of Sera and other monasteries. — *dgé-las* a good deed or action, but by later writers also applied to magic ceremonies

and the like. — *dge-lügs-pa* v. *dge-ldān-pa*. — *dge-légs* good fortune, prosperity *Glr.* — *dge-slōn* Gelong, 1. originally 'beggar of virtue', mendicant friar, भिक्षु one that has entirely renounced the world and become a Buddhist priest, 2. in later writings the highest clerical degree, a priest that has received the highest ordination, v. *Köpp.* I., 335. The Gelong is bound to observe all the 233 commandments of the *so-sór tar-pai mdo*. — *dge-slōb-ma* a young nun *Cs.* — *dge-bšés* 1. v. *bšes-nyén*. 2. n. of priests or monks. — *dge-slōn-štñ* is said to be a provincial name of the cedar, Cedrus Deodara.

དགོང་ལ་ *dgén-la*, also *dgān-la*, on, upon, in, at *Ts.*

དགོང་བ་ *dger-ba* = *gyo-ba*, to prepare, (food), *kür-ba dger-ba* to bake pastry; \**tū'-ma ger-wa*\* *C.* = *tud-pa*.

དགོས་པ་ *dgés-pa* = *dgyés-pa* frq.

དགོ་ *dgo*, in *Lexx.* explained by *düm-bur*, to divide (?).

དགོ་བ་ *dgo-ba*, a species of antelope, living on high mountains, *Procapra picticaudata* *Hodgson*, v. *Hook.* II. 157 and 139; *dgó-ba-mo* the female of this antelope *Cs.*

དགོག་ *dgog* *Lexx.* w.e.; *dgog-tñ* pestle *C.*

དགོང་(ས)་ *dgön(s)*, also *dgón(s)-mo*, *Sch.* *dgón(s)-ka* 1. evening, *dgöns-γèig* one evening, once on an evening *Glr.*; *nan re dgöns re* every morning and evening; \**goñs-zān*\* *W.*, \**góns-zé*\* *C.*, resp. *dgöns-γsāl* evening-meal, supper; *dgöns-γām* resp. evening-soup; *dgóns-su* *Dzl.*, *dgóns-mo* and *dgóns* *Glr.* in the evening; *dgöns dan to-rānis* in the evening and in the morning *Med.* frq.; *dgöns bāb-pa* to hold an evening's rest, to take up night-quarters. — 2. supper *C.* — 3. a day's journey, *dgöns-žāg* col. id.; *rta-dgóns* a day's journey for one travelling on horseback, *lug-dgóns* a day's journey for a drove of sheep.

དགོངས་པ་ *dgöns-pa*, resp. for *sém-pa*, *snýám-pa* etc., and *sems*, *blo* etc. I. vb.



1. **to think, to meditate,** *dgóns-pa-la jug-pa* to enter into meditation *Glr.*; *di snyám-du dgóns-par gyur-to* he thought so in his mind *Dzl.*; *rgyál-po Kon-rán yin dgóns-nas* the king thinking that he himself was meant, referring the allusion to himself *Glr.*; **to regard as,** *bu dan drá-bar dgóns-pa* to treat one like a son *Dzl.*; **to remember, to think of, to devise,** *mna-ris-kyi ydül-bya-la* remembering those of Nari that were to be converted, thinking of the conversion of Nari *Glr.*; also with *pyir Pth.*; *ná-la tugs-brtsé-bar dgóns-šig* remember me graciously, *frq.*; so in a similar manner: to hear graciously, to take a kind interest, share, or concern in, to interest one's self for, to try to promote; so our Lama explained the passage *Glr.* 101, 9: *sañs-rgyás-kyi bstán-pa-la dgóns-nas* = *bstán-pa pél-bai pyir bsám-blo btán-nas*; **to intend, to purpose,** with the termin. of the inf., *frq.*, *tugs-kyis ma dgóns-so* he did not intend, he had no mind *Pth.* — 2. **to die,** *més-kyi dgóns-dus-kyi mčód-pa btsug Glr.* is stated to mean: he instituted sacrifices for the remembrance of his grandfather's death; and so similarly in other passages.

II. sbst., also *tugs-dgóns*, 1. the act of **thinking, meditating, pondering**, *tugs-dgóns ytón-ba* Mil. to meditate; **thought**, *rgyál-poi tugs-kyi dgóns-pa-la* 'gán-du pýin' *snyám-pa* lit. in the king's 'mind-thoughts' was thought: where shall I go? *Glr.*; **meaning, sense**, esp. the sense of sacred words or writings, therefore *dgóns-pa grél-ba* to explain that sense, *dgóns-grél, dgóns-bgról* commentary; **a will, a wish**, *rgyál-poi* (or *-pos*) *dgóns-pa bžin-du bsgrub nis-so* I am able to fulfil your majesty's wish *Dzl.*; *skyón-bai dgóns-pa-čan* *Glr.* 104, poetically, one having the desire of protecting, one wishing to protect. — 2. **soul**, *dgóns-pa mya-nán-las dás-so* his soul quitted (the abode of) misery. — 3. **permission** *C., W.*, *\*gón-pa žu-wa\** to beg leave, to ask permission, *\*gón-pa tán-wa\**, resp. *\*nán-wa\** to give permission, in *Sik.* also: to grant admission; but gen. it is used for **leave of**

**absence**, and \**kó-la gón-pog jhuu soi*\* C. signifies: he has been dismissed, turned out.

དགོང་པ་ *dgód-pa* 1. to laugh, *Glr.*; gen. in such expressions as the following \**go'- (lho* (lit. *bro*) *yim-pa*\* *C.* to make one's self ridiculous, a laughing-stock, also *Glr.*; \**hab-gód èò-èè*\* *W.* to set up a loud laugh, to burst out into laughter; *dgod-bág* a jest, joke *Sch.*; cf. *bgád-pa*. — 2. v. *gód-pa*.

**དགོན་པ་** *dgón-pa* 1. a solitary place; desert, wilderness, *dgón-pai rñas* a desolate place or region *Stg.*; *dgón-dùn* a sandy desert, sands *Sch.* (*Zam.* འཕྲུལ་ཆོས་ and *dgón-pa*: འཕྲུལ་ཆོས་ forest). — 2. hermitage. — 3. monastery, *frq.*; *dgón - pa - pa* 1. a man dwelling in a desert, a hermit. 2. a man dwelling in a monastery, a monk; *dgón-pa-ma* fem.

དགོས་པ་ *agós-pa* I. vb. implying necessity, as well as want: to be necessary, to be obliged or compelled; to want, to stand in need of; also where we use 'ought'; it is gen. used with the verbal root or with the termin. of the inf. present, *byed dgos*, but sometimes also of the inf. future or perfect, e.g. *rin-po-čes brtsigs dgos-na rin-po-če méd-pas sá-las bya dgos* though it ought to have been built of precious stones, yet for want of such, it will have to be constructed of earth *Dzl.* — *la* gen. denotes the person standing in need of a thing, e.g. *ná-la dgos* I want, I stand in need of, but it also refers to the object for which a thing is wanted: *rgya-gár-du gró-ba-la yser dgos-pa yin* for a journey to India gold is wanted (required); in such a case the termin. may also be used: *či žig-tu dgos*, for what purpose is it wanted? *zas za ma dgos* I did not want to eat *Mil.*; *dgós-pai dús-su blañs* they took them when they wanted them *Gl.*; *bžénis ma dgos* he was not obliged to erect . . . *Gl.* — In commanding, the word is used to paraphrase the imperative of a verb: *ón-bar dgos* come! in entreating, the respectful term is chosen: *byon dgos* *Mil.*, or in *W.*: \**skyod dgos žu*\* 'you must come, pray!' =

please, do come! *krid dgós-pai ysól-ba*; or *zu-ba*, a request to be taken along with (by another person) *Mil. C.*: to wish, *kyó' še-pa* ཀློང་མེ་པ་ *yin* I wish you to know this *Lew.*

II. sbst. **necessity, want, use, purpose** (*W. dgós-če*, pronounced \**gó-še(s)\**), *mán-po tsol dgós-pa byun* we have been under the necessity of looking for you a long time *Mil.*; *ná-la yvui dgós-pa med* I have no use for that turkois, I do not want it *Mil.*; \**tiñ-la gó-še pí-la\** *W.* for future use; *dgós-pai čin-bas* as it is rather useless; *dgós-pa čü pyir* for what purpose? frq.

III. adj. (*C.* also \**gó-gyu\**, and \**go\**, *W. \*gó-še\**, as in II.), **necessary, due, needful, useful**, *med kyan dgos-pai kral-bsdud* a tax necessarily to be paid, unrelentingly exacted *Mil.*; *rán-la dgós-pai skál-ba* the portion due to you *Mil.*; *dgós-pai bsláb-bya* useful doctrines *Glr.*; *dgós-pa yin* or *yod B. and C.*, \**gó-šes yod\** *W.* it is requisite; *dgas(-pa) med B.*, \**gó-gyu men\** *C.*, \**gó-še man\** or \**med\** *W.*, it is unnecessary, unfit, not wanted; *mi-dgós-pa* useless, noxious, *mi-dgós-pai pra-mén* pernicious witchcraft *Pth.*; *dgos-byéd* useful, *don dgos-byéd čü dug* what there is in it of useful contents *Mil.*; *dgos-dód* wishes and wants, *dgos-dód byün-bai dpal* a treasure out of which all wishes and wants come, i.e. are satisfied *Glr.*; *dgos-dód nags-tsál* a forest for wishes, i.e. a forest which grants every wish; *dgos-dód* necessary expenses *Cs.*

དབྱེ་བ་ *dgyé-ba* to bend, to be curving or crooked; *dbyibs dgyé-ba* stooping, cringing, ducking *S.g.*

དབྱེར་བ་ *dgyér-ba*, *glu dgyér-ba* for *glu lén-pa* to sing, chant, expression of the Bonpas; the word is also pronounced \**ghyér-wa\**.

དབྱེལ་བ་ *dgyél-ba* *Sch.* = *sgyél-ba*.

དབྱེས་པ་ *dgyés-pa*, resp. for *dgá-ba*, to rejoice, to be glad; often with *tugs*: *rgyal-poi* (or *-po*) *tugs dgyes* the king rejoiced; with *la* (to rejoice) at or in, (to be glad) of; to please, to be pleased, to choose, *io-bo byón-pa-la tugs-dgyés-par dug* it

seems the lord is pleased to walk *Glr.*; *mi dgyés-te* sorrowful, sad, discouraged, dejected; angry, indignant; cf. *dgá-ba*.

དབྱེས་སུ་རྒྱུག་པ་ *dgyés-su jug-pa* to bend, to double down *Sch.*, v. *dgyé-ba*.

དབྱེ་ *dgra*, also *dgrá-bo*, *Ssk.* བྱེ་ 1. enemy, foe, *sdán-bai dgra* the hating enemy, (opp. to *byáms-pai rnyén*), frq. used of imaginary hostile powers, that are to be attacked and withstood only by witchcraft; *dgra rnyen med* there is no difference between friend and enemy = no such thing exists (viz in the golden age); *dgrar gyúr-ba* to become an enemy (to one) *Tar.*; *dgra byéd-pa*, *dgrá-ru ldán-ba*, *lán-ba* to act in a hostile manner, *la*, against; *dgraslón-ba*, causative form, to make a person one's enemy *S.g.*; *dgrar sém-pa*, *džin-pa* to look upon one as an enemy, to take him for an enemy; *dgrar šes-pa* id.; *dgrá-bèóm-pa* Arhant, Arhat, the most perfect Buddhist saint (*Ssk.* མཁྱེན་པ་ venerable; the Buddhists, however, explain it as a compound of *ari* enemy and *han* to extirpate, he who has extirpated the enemies i.e. the passions *Burn. I. 295, II. 287. Köpp. I. 400*). Also *dgra bgegs dül-ba* *Glr.* is interpreted as referring to the subduing of spiritual enemies. — *sná-dgrá* a former foe, *dá-dgra* a present foe, *pyi-dgra* a future foe *Cs.*; *pyi-dgra* prob. also a foreign enemy. — *čü-dgra* a mortal, deadly enemy *Cs.* — *dgrá-ča* weapon, arms *Wñ.*, *dgrá-sta* battle-axe; *dgrá-lha* v. *lha*. — 2. In *W.* also punishment, \**kó-la ča póg soñ\** he was punished; also for any self-incurred misfortune: \**kyód-la ča póg yin\** you will draw upon yourself trouble, fatal consequences.

དབྱེས་པ་ *dgrám-pa* v. *grém-pa*.

དབྱེལ་བ་ *dgrón-ba* v. *grón-ba*.

དབྱེལ་བ་ *dgról-ba* v. *gról-ba*.

བགད་པ་ *bgág-pa* *Cs.* another form for *gég-s-pa*.

བགད་པ་ *bgád-pa* to laugh *Dzl.*, cf. *dgód-pa*.



བགམ་པ་ *bgám-pa* v. *gám-pa*.

བགེགས་ *bgégs* 1. = *gegs*, hindrance, obstruction, seldom. — 2. an evil spirit, demon, devil, like *γδον*; *bgégs-kyi rgyál-po bi-ná-ya-ka* Mil. frq. (*Ssk.* विनायक a remover, of obstacles; the god Ganesha etc.).

བགོ་བ་ *bgó-ba* 1. vb. 1. to put on clothes etc., pf., imp. *bgos*; *lham rtág-tu bgos* always wear shoes *S.g.*; esp. to put on armour. — 2. v. under *bgód-pa*.

II. sbst. clothes, clothing, *bgó-ba dan bzá-ba* food and clothes *Dzl.*

བགོད་པ་ *bgód-pa* (*bgog-pa* Sch. is perh. a provincialism) pf., imp. *bgos*, fut. *bgó*; *W.* inf. \**gó-čé\**; imp. \**gos tón\** to divide, nor an inheritance; to divide in ciphering, *gráns* a number; to distribute, *šas-šás-su* into shares, *mi-rnams-la* to or amongst people *Dzl.*

Comp. *bgod-byéd* divisor *Wdk.*, and accordingly also *bgo-byá* dividend. — *bgo-skál* 1. share, lot, *B.* and *col.* 2. the doctrine of strict retribution *Thgr.* frq. — \**gó-kan\** *W.* sharer, partaker, heir, joint-heir, — *bgo-bśá* = *bgo-skál*, *bgo-bśá byéd-pa* to distribute, allot, apportion, nor the property *Thgy.*, *la* among *Stg.*

བགོམ་པ་ *bgóm-pa*, pf. *bgams* Sch., to walk, to step, to stride, *góm-pa* *bgóm-pa* *Lex.* to make steps; *ṭém pa-la* *bgóm-pa* to step over the threshold; *bgom gró-ba* to pace, to walk slowly; *bgoms túb-pa* to begin to walk (?) *Sch.*

བགོར་ *bgor*, supine of *bgó-ba*.

བགོར་བ་ *bgór-ba*, *Cs.* = *gór-ba*.

བགྱའི་བ་ *bggyán-ba*, acc. to *Zam.* = *brgyán-ba*, v. *rgyón-ba*.

བགྱི་བ་ *bggyí-ba*, eleg. for *byá-ba*, 1. fut. of *bggyid-pa*. — 2. sbst. action, deed.

བགྱིད་པ་ *bggyid-pa*, pf. *bggyis*, fut. *bggyi*, imp. *gyis*, eleg. for *byéd-pa* 1. to make, to manufacture; *gyis zér-bai yzugs* the images regarding to which there had been said: 'make them!' i.e. the bespoke, ordered images *Gl.r.*; to do, to act, to perform, *las*

*bggyid-pa* to do a work, *bka bžin-du bggyio* according to the word will be acted *Dzl.*; *nye-γnás bggyid-pa* to act the disciple = to be a disciple *Dzl.*; *mí-la γnód-pa bggyis* I have hurt the man, I have done him harm *Dzl.*; *bu yód-par gyis šig* make, bring it about, that a child be (born)! *Dzl.*; *rgyál-bu ma šór-ba gyis šig* see that yo do not let the prince escape *Pth.* (*ba* for *bar* in the more careless popular style). — 2. to say, *žes bggyis* so he said *Dzl.*; *žes bggyi-ba* the so called *Dzl.*

བགྱན་བ་ *bgrán-ba*, pf. *bgráns*, to number, count, calculate *bsód-nams-kyi tsad* the amount of merits *Gl.r.*; *bgrán-bya* what may be numbered, numerable; *bgrán-bar mi byá-ba*, *bgrán-du méd-pa*, *bgrán-yás* innumerable; *bgrán-prén* rosary, beads *Gl.r.*, also the garland of human skulls, often seen as an attribute of terrible deities.

བགྱད་པ་ *bgrád-pa* 1. to open wide, *mig bgrád-pa* to stare, goggle, *kabgrád-pa* to gape *Gl.r.*, (*Cs.*; *rkán-pa* to part the legs wide, to straddle, cf. *bsgrád-pa*. — 2. to scratch *Sch.* (spelled more corr. *brád-pa*).

བགྱུན་བ་ *bgrün-ba*, pf. *bgruins* to cause to deposit, to strain, to depurate *Cs.*, e.g. *rnyóg-ma* impure water *Lex.*

བགྱུད་པ་ *bgrúd-pa*, pf. *bgrus*, fut. *bgru*, to clear from the husks, to husk, to shell, *bgrús-pai bras* *Lex.* husked rice.

བགྱེ་བ་ *bgré-ba*, pf. *bgrés*, resp. to grow old, often with an additional *sku-nas* in years (v. *na*) *Dzl.*; *bgres-rggyid* weakness of old age, infirmity *Pth.*; *bgrés-po*, in *W.* pronounced \**ré(s)-po\**, an old man, a man gray with age, hoary; \**ré(s)-mo\** fem.

བགྱེན་བ་ *bgrén-ba*, occasionally for 1. *sgyrén-ba*. 2. *bgrán-ba*.

བགྱེན་པ་ *bgrén-pa*, *Sch.* = *bkren-pa*.

བགྱོ་བ་ *bgró-ba*, pf. *bgrós* (resp. *bka-bgrós mlzád-pa* *Pth.*) to argue, discuss, deliberate, consider; the subject discussed is gen. a direct quotation: *čii pyir di-ltar gyur čel bgrós-nas* to converse on the cause of the present state of things *Dzl.*; *žes pán-*

*tsün-du bgrós-nas* thus declaring their opinions to one another *Tar.*; **to ask advice**, *ci-ltar bya zës bgrós-nas* asking what they should do *Dzl.*; **to resolve, decide**, *byá-bar* to do *Dzl.*; *bgró-glén byéd-pa* to dispute, to debate *Lea.*

བགྱོང་བ་ *bgrón-ba Tar.* = *bgrán-ba* to count.

བགྱོད་ *bgród* 1. **the walk, gait**, mode of walking. — 2. symbol. num.: 2.

བགྱོད་བ་ *bgród-pa* to walk, *bgród-la* *pan* this assists in learning to walk *Lt.*; **to go, wander**, *lam bgród-pa* to travel over *Glr.*; **to get through**, *kyód-kyis bgród-pai skabs med run* although until now you have not been able to get to this place *Mil.*; *ču bgród-par dká-ba* a river difficult to cross; *nyi-ma-lho-bgród* the sun's going to the south, in the winter half-year, the sun's south **declination**, *byan-bgród*, north declination, *bgród-dus rnyis S.g.* both declinations; *bud-méd-la bgród-pa* to lie with a woman *Schr.*, *Cs.*

བགྱོས་བ་ *bgrós-pa* v. *bgró-ba*.

མག་ *ngar* n. of a noted crafty vizier of the king Srontsangampo *Glr.*

མག་བ་ *ngár - ba* (col. *\*gár - ra\**) **smith**, *ngár-bai* bzo smith's work; *\*gár-zo cò-čé\** *W.* to forge; *ngár-kañ*, *ngár-sa* smithy; *rser-ngár* gold-smith *Cs.*

མག་པ་ *mgal* **jaw, jaw-bone**, *ya-mgál* the upper, *ma-mgál* the lower jaw-bone; *mgal-čág* a broken jaw-bone, *mgal-búd* a dislocated jaw-bone *Cs.*

མག་པ་བ་ *mgál-pa*, also *gál-pa* a **billet of wood**; *mgal-düm* 1. a large piece of wood split or cut, 2. a piece of wood half-burnt *W.*, *C.*; *\*gal-dó*, *gal tsig\** *W.*, *\*gal-ró\** *C.* id.; *\*gal-mě\** a burning piece of wood, a **fire-brand; torch**, consisting of long chips or thin billets of wood; *mgal-méi klor-lo* a circle of light produced by whirling round a fire-brand.

མག་བ་ *ngü-ba* to rejoice, to be glad, joyful, content; *ngü-nas* delighted *Mil.*, *Tar.*; *ngü-bai lan ma byun* he did not receive a gratifying, satisfactory answer

*Tar.* 17, 27; *tams-cád byin yan ngü-dus med* he is never content though every thing be given him *Mil.*; *ngü-bar byéd-pa*, *W.*: *\*gu cüg-čé\**, to exhilarate, to gladden, to make content; *dga-mgü-ba*, *dga-mgu-rán-ba* are intensive verbs; *ngur* = *ngü-bar*.

མགུ་ *ngur* (*Ssk.* ཀཱུ) resp. 1. **throat, neck**, *gyu ngur-du pul-nas* presenting (the great teacher) with a turkois for his neck *Ma.* — 2. **voice**, *ngur snyán-pa* a sweet, harmonious, voice *Cs.* — 3. (col. *\*gür-ma\**) **song, air, melody**, hence a religious song is always designated by the respectful word *ngur* (not by *glu*), although the term in itself has no immediate reference to it. *ngur* (-du) *rsün-ba*, *bžes-pa* resp. for *glu lén-pa* to sing a song; *Sch.*: *ngur ten-pa* id. — *ngur-büm* a hundred thousand Songs, title of the Legends of Milaraspa, which are richly interwoven with songs. — *Sch.*: *ngur bsál-ba* to clear the throat, to hawk, to hem; *ču-boi ngur* 'by-water', a tributary, a subsidiary stream (?).

མགུ་ལྷ་ *ngür-lha* the god of hunting with the Shamans *Sch.*

མགུ་པ་(བ་) *ngül* (-pa) *Ssk.* ཀཱུར 1. **neck, throat**, *ngul-du dögs-pa* to tie, fasten to one's neck e.g. magic objects; *rán-gi ngül-pa rëód-pa* to cut one's own throat *Dzl.*; *ngül-pa sub* his throat is stopped, choked *Mng.*; *ngül* (-pa) -nas *dzin-pa*, *ju-ba*, to seize by the throat, sometimes also used for *ngül-pa-nas kyid-pa* to fall on a person's neck, to embrace. — *ngül-nad* disease of the throat, **sore throat**. — *ngul-čins dkár-po* a white **neck-cloth** *Pth.* — *ngul-dár* or *dpa-dár* a silk cloth tied round the neck as a badge of honour. — 2. **the shoulder** of a mountain *Mil.*, *gyón-ngul-na* on the left slope.

མགུ་ཁྱེ་ *mgeu* = མགུ་ཁྱེ་ *ngou Cs.* v. *ngo*.

མགོ་ *mgo* (*Ssk.* མཁོ) resp. *dbu* 1. **head**, *\*gó-la zug rag\** I have a headache, a pain in my head *W.*; *\*mgo klor\** my head turns, I feel dizzy, I am getting confused, perplexed; *mgo skór-ba* to cheat, swindle, deceive; *mí-mgo ma skor* do not cheat



people! *Mil.*; *mgo dgü-ba, dgür-ba* v. *dgü-ba, mgo töm-pa* v. *töm-pa*; *mgor jóg-pa* to carry on the head *Sch.*; \**go yüg-če*\* *W.* to shake one's head, \**kug tán-če*\* *W.* to nod with the head, either as a sign of affirmation, or of beckoning to a person; \**kyog-kyóg dö-če*\* to wave the head from one side to the other, expressive of reflection. — 2. **summit, height, top, ri-mgo ká-bas gyogs** *Mil.* the hill-tops were covered with snow. — 3. **first place, principal part, mgo byéd-pa** to lead, to command, to be at the head *Glr.*; to educate cf. *dbu mdzad-pa*; to inspect, look after, superintend, control, *bú-mo zig-gis mgo byéd-pai mi mán-po* a number of (labouring) people looked after by a girl (the farmer's daughter) *Mil.*; \**dos gó dö-če*\* *W.* to preside in a consultation. — 4. **beginning, W., \*go-ma\***; *grós-mgo* the beginning of a consultation; *mgo dzüg-pa* to begin; *bod sdüg-pai mgo dzugs* that was the beginning of the misfortunes of Tibet *Ma*; *brtán-gyi skyid-mgo dé-nas tsugs* with this my constant goodfortune commenced *Mil.*; *ló-mgo-la* at the beginning of the year *Mil.*; *mgó-nas* from the beginning *Dzl.* — 5. **Gram.:** a superscribed *r, l, s* e.g. *rá-mgoi ka, ṙṙ, k* with *r* superscribed; *dé-rnamś bas ſul sá-mgoi kao* these are the words beginning with *bsk.*

**Comp. and deriv. mgo-klád brain** *Cs.* — *mgo-dkyil* col. crown of the head, **vertex.** — \**go-kár\**, or \**gar\** *Ld.* a tight under-garment, drawn over the head when put on, (*Ssk.* परिधान, *Hd.* प्रहिरवन) something like a shirt, but not in general use. — *mgo-skór* **imposture, deceit**, *bdud-kyi mgo-skór de ña mi dod* I detest these diabolical tricks *Mil.* — *mgo-skyá* a gray head, *mgo-skyá-čan* a gray-headed person (*Cs.* — \**go-kyón\** *C., W.*, **protector, patron**, = *mgo-dren.* — *mgo-kra* scald, scald-head *Sch.* — *mgo-nkrégs-čan* **obstinate, pertinacious, stubborn**, esp. in buying and bartering, selfish, bargaining, haggling: \**go tag dö-če*\* *W.* to have these qualities. — *mgo-rgyán* head-ornament. — *mgo-čan* having a head, \**mi-*

*go-čan\** having a man's head, such as English rupees and other coins (bearing the image of a head) *W.* — \**go-čin\** *C., W.* = *go-dren.* — \**go-(l)cadg\** a blow or knock on the head *Ld.* — *mgo-léogs* little shoots, sprouts, branches *Sch.* — *mgo-čá* = *mgo-rgyán.* — *mgo-mjug* beginning and end (head and tail), *šin dü mgo mjug gan yin-pa bye-brág pyes zig* find out which is the upper and which the lower end of this piece of wood *Dzl.* — *mgo-jón* *Cs.*: 'an oblong head.' — *mgo-rjén* bare headed. — *mgo-nyóg* *Cs.*: 'a compressed, contracted head'. \**go-nyi-pa\** *C.* two-headed, double-tongued; a double-dealer, backbiter. — *mgo-snyóma* indifferent, unconcerned. — \**gor-tin tsán-ma\** from head to heel, the whole from top to toe, = \**go-lus-ča-tsan\**. — *mgo-dón* = *mgo-dren*, with *byed-pa* = *mgo-don-pa* to bring or draw forth, to raise, to lift up a person's head, gen. with *rañ*, one's own head, used in the sense of: **to be self-dependent**, one's own master, to come off well, **to be uppermost** *Mil.*; *mgo-ton-pa* id. — *mgo-dren* **protector, patron**, used frq. in letters as a complimentary title. — *mgo-nág* po. for **man** *Glr.* — *mgo-nád* **headache.** — \**gób-bu\** *W.* **first-born.** — *mgó-ma* 1. adj. **first, gral-mgo-ma** first in order, the first in a row or line of persons *Mil.* 2. sbst. **the beginning** *W.*, \**go-ma tsug-če*\* to begin. 3. adv. **in the beginning, at first** *W.* — *mgo-tsém* 'stitched at the head' denoting a book which is so stitched, that the lines run parallel to the back, whilst one stitched in our way is called *rta-mgó-ma.* — *mgo-yžün*, ool. \**gog-žün\** **crown of the head.** — *mgou, mgeu* a small head *Cs.* — *mgo-yör* = *tsá-bai nad* *Ts.* — *mgo-yyógs* a covering for the head (hat, cap etc.). — *mgo-ril* 1. **a round head.** 2. **cattle without horns** *W.* — *mgo-rég* for *mgo brégs-pa* one that has his head shaved, **a monk**; *mgo-rég btsün-ma* *Ld.* monks and nuns, or: nuns that have their heads shaved. — \**go-lus-ča-tsan\** a complete suit of clothes, \**gor-tin-tsán-ma\** id.; \**go lus sum kón-če*\* *W.* to furnish a person with new clothes; \**go lus spó-če*\* *W.* to

give one's own clothes to a person (e.g. when a king honours any body by arraying him in splendid garments). — *ngo-léb* a flat head *Cs.* — *go-šog*, resp. *u-šog* **cover**, of a copy-book etc. *Cs.* — *ngo-srin* n. of a disease *Lt.*

**མགོན་པོ་** *mgón-po*, *Ssk.* **नाथ** protector, patron; principal, master, lord; tutelar god; *gro-mgón* protector of beings; *skyabs-mgón* v. *skyabs*; *ñi pyir nai ngon mi byed* why do you not assist me? *Dzl.*; *lhai, bdúd-kyi, yšin-rjei mgón-po* the principal of the gods, of the devils, the lord of death *Cs.*; *mgón-po mčód-pa, stód-pa, rbád-pa* to honour, to praise, the tutelar god, to stir up or urge him to aid one's cause. The special tutelar god of Tibet, called *mgón-po* by preference, is *Awalokiteśwara*, *Spyan-ras-zyig*; *ñig-rten-mgón-po*, or *mi-mjed-žin-gi mgón-po* lord of the world, *ñig-rten ysum-gyi mgón-po* (Hindi: *triloknāth*), lord or ruler of the three worlds, an epithet 1. of Buddha, 2. of *Awalokiteśwara*, 3. of the *Dharma-Rājā* of *Bhotān*.

**Comp.** *ngon mánis* many patrons or defenders of religion; many small pyramidal sacred buildings *Cs.* — *ngon-méd* unprotected, *ngon-med-zas-sbyin*, **अनाथपिण्ड**, n. of a certain house-owner in Buddha's time, often mentioned in legends.

**མགྱོགས་པ་** *mgýógs-pa*, *C.* *\*gyóg-po\** **quick, speedy, swift**; *mgýógs-par* (sel-dom *mgýógs-la Mil.*) adv. **quickly, speedily, soon**; *\*gyog-rin\** *W.* speedy, hasty, rash, *\*gyog-lám\** *W., C.*, a straight, short way, a short cut; *rkañ-mgýógs* v. *rkañ*. — *sumgyógs*, pronounced *\*sun-gyóg(s)\* W.*, (lit. 'who is quick?') a race, a racing or running-match.

**མགྱིན་པ་** *mgrin-pa*, (*Ssk.* **श्रीवा**) 1. neck, *mgrin rin-ba*, a long neck, *mgrin tün-ba* a short neck *Lt.*; *mgrin-shón* blue-necked, an epithet of gods. — 2. throat, as passage or organ of the voice, *mgrin yéig-tu* (to call as) with one voice, frq.; *mgrin-bzán* a loud voice *Cs.*

**མགྱོན་** *mgron* feast, treat, banquet, entertainment, *mgron ytón-ba*, resp. *sku-*

*mgrón búl-ba* to entertain; *\*lón-tai-kan\** *W.* host, entertainer; *mgrón-la bod-pa*, resp. *mgrón-du spyan-drén-pa*, to invite to an entertainment; *mgrón-du nyér-ba* to treat, to regale *Dzl.*; *mgrón-du gró-ba* to go to an entertainment, a party *Dzl.* (cf. *grón-du gró-ba* to go abroad); *zas-mgrón* an entertainment consisting in eating; *ja-mgrón* a tea-party; *čan-mgrón* a treatment with beer or wine *Cs.*

**འགག་** *gag* 1. **obstruction, stoppage**, esp. in comp.: *yi-ga-gág* want of appetite; *yèin-gág*, also *-dgag*, strangury. — 2. a place or spot that has to be passed by all that proceed to a certain point, *\*zám-pe gág-tu gág-na kým-ma dzin tub\** *C.* the thief may be stopped, if you are on the watch in the thoroughfare of the bridge; *ri-bo dpal-bár-gyi gag* the place on the Palbár mountain, where there is the only passage *Mil.*; *sgo-gág* the door of the house, because through it all that enter or leave have to pass; *kā-gág* the mouth, through which every thing must pass that is eaten; fig.: *kar-lám-gyi ynad-gág*, the main point for obtaining salvation; *gag yéig-tu dril-ba* to unite, to be concentrated in one point *Mil.*

**འགག་པ་** *gág-pa* 1. vb, (cf. *gegs-pa*) to stop, to cease, to be at a stand-still; mostly in the perfect form *gags*; *dán-kā gags* the appetite is gone *Mil.*; it is also used of the passions having been suppressed, having ceased *Mil.* — 2. sbst. **door-keeper**, v. *sgo-gág* sub *gag*.

**འགང་** *gan* v. *rgan*.

**འགངས་པ་** *gánspa* difficult, troublesome *Sch.*

**འགང་(པ་)** *gán(-po)* the burden of an office, business, commission, *gan kúr-ba* to bear such a burden, *bskúr-ba* to impose it on a person.

**འགན་** *gáb* = *mtá-ma, mjug-ma*, the end, of a bench, a garment etc. *Mil.nt.*; as postpos. c.genit. **after, behind** *C.*

**འགན་པ་** *gáb-pa* 1. *Sch.*: to take care, to be cautious; orderly, decent. — 2.



**W. to suffice**, \**mí gáb-če med*\* the workmen will not suffice.

འགམ་པ་ *gám-pa*, pf. *gams* Sch., *bgams* Cs., fut. *bgam*, imp. *goms* 1. **to put**, or rather **throw**, **into the mouth**, e.g. grains of wheat, a mouthful of meal, as Tibetans use to do; *nye túr-mgo re tsam gams* I took a small spoonful of meal Mil. — 2. **to try**, *bgám-mo* I will try him, I shall put him to the proof Dzl.; *tsód gám-pa* id. Lex. — 3. **W. to threaten**, **to menace**.

འགའ་ *ga* (*ga-bo* Cs.?) **some**, **a few**, **several**, *kyi-ra-ba ga* some huntsmen Mil.; *yzón-pa ga zig* some young men Mil.; *ko-rán ga* some of them Mil.; *garé = ga zig* Pth.; *gál-te nán-gyis ga zig bzág-na* if I appoint some by a peremptory decree Dzl.; *skabs gar* in some cases; *lan ga* (*zig*) sometimes, now and then (opp. to frequently, as well as to once, one time); *res ga* 1. sometimes. 2. col. for some, several; *bar ga* sometimes; *lan ga — lan ga*, *res ga — res ga*, *bar ga — bar-ga* at one time — at another time, some — others; *ga tsam* a few, few Thgy.: *ga sás* some, part (of them) Mil.; *ga yan* followed by a negation: no, no one, not any, none.

འགའ་ *ga* Glr., also *ga-ti* n. of a place in the east of Tibet.

འགར་ *gar*, termin. of *ga*.

འགར་བ་ *gár-ba* 1. sbst. (W. also \**gár-ru*\*, Ts. \**gar*, *gir*\*) masc. *gár-po*, fem. *gár-mo*, a mixed breed of cattle, of a *mdzo* (q.v.) and a common cow, or a bull and a *mdzó-mo*. — 2. vb. v. sub *dgár-ba*.

འགལ་དུས་ *gál-dum* v. *mgal*.

འགལ་བ་ *gál-ba*, c. *las* or *dan*, **to be in opposition** or **contradiction to**, as: *rtág-pa dan dnós-po nyis gál-ba yin* the ideas of 'perpetuity' and of 'thing' are contradictory; commonly of persons: **to counteract**, **to act in opposition to**, **to transgress**, **violate**, **infringe**, **break**, a promise, law, duty; *gid dan mí gál-bar* Dzl., resp. *tugs dan mí gál-bar*, (he gives them) to their wish, to their heart's content; *bka bzin-du mí*

*gal-bar bygyio* I shall act faithfully according to the order Dzl.; \**gal mí dug*\* W. he has not committed anything, he is innocent; *lha* or *klu dan gal-ba* not to honour a Lha or Lu according to duty.

**Comp.** *gal-rkyén mishap*, untoward accident, impediment (opp. to *mfun-rkyen*); *gal-rkyen sél-ba*, or *méd-par byéd-pa*, or *zlóg-pa* to avert, to remove such accidents or impediments. — *gal-krül transgression*, *gal-krül spais-te*, conscientiously; \**gal-fúl só-wa*\* to make amends, to atone for a transgression. — *gal-mfun-sés-pa* Chr. Prot., the knowledge of what is conformable or contrary to the divine law, meant to express our 'conscience'; the term was formed after the Tibetan phrase: *dge midgé sés-pa*, or *rig-pa*, knowledge of what is virtue and what is vice; cf. however *sés-bzin*, *ynón-ba*, and *byas-čós*. — *gál-ba-po* Cs., *gál-po* Sch., a transgressor. — *gal-tsabs* Cs. a great fault, a crime: *gal-tsabs-can* faulty, criminal, a criminal (?).

འགས་པ་ *gás-pa*, pf. *gas* (cf. *ges-pa*) **to be cleft** or **split**, of rocks etc.; **to chap**, of the skin, the lips; **to break open**, **to burst**, of a bag etc., *ka liá-ru* into five rents, in five places; **to crack**, **to break** or **burst asunder**, of a vessel, the heart, a fruit, *bdün-du* into seven pieces; *šin-gi rigs-la byás-na ni gas* if it be made of wood, it will split, crack Glr.

འགྱུ་ *giu* v. *gi-wán*.

འགྱུ་མདའ་ *gu-mdá* **gun-stock**, (spelling not certain) v. *sgum-mdá*.

འགྱུ་བ་ *gü-ba*, incorr. for *mgü-ba*.

འགྱུག(ས་)་ *gug(s)* a mesh W.

འགྱུག(ས་)་པ་ *güg(s)-pa*, pf. *bgug*, fut. *dgug*, imp. *kug* 1. (cf. *kug*) **to bend**, to make crooked, *nyia gugs-pa* C. to bend, bow, stoop; *mgo gugs-gügs-par sön-no* he went off bowed down, crestfallen. — 2. **to gather**, to cause a gathering, *rnág-tu* of matter, pus, to suppurate. — 3. **to call**, **to summon**, **to send for**, e.g. the gardener Dzl.,

འགྲུང་པ་ *gūd-pa*

one's daughters *Dzl.*; **to conjure up**, ghosts, *des bdag gūg-par gyūr-ro* by this (charm) I may be conjured up; *blo nān-du kūg-la* calling the spirit back into its inner domain, abstracting the mind from the external world. — 4. **to draw back, to cause to return, to convey back** *Mil., C.*

འགྲུང་པ་ *gūd-pa*, pf. *gud*, = *rgud-pa?* *gūd-du bčug-pa* **to ruin**, to reduce to an extremity *Schr.*; *rtsa byin-gūd dal Med.* a pulse slow and sinking.

འགྲུས་པ་ *gūm-pa* 1. pf. *gum*, *gums* eleg. **to die**. — 2. pf. *bkum*, fut. *dkum*, imp. *kum(s)*, **to kill**, to put to death *Dzl.* frq.; **to slaughter** (butcher), *ysār-du bkūm-pai ša*, meat of an animal just killed, fresh meat *Dzl.* — 3. **to bend, curve**, make crooked, to contract, v. *kum* and *skūm-pa*.

འགྲུལ་ *gul* neck, v. *mgul*.

འགྲུལ་བ་ *gūl-ba* (cf. *sgul-ba*) **to change** place or posture, **to move, shake, to be agitated**, *\*ri-gu (lōd-pa-la gul dug\** the kid moves in the womb (of the goat); *gūl-dkū* (the limb) moves with difficulty *Med.* frq.; *gul yañ ma nūs-so* (they) would not even stir (from terror) *Dzl.*; **to waver, tremble, shiver**, *dār-ziñ gūl-ba*; *sa-gūl* (pronounced *\*sañ-gūl\**) earthquake *W.*

འགྲུག་(ས་)པ་ *gég-s-pa* pf. *bkag*, fut. *dgag*, imp. *kog* **to hinder, prohibit, stop**, *bdag-gis bkāg-na yañ ma tūb-kyis* though I was preventing it, I could not (carry my point) *Dzl.*; *ma bkāg-ste nān-du btañ* he admitted him without impediment *Dzl.*; *\*kāg-čē med zēr-kan-gyi ka-šōg\** a warrant, a permit to traffic without hinderance, a pass-bill, and the like *W.*; **to shut, to lock (up), to close**, *sgo* the door *Glr.*, *lam* the road frq., to close one's nose with the hand *Pth.*; **to retain, keep back** excretions *Med.*, *bšan-dgag* obstruction (cf. *gag*); *\*zá-čē kāg-te šī\** *W.* his food sticking fast he died; **to lock up, shut up** (things for keeping), **to pen up** (sheep, cattle), *\*kāg-te bōr-čē\** *W.* id.; *dgag-dbyé* the ending of the seclusion, viz. of the monks who have to stay in their houses during the

འགྲེལ་བ་ *gél-ba*

rainy season *Schf., Tar.* 10, 10, cf. *Köpp. I.* 369; **to forbid**, *dgag-sgrub Sch.*: 'to forbid and to allow'(?); *gāg-pai sgra*, *gag-tsig* a prohibitive particle *Gram.*; *bkāg-ča byéd-pa* to forbid, prohibit *Sch.*; *\*ka kāg-čē\** *W.* to silence, to hush; *dgāg-pa* a negative, a negation; *bkāg-ča* the negative side *Was.* (282).

འགྲེས་པ་ *géns-pa*, pf. *bkañ*, fut. *dgañ*, imp. *koñ* 1. **to fill**, *tib-ril čus* or (seld.) *ču-las*, or *tib-ril-du čus*, or *ču*, (to fill) a tea-pot with water; **to soil, smear, stain**, the bed with blood *Glr.*; *dgān-dka* difficult to be filled, not to be satisfied, insatiable *Stg.* — 2. **to fulfil** (more frq. *skōn-ba*) *tugs-dām Lex.* — 3. *gzu géns-pa*, *mda géns-pa* to prepare bow and arrows for shooting, frq.; *\*tū-pag kāñ-čē\** *W.* to load a gun.

འགྲེད་པ་ *géd-pa*, *Cs.* = *gyéd-pa*.

འགྲེས་པ་ *gébs-pa*, pf. *bkab*, fut. *dgab*, imp. *kob* (*W.* *\*bkob\**), **to cover**, e.g. one's breast with the hand; **to cover up**, *ka* an opening, aperture; **to spread over** or on, **to set up, to put on**, a cover, lid, cork, plug etc.; **to protect**, *btsun-mo mi-ma-yin-gyis gébs-su jūg-pa* to have the queen protected by ghosts; **to disguise**, metaphor: *\*káb-ste\** in disguised language, euphemistically *W.*, *\*káb-čē pī-la\** in order to express it euphemistically.

འགྲེས་པ་ *gém-pa*, acc. to *Cs.* another form for *gūm-pa*, **to kill, to destroy**; *Schr.*: *klād-pa gém-s-pa* to surprise; to overthrow an argument by reason; cf. *mgo-géms Lex.* w.e.; as a partic.: stupid *Schr.*; the few passages, where I met with the word, leave its meaning doubtful.

འགྲེལ་བ་ *gél-ba*, pf. *bkal*, fut. *dgal*, imp. *kol*, 1. **to load, to lay on** a burden, *bruñ kal čig bkāl-te* loaded with a load of grain *Dzl.*; fig. to put a yoke upon a person's neck, *byur* to bring down misery on a person; *W.* to bring accusations against a person, *\*mi 'ós-pe lās-ka žig mi žig-la kal tān-na\** *Ld.* if one is accused of an unlawful action; *kral gél-ba* to impose



tribute *Lex.*; to commission, to charge with, to make, appoint, constitute, \**mi zig gád-po-la kál ðe\** *Ld.* to appoint some one to be an elder or senior, cf. *čól-ba*. — 2. to put, to place on or over, *ydán-ma bkál-ba* a beam placed over it *S.g.*; to set or put on, e.g. a pot on a trevet; to hang up, *gos-gel-ydán* a stand to hang clothes on; fig. *či-bar nis-pai fog gel dgos* one must set on it the roof of being able to die, i.e. one must crown the whole edifice by being free from fear of death *Mil.*

འགྲོ་པ་ *gró-pa*, pf. *bkas*, fut. *dgas*, imp. *kos*, trs. to *grás-pa*, to split, cleave, divide, *bkas-šin* *Lex.* cleft or chopped wood; *dum-bur* (to divide) into pieces *Lex.*, to cut up or open, e.g. a fish, gourd, pumpkin, *Dzl.*

འགྲོ་ *gró*, = *mgo* in some figurative applications of the word: *dmág-go* commander of an army *Cs.*; *mkár-go*, *rdzón-go* commander of a fort *Cs.*; *go-snám* a sort of fine cloth made of shawl-wool, or also: Europe-cloth, i.e. broad cloth = *sag-lúd*; *gró-pa* officer, captain, head-man of a village or district, esp. in *W.*; in a general sense: \**kon-čóg jig-ten-gyi gró-pa yin\** God is the ruler of the world; \**kon-čóg-gi sai gró-pa med\** God is the only and highest ruler; \**go-pón\** *C.* rector, director, headmaster, principal e.g. of a school; *gró-ma* *Zam.* beginning, origin, source; *gró-mi* *Lex.* = *gró-pa*; \**go-yód\** = *gró-pa* *Ld.*; *gor* in the beginning, at first, originally *Sch.*, *sér-bai gor* when it began to hail *Mil.nt.*

འགྲོ་བ་ *gró-ba*, pf. *gos* (or *gos*), cf. *bsgo-ba*, 1. to stain, to lose colour; to dirty, sully one's self, *dé-la* with it, *nan-skyügs lüs-la* to soil one's self with vomit. — 2. to infect, with a disease, *gró-bai nad*, *gonád*, *gró-bai rims*, a contagious or epidemic disease, a plague, frq.

འགྲོ་བ་ *gróg-pa*, pf. *bkog*, fut. *dgog?* imp. *kog* 1. to take away forcibly, to snatch, tear away, pull out, *rtzá-ba* a root *Lex.*, so a tooth *Schr.*; to tear up, e.g. a floor *W.*; to peel *Sch.*; \**kóg-te kyér-ðe\** *W.* to rob, plunder frq.; \**kóg-te kyers\** *Ld.* it

has been robbed. — 2. to take off, a cover, a lid, a pot from the fire *W.*

འགྲོ་བ་ལྔ་ *grógs-pa* another form for *gróya-pa*, to prevent, to avert unfortunate events, fatal consequences; to suppress, the symptoms of a disease by medicine; to drive back or away, to expel e.g. spirits, ghosts; to repel people that are trying to land.

འགྲོ་བ་ *grón-ba* 1 *Cs.*: to bewitch, enchant (?), *grón-ba-po*, *grón-po* an enchanter, sorcerer, *grón-ba-mo* enchantress, sorceress *Cs.*; more frq. *grón-po* an evil spirit, demon, also fig. demon of concupiscence, of fear, of terror *Mil.*; *grón-mo* fem. — 2. pf. *bkoñ*, perh. more corr. *sgón-ba*, *spá-sgoñ-ba* *Lex.* to despond.

འགྲོ་བ་ *gród-pa*, pf. *bgod*, fut. *dgod*, imp. *kod* (cf. *kód-pa*), the Latin *condere*, 1. to design, to project, to plan *Schr.* — 2. to found, to establish, to lay out (a town), to build (a house); hence *bkód-pai rig-byéd* books on architecture *Glr.*; to manufacture, to form, to frame. — 3. to put, to fix, to transfer, into a certain state or condition, *bdé(-ba)-la* *Dzl.*, *bder* *Lex.*, into a happy state, *dge-ba-la* *Dzl.* into virtue, *čós-la* *Pth* into the true doctrine, *rnám-par gról-ba-la* *Dzl.* into salvation, *mya-nán-las grás-pa-la* into delivery from existence *Dzl.*; *žag-gráns* to fix a certain time or term *Schr.*; *tsad* (to determine) the measure or size of a thing *Schr.* — 4. to set, put, or place in order, *gral-pýam bgód-pa dra* as the rafters of a roof are placed side by side *S.g.*; *mtar dgód-pa* to add or affix e.g. ciphers to a certain number *Wdk.*; *bkód-par mdzés-pá* beautiful as to arrangement, nicely ordered, (*b*) *rgyan dgód-pa* *Lex.* to arrange ornaments (tastefully), to decorate, adorn, to construct or adjust grammatical forms, sentences *Zam.* — 5. to put down in writing, to record, *miñ kú-ba-la* to write names on a column *Pth.*; to compose, draw up, write, a narrative etc., frq.; to mention, to insert, in a writing; \**ka kó-pa\** *C.* to publish, to make known. — 6. to rule, to govern *Schr.*; *byol-són bkód-pai rgyál-*

*po yin* he is king over all subjugated animals *Mil.*

The partic. pf. *bkód-pa* is also sbst.: 1. plan, ground-plan, draught of a building *Schr.* — 2. delineation, sketch, *zin - bkód* map. — 3. form, shape, figure *Schr.* — 4. sample, copy, even of one's own body, e.g. when a person multiplies himself by magic virtue, = *sprúl-ba*. — 5. building, edifice, structure, *bkód-pa mdzes* the structure (is) beautiful *Glr.* — 6. frame, body, *bkód-pa lus* id. *Mil.*; *nai bkód-pa nám-mkai ran-zin* my body of an ethereal nature *Pth.*

*Note.* The Lexx. have for *bkód-pa* always རྟམ་ putting down, depositing; but often it has the signification of རྒྱུ་ orderly arrangement; as vb. it comes nearest to རྩུམ་པ་. As the meaning of the word is almost quite the same as that of *κτίζειν* and *condere*, it recommends itself as the most suitable term for 'to create', to call into existence, *gód-pa-po* for creator, and *bkód-pa* for creature, notions which are otherwise foreign to Buddhism.

འགོ་མ་པ་ *góm-pa*, Cs. = *góms-pa*, *Sch.* also = *gém-pa*, *güm-pa*.

འགོར་ *gor* 1. v. the following article. — 2. termin. of *go*, in the beginning, at first *Sch.* — 3. supine of *gó-ba*.

འགོར་བ་ *gór-ba* to tarry, linger, loiter, *W.* frq. *\*mán-po gor soñ\** you stayed away very long; *\*lám-la gor\** he lingers on the way; *\*mán-po ma gór-té\** without long delay, = *rín-por ma lón-par*, and *rín-por mi fogs-par* *B.*; *de gor-pzi yin* that impedes, delays; *zlá-ba jnyis kor* (the work) lasted two months *Glr.*

འགོའ་བ་ *gól-ba*, pf. *gol* 1. to part, to separate vb.n.; *gól-bai ynás* a hermitage *Pth.*, *gól-po* hermit, recluse. — 2. to deviate, err, go wrong or astray; *gól-sa* 1. the place where two roads separate. 2. error, mistake.

འགོ་མ་ *gos* n. of a monastery *Tar.*

འགོ་མ་པ་ *gós-pa* v. *gó-ba*.

འགྱུག་པ་ *kyág-pa* cf. *skyág-pa*, to be sold, spent, expended *Cs.*

འགྱུར་བ་ *kyúr-ba*, pf. *gyan*s, to be delayed, deferred, postponed, *pyir gyan-na* if one defers it; *\*nyin gyan zag gyan jhé-pa\** *C.* to delay again and again; *lo man-po mi gyan-bar* before many years shall have passed; *dus gyan*s *Lex.* w.e.

འགྱིད་བ་ *gyin-ba* 1. to look about haughtily, to look down upon, to slight, *mi-la* a person; also of things: to despise, condemn, neglect them *B.* and col.: *\*gyin-bhág jhé-pa\** *C.*, *\*gyin cò-çé\** *W.* id.; *\*gyin-çan\** supercilious, contemptuous. — 2. = *sgyin-ba* *Glr.*; *Mil.* — *šel-kyi gyin-kar* a sceptre of crystal, an attribute of gods, in pictures represented as a plain, unadorned staff.

འགྱུ་བ་ *gyü-ba*, pf. *gyus*, to move quickly to and fro, e.g. as lightning, the quivering air in a mirage, the motion and versatility of the mind etc.

འགྱུར་བ་ *gyúr-ba* I. vb., pf. *gyur(-to, -pa)* imp. *gyur* (-çig), cf. *sgyúr-ba*, 1. to change, to be altered *B.* and col.; *mí-rnams-kyi spyód-pa gyur* the behaviour of men changes *Ma.*; *gyúr-bai ços* a changeable (and therefore perishable) thing *Cs.*; and *gyúr-du yód-pa* changeable, variable, *gyúr-du méd-pa*, *gyur-med* unchangeable, invariable; sometimes to decrease, abate, vanish, die away, *mtu-stöbs*, *nád-med-pa*, *yzí-rjid yóns-su gyur-ba* the total decay of strength, health, and esteem (in old age) *Thgy.*; *bdág-gi sems ma gyur*, *ma nyáms-so* my mind has not been altered, nor my resolution weakened *Dzl.*; also with *las*: *dád-pa di-las ma gyur çig* do not depart from that belief *Mil.* (I have therefore availed myself of this word, combined with the active (transitive) form *sems gsyúr-ba* 'to change the mind' for expressing the *μεταρθεῖν* and *μετένοια* of the N. T., though the Buddhist is wont to regard the *mi-gyúr-ba* as the thing most to be praised and desired.) With the termin. it signifies to be changed, transformed into, *B.* and col.; hence — 2. to become, to grow, *dge-slón-du gyúr-ba*, *rgyál-por gyúr-ba* to become



a monk, a king *Dzl.*; *skra mton-mtön-gi ka-dög-tu gyür-to* his hair turned azure (sky-blue) *Dsl.*; *sbrim-par gyür-ba* to get with child; *bdün-du gyür-ba* to reach the number of seven *Dzl.* (In all these cases the more recent writings and the col. language in *C.* usually have \**dó-wa\**, in *W.* \**čá-čé\**.) *gyür-ba* is also frq. used in conjunction with verbs: *yód-par gyür-ba* 'to become being', i.e. to begin to exist, 'to become having,' i.e. to gain possession; *sróg-la miltá-bar gyür-pai dnós-po di-dag* these acts of having become indifferent to life, i.e. acts of contempt of death *Dzl.*; *ná-bar gyür-na di mtón-ba tsám-gyis nad sós-par gyür-ro* when taken ill, they get well again, as soon as they obtain a sight of this *Glr.*; *čan mi smrá-bar gyür-to* he became speechless *Dzl.*; *gyür-ba* denoting both the pass. voice, and the fut. tense, the context must decide in every instance, how it is to be understood: *su žig rgyal-srid byéd-par gyür* who shall have the government, who shall rule? *Tar.* 21.; *de rgyál-por gyür-bar šés-so* they knew that this man is made king (for: would be made king); *Kó-mos kyód-kyi bu bsád - par gyür - na* if your son has been killed by me *Dzl.*; *Kyod mi-ša zá-bar gyür-čig* may you be obliged to eat human flesh! *Dzl.*; *čii pyir kyod di-ltar gyür* by what means have you come into this state? *Dzl.*; *ya-mtsán-du* (or *-par*) *gyür-ba* to be surprised, astonished; with *ynás-su*: **to come to a place, to arrive at** *Mil.*; *dód-pai dnos-grúb-tu gyür-ba* to be endowed with the perfect gift of wishing, viz. of having every wish fulfilled; **to happen, to take place, to occur**, *ya-mtsán-du gyür-ba či yod* lit. what is there that has wonderfully happened, what wonderful things have happened? *nyós-par gyür-ba* to become moving, to begin to move. — 3. **to be translated**, *bod-du* into Tibetan *Tar.*; *bka-gyür* the translated word, v. *bka*; cf. *sgyür-ba*. — 4. joined to numbers it signifies time or times, *žán-pas brgya-gyür ston-gyür-du págs-pa* a hundred times, nay a thousand, times more sublime than others *Dzl.*;

*kyód-pas brgya-gyür-bas thág-par bzán-ba yod* there are (girls) a hundred times prettier than you *Dzl.*; *ysum-gyür ltá-bur* three times as much *Dzl.*; *de nyis-gyür tsam žig* one twice as large as that *Mil.*

II. sbst. **change, alteration, vicissitude**, *dus bzii gyür-bas* through the change of seasons *Thgy.* — *gyür-skád*, or also *gyür-kúgs* singing or humming a tune in a trilling manner *Mil.*; *gyür - lcam nya* *Mil.* perh. a fish swiftly moving to and fro; *gyür-rtén bzág-pa* to pay money in hand, as an earnest that the bargain is not to be retracted. — Instead of the imp. *gyür*, *šóg* is frq. used.

འགྱུར་བ་ *gyé-ba*, pf. (and imp.?) *gyes*, **to be divided**, e.g. a river that is divided into several branches; *rnám-pa nyis-su* (a ray of light divided) into two parts *Dzl.*; **to separate, to part**, *bem rig gyes dus* when body and soul part from each other *Mil.*; **to disperse**, of a crowd, with or without *so-sór* *Dzl.* and elsewh.; of a single person: **to part, withdraw, go away**, \**mi-tsóg dan ghyē-ne\** *C.* withdrawing from the crowd; **to issue, proceed, spread**, *dé-dag-las gyés - so* they have proceeded from those (their ancestors); of a disease: *gyén - du gyes* (opp. to *tür-du zug*) *Med.*?

འགྱུར་བ་ *gyéd-pa* (*W.* \**kyé-čé\**) pf. *bgyes*, fut. *bkye*, 1. **to divide** (trs.), **to scatter, disperse, diffuse**, e.g. rays of light; it is also used when the neutral form *gyé-ba* would seem to be more correct; **to let proceed**, *sprül-pa*, an emanation; hence **to send**, a messenger *Lex.* and *Schr.*; **to dismiss**, *tsogs*, an assembly *Sch.* — 2. *řáb-mo gyéd-pa*, *řyul gyéd-pa*, also *gyéd-pa* alone, **to fight a battle, to fight, to combat**, *gyéd-pai tse* in the dispute; similarly *džiiga bkyé - ba* **to quarrel** *Med.*; hence prob. *W.*: \**ka kyé-čé\** **to abuse, to menace**. — 3. *stón-mo gyéd-pa* frq. **to give an entertainment, banquet, prop. to dispense a feast**; nor *gyéd-pa* **to distribute a property** *Lex.* *འགྱུར་བ་* *gyér - ba* **to drop or let fall, to throw down** *Schr.*; **to quit, abandon, throw away** *Sch.*

འགྲེལ་བ་ *gyél-ba*, pf. *gyel* (-to), imp. *gyel*,  
to fall, to tumble, \**gyel ma gyel*\*  
W. don't tumble, take care not to fall;  
\**gyél-kan*\* W. lying, (not standing), e.g.  
a bottle.

འགྲེས་བ་ *gyés-pa*, another form for *gyé-ba*,  
*pyi-gros-su gyés-par gyur* back  
foremost they retreat *Glr.*

འགྲོད་བ་ *gyód-pa* (Ssk. कौटिल्य) vb. (W.  
\**gyód-čé*\*) to repent, to grieve for,  
and subst. **repentance**, sorrow for, not only  
for bad, but also for good actions, when  
the latter are attended with disadvantage  
or loss; *pyis gyón-par gyur* you will have  
to repent it hereafter *Dzl.*; with *la*, to re-  
pent of a thing; *gyód-pa skye* repentance  
arises, I feel repentance, I repent frq.;  
*sems gyód-par gyur* id.; \**da gyód-pa yon*  
*dug*\* W. id.; *gyód-pa med* I do not regret  
it; *gyód-pa-can* repenting *Pth.*; *gyód-pai*  
*sems méd-par kyód-la sbyin-no* I give it  
you readily and with all my heart *Pth.*;  
*gyód-med* without repentance, without grud-  
ging; also: in good earnest; *gyod-tsáns*  
*byéd-pa*, *fól-zin gyód-pa*, *gyód-čín bság-*  
*pa Dzl.* to acknowledge repentingly, to  
confess with compunction; *gyod-tsáns byéd-*  
*par ynáni-ba* to accept a repentant con-  
fession = to forgive, to pardon *Dzl.* (p. ८७,  
१७, २२, २३). *gyód-rmo-ba*, c. *la*, to make  
repent, to make one suffer, feel, or pay  
(for a thing) *Dzl.*; *ynon-gyód* repentance  
proceeding from consciousness of guilt *Pth.*

འགྲག(ས)་བ་ *grág(s)-pa*, pf. *grags*, to sound,  
to utter a sound, of men, ani-  
mals, thunder etc. *Dzl.*; to cry, to shout,  
*dei rná-lam-du grágs-par gyur-na* if it is  
shouted into his ear; *čes grags* so it is called,  
so he was called, by this name he goes,  
under that name he is known, celebrated;  
*bód-la yi-ge med čes grags* Tibet, so it is  
said, was without letters, without a written  
language; *Zam.*

འགྲགས་བ་ *grágs-pa* to bind, v. *grágs-pa*.

འགྲན་བ་ *grán-ba* 1. Cs. to number, to count,  
v. *bgrán-ba*. — 2. to satisfy with  
food, to satiate, \**dán-čé med*\* W. he is

insatiable; gen. only the pf. is in use:  
*gráns rjes* after having eaten one's fill *Med.*;  
*šá-ba bsád-pas mi grán-te* not yet having  
enough of deer-killing *Mil.*

འགྲད་བ་ *grád-pa* Cs. = *bgrád-pa*, to spread,  
to extend (vb. a).

འགྲན་བ་ *grán-pa* (Ssk. स्पर्ध) 1. to vie with,  
contend with, to strive (for victory),  
*wa sên-ge-la* a fox (contending) with the  
lion *Dzl.*; *čö-prül* in magic tricks *Dzl.*;  
*rig-pa* in shrewdness, cunning *Glr.*; *pyug-*  
*kyád rnam-tös-kyi bu dan grán-te* to cope  
even with Plutus as to riches *Dzl.*; *bstód-*  
*par gran* let us vie with one another in  
songs of praise *Glr.*; *grán-pas čog* let us  
now draw a parallel between (these two)  
*Glr.*; *grán-du jüg-pa* to cause (two per-  
sons) to strive (for the victory) *Dzl.* —  
2. in a general sense, to fight, to defend  
one's self, to make resistance.

Comp. *gran-fstg* words of contention,  
a quarrelling speech *Glr.* — *gran-sems* 1.  
contention, emulation. 2. jealousy. 3. quarrel-  
some temper, spirit of controversy; *gran-*  
*sems rčog-pa* to stop, put an end to con-  
tention. — *grán-zla* (pronounced \**dál-za*\*  
in the north of *Ld.*), rival, competitor, equal  
match; *grán-zla-med-pa*, *gran-zla dan*  
*brál-ba*, also *grán-gyi do-méd*, *grán-ya-*  
*med*, without a rival, matchless, unequalled,  
applied also to things.

འགྲུམ་ *gram* 1. shore, bank, *ču-gram* id.;  
*ču čén-poi grám-du son* they went  
to the bank of a large river *Dzl.* — 2.  
side, *sgo-gram pyás-na* on the right side  
of the door *Glr.*; *sgoi pyi-gram-na* before  
the door, outside, out of doors *Pth.* — 3.  
wall, *kán-pai óg-gram* the lower wall of  
a house (opp. to the roof) *Mil.*; *gram-rzi*  
C., S.g. foundation, basis, *gram-rzi dín-ba*  
to lay a foundation. — In a more general  
sense: *grám-du near*, close to, just by,  
*rgyán-nas sgra čé-la grám-du don čün* he  
has a great voice, is making much noise,  
at a distance, but looking nearer, you do  
not find much in him *Mil.*; *šin-gi grám-*  
*du* close to the tree.



འགྲམ་པ་ *grām-pa* **cheek** (cf. *kur - tsós*),  
\**dam-pa hom son*\* *W.* his cheeks  
are fallen; *lag-pa grām-pa-la rtén-pa* to  
lay one's hand on the cheek (in a pensive  
or sorrowful mood) *Dzl.*

**Comp.** *gram-làg* a slap on the face,  
box on the ear; \**dam-càg gyáb-čè*\* *W.* to  
box a person's ears. — *gram-ču ldan* that  
makes one's mouth water *Sch.* — *gram-  
pug Lt.?* — \**dam-dzóg*\* *C.* a blow or cuff  
with the fist upon the cheek, \**gyág-pa*\*  
to deal such blows. — *gram-rüs* **cheek-  
bone, jaw-bone.** — *grām-ša* the flesh of  
the cheek. — *gram-yšóg* the hinder part  
of the jaw-bone *Sch.* — *grām-so* **cheek-  
tooth, molar-tooth, grinder.**

འགྲམ་ཡིག་ *gram-yig* **edict, proclamation,  
publication** *Sch.*

འགྲམས་པ་ *grāms-pa* **to hurt** *Lt.*; of wounds:  
to get inflamed, *ni f. Mil. nt.*

འགྲམས་ཚད་ *grams-tsád*, a disease, fever  
in consequence of great ex-  
ertions *Med.*

འགྲས་པ་ *grās-pa* **to hate, to bear ill-will,  
to have a spite against,** \**ña kó-  
la ze dé dug*\* *C.* I hate him in my heart.

འགྲིག་འགྲིག་ *grig-grig* 1. **gelatine, jelly** of  
meat *C.* 2. *v.* the following  
article.

འགྲིག་པ་ *grig-pa* (cf. *sgrig-pa*) **to suit,  
agree, correspond, to be right,  
adequate, sufficient,** in *B.* seldom, *col.* very  
*frq.*, \**dig-pa yin*\* *C.* that will do, I am  
satisfied; \**da dig*\* *W.* now that will do!  
just enough now! \**dig-dig*\* *W.* to be sure!  
quite so! of course! \**o dig gog*\* *W.* yes,  
to be sure! \**tsó-čè mi dig*\* *W.* it is not  
yet time for cooking; \**tó-re tság-na dig-  
ga*\* *W.* will it be early enough, if I sift  
it to-morrow? \**de yañ mi dig-pa dug*\* *W.*  
also that is not practicable; \**ña jo'-yañ di  
ma dig-na* if my pronunciation is not  
correct *C.* (Lewin).

འགྲིབ་པ་ *grib-pa*, *pf. grib*, 1. **to grow less,  
to decrease, to be diminished,** *syn.*  
to *bri-ba*; *mi grib mi lüd-pa* neither to  
grow less nor to flow over *Dzl.*; but *gen.*  
*phél-ba* is opposed to *grib-pa*, and both

words refer not only to bulk, size, and  
quantity, but also to strength, well-being etc.,  
so that *grib-pa* also means to sink, decay,  
be reduced; *bskál-pa mar grib*, *acc. to  
Schr.* = *Treta yuga v. dus 6*; *mar grib-  
pa* also *opp. to yar skyé-ba* to be re-born  
in lower regions. — 2. **to grow dim, to  
get dark,** cf. *sgrib-pa Cs.*

འགྲིས་ *grim*, in *lag-grim Glr. 45*: *lag-  
grim-gyis brgyus-pas* passing from  
hand to hand, *v. grim-pa II, 1.*

འགྲིས་པ་ *grim-pa* I. sometimes for *brim-  
pa Pth. II. pf. grims* 1. **to go,  
walk, march about, perambulate, to rove or  
stroll idling about,** *rgyal-kams* over the  
countries *Mil.*; *yeig-pur ri-krod-la Mil.*;  
*bár-dor* in the bardo (*q.v.*) *Thgr.*; *mi-sér  
jág-pat grim-sa yin* it is a resort of robbers  
*Mil.*; it is also used of the course of the  
veins in the body *Med.* — 2. **W. to go  
off, to sell, to meet with a ready sale.** —  
3. *rig-pa grim-pa v. rig-pa.*

འགྲིལ་པ་ *gril-ba*, *pf. gril* (cf. *sgril-ba*) 1. **to  
be twisted or wrapped round,** *Dzl.*  
*WS, 17. acc. to one manuscript, for Kri-  
ba Sch.*; to be collected, concentrated, to  
flock or crowd together, *kun gril-nas* all  
in a heap, all together *Mil.* — 2. **to be  
turned, rounded, made circular or cylindric,**  
e.g. a stick *Mil.* — 3. **to fall,** e.g. leaves  
from a tree; in *B.* seldom, in *W.* *frq.* (*dril-  
ba* is the same word).

འགྲིས་ *gris v. dris.*

འགྲུ་པ་ *grü-ba*, *pf. grus*, **to bestow pains  
upon a thing, slob-pa-la** upon study  
*Dzl.*

འགྲུབ་པ་ *grüb-pa*, *pf. grub* 1. **to be made  
ready, to be finished, accomplished;**  
*grüb-pa mi arid* it is not possible that  
this be accomplished *Glr.*; *ma grüb-par*  
before its having been finished *Glr.*; *ma-  
grüb-pa-rnams grüb-par gyur-ro* (*frq.* of  
charms, regarding their desired effect) *prob.*  
means: all that has not yet been effected,  
will be accomplished by it; *grüb-pa-rnams*  
is applied in a special sense to the ordained  
Gelongs (*v. dge-slön*); *šügs-la grub* the

thing is brought about quite of itself *Mil.*; so esp. in the phrase: *thün-gyis grüb-pa* being produced spontaneously (opp. to making, procuring) e. g. clothes, food etc. were always at his disposal, viz. in a supernatural way *Dzl.*; *dpál-las grub* it devolved on me in consequence of my perfection, my superior qualities *Mil.*; *dön-la grüb-pa med kyañ* though it did not actually happen so (still, being meant to frighten by appearances etc.) *Glr.*; *byéd-na don čen grub* if you do so, you will have many advantages (lit. great welfare) by it *Mil.*; *gru grüb-pa Tar.* 25,6; 34,20 *Schf.*: to take in a full cargo, though from the wide meaning of the word, it may also signify: to accomplish a journey happily, so esp. in the passage *Tar.* 35,3 — 2. to be made, fabricated, *rdó-las* out of stone. — 3. to be fulfilled, granted, of wishes etc., also with *bzin-du*. — 4. to be performed according to rule, of charms; cf. *sgrüb-pa* and *grüb-pa*. — *grüb-sbyór* is an expression occurring in almanacs, relative to the proving true of certain astrological prognostics of good luck, similar to, but not identic with *rtén-brél*.

འགུམ་པ་ *grum-pa*, pf. *grum*(?), to pinch or nip off (the point of a thing), to cut off, to prune, lop, clip, the wings, *W.*, cf. *grum-pa*.

འགུལ་བ་ *grül-ba* I. 1. to walk, to pass, to travel, *grül-bar byéd-pa* to cause to go, to send off, despatch, a messenger *Dzl.*; \**nün-la dül\** *W.* walk first! take the lead! *grül-ba-po*, *grül-po Sch.*, \**dül-kan, dül-mi\** *W.* a walker, foot-traveller, pedestrian; *grül-pa Sch.* id.; *grül* sbst. passage, the possibility of passing, *mya-nän-gi grul čäd-pas* the passing from Nyanan being made impracticable (viz. by snow) *Mil.* — 2. fig. to walk, to live, act, or behave, \**tim-si\** (or \**tim-mi*) *nan-tar\** *W.* (to live) in conformity with one's duty, in accordance to the law. — 3. to pass, to be good, current, of coins.

II. i. o. *brül-ba Mil.*

འགུས་པ་ *grüs-pa* 1. pf. of *grü-ba*. — 2. sbst. zeal, diligence, endeavour; more frq. *brtson-grüs*.

འགོ་བ་ *gré-ba* 1. to roll one's self, *sá-la* on the ground; *gre-ldóg Glr.* (or *gre lóg Pth.*) *byéd-pa* id., e. g. from pain, despair etc.; also of horses etc. — 2. to repeat *Cs.*

འགོང་བ་ *grén-ba* (cf. *sgren-ba*) to stand (not in use in *W.*) *dön-gi kar grén-nas* standing at the top of the pit *Dzl.*; *dñäns-pa ltar grén-bar gyur* they start up as if frightened *Dzl.*; of the *po-mtsán*: to be erected *Med.*; *mi greñ ysum* three lengths of a man *Tar.* — *grén-bu*, also *grén-po (Glr.)* the sign of the vowel e.

འགོམ་(ས་)པ་ *grém(s)-pa*, pf. *bkram*, fut. *dgram*, imp. *kroms (W. \*tam-čé\**, imp. \**tom\**) 1. to put or lay down in order, e. g. beams, spars etc. *B.* and col; to spread out, to display, goods, books, on the table or ground; to scatter, blossoms by the wind *Stg.*; to draw, a curtain. — 2. to sprinkle, water, *B.* and col. — 3. to distribute, for *brim-pa C.*

འགོམ་བ་ *grél-ba*, pf. *bkral*, another form for *grol-ba*, to explain, comment, illustrate, *dgoñs-pa* the import (of the words or writings of the saints); *grél-ba Cs.*, *grél-pa Zam.*, *Tar.* explanation, explication, commentary; *don-grél*, resp. *dgoñs-grél* explanation of the meaning; *tsig-grél* explanation of a word, of the words; *ṛzuñ-grél* 1. explication of the text 2. text and commentary; *ran-grél* prob. self-explanation, an explanation contained in the book itself *Wdi.*; *grél-ba-po Cs.*, *grél-po Sch.*, *grél-byéd Cs.* an explainer, commentator. (*pan-tsun grél-ba*, and *kral grél-ba Leax.*?)

འགོ་སྒོ་ *gró-sgo C.* expense, expenditure, of money, \**do-gor tán-ba\** to lay out (money), to spend.

འགོ་ཁྲི་ *gro-ldin* *Dramila*, country in the south of India *Schf.*; another reading gives *Draviḍa* (coast of Coromandel).

འགོ་བ་ *gró-ba* I. vb., pf. and imp. *son*, the imp. *gro(s)* seldom used, 1. to



**walk**, *k'yeu gro mi nis-pa góg-pa tsam* an infant, a child, that creeps only, and is not yet able to walk *Dzl.*; *gró-ba dan nyál-ba dan düg-pa* the walking, lying and sitting *Dzl.*; com. in a more gen. sense: **to go, to move**, *gró-am mi gro* will you go or not? *rgyál-poi mdün-la gró-bai lág-ša* the things going, i.e. carried, before the king *Glr.*; **to go away**, *da na gró-bar zu* now I beg to be permitted to go *Pth.*; *ynás-nas gró-ba* to go away from a place, to leave, *k'yim-nas gro mi pód-na* if one cannot leave his house, part from home *Pth.*; **to go out**, *kyod nyin-par rtág-tu gró-na* if during the day you always go out, are from home *Dzl.*; **to travel**, *pián-tsün-du gró-ba* *Dzl.*, *par gro tsur gró-ba* *Pth.* travelling there and back; *yar gro mar gró-ba* to travel up and down, up hill and down hill *Glr.*; *gró-šos-su* as a spiritual vademecum *Mil.*; *gró-tse* on the way, on the road; opp. to *ón-ba* (more fully: *par gro tsur on-ba*, col. *yon-ba*) to go and to come back; hence *gro-tse* may also mean: on the way thither; *gro-on-méd-pa* a thing that is neither going nor coming, but always remaining in its place *Mil.*; **to go, move on**, to continue one's way, esp. in the phrase *son(-son)-ba-las*. Connected with adverbs and postpositions: *pyir gró-ba* to return, go home, to come back, also: to go out, *mdün-du, sión-du, siün-la gró-ba* to go before, pass before, precede (*mdün-du* referring to space only, *sión-du* and *siün-du* both to space and time); *rjes-su gró-ba* to follow, come after or later, to succeed, also to give one's self over to, to addict one's self to (e.g. ill courses) *Ld.-Glr. Schl.* p. 7, b; *gro šug, C.* let it be, let it take its course! — *rkyál-gro* a swimming fish *Cs.* — *dgür* (or *rgur*)-*gro* = *dud-gro*. — *grül-gro* pacing, walking *Cs.* — *rgyüg-gro* running, galloping *Cs.* — *nán-gro* going to damnation, *nán-son* having gone to damnation, *nán-son ysum* the three damned, or not saved, classes of beings (v. sub II); *nán-son ysum* is opposed to *bdé-gro*, and often used in

a general sense = 'hell'. — *siön-gro* 1. **preceding, foregoing, previous, former**. 2. **preface, introduction**, opp. to *dios-yži*, the thing itself, the text etc. *Thgr.* and elsewh. — *šos tams-dád-kyi siön-groislab-bya* Petersb. Verzeichniss no. 409) does not mean: 'advice given by the former (teachers)' *Sch.*, but: introductory and preparatory doctrines. — *mčón-gro* (going in leaps) a frog *Cs.* — *nyál-gro* (creeping, crawling) a worm. — *ltó-gro* (crawling, sliding on the belly) worm, snake, frq. — *dud-gro* (*Ssk.*, तिर्थङ्ग) walking in an inclined posture, an animal, v. sub. II. — *bdé-gro* going to happiness: the happy, the blessed, also *bdér-gro* *Was.*, opp. to *nán-gro*, v. above; usually in a gen. sense, like our 'heaven'; *bdé-gro mto-ris-kyi lus tób-pa* to receive a heavenly, glorified body, v. *lus*. — *dür-gro* trotting *Cs.* — *jur-gro* a bird *Cs.* — *fyé-gro* = *ltó-gro*. — *lóns-gro* walking erect, man. — 2. **to get, to get into, to enter** *ši-bdag-gi dbán-du sön-ba* having got into the power of death *S.g.*; *grál-gyi tá-mar sön* they got (in a miraculous manner) to the end *Dzl.* ॡ, 4. b.; *de nyid mig-tu sön-na* if the same (a little hair) gets into the eye *Thgy.* — 3. **to find room in, to be contained in**, like *son-ba*: *tíl-rján kal brgyád-ču gró-ba žig* a sesame store-room that will hold 80 bushels; *kal yëig gró-bai žin* as much land as can be sown with a bushel of corn (prop. a field holding a bushel) *Pth.* — 4. **to turn to, to be transformed into**, syn. to *gyür-ba* and often used instead of it, but only in more recent writings, and in the col. language of *C.* (in *W.* \*čá-čē\* is much more in use): *düg-tu gro* it turns to poison, it is changed into poison *Mil.*; *kyi-mo žig-tu sön* she was changed into a bitch *Mil.*; *mfar gyür-nas sdug-bśnāl-du gró-bas-na* because they finally change and are turned into misery *Thgy.*; *lóg-par gró-ba* to take an unfavourable turn, to have a fatal issue (of a cure) *Lt.*; *da sgrüb-ynas-su sön yod* it has now become a place of meditation, it has been transformed into sacred ground

*Mil.*; *stobs* *ñün-du* *gró-ba* the state of declining, the decay of strength *Med.*; *ñól-bar gro* they get intermixed, confused *Ma.*; similarly *Tar.* 210, 10; *las zin gró-na* when there is no more work, when work ceases. In a somewhat different sense: *mé-tog smán-la gro* the blossom is used for medicines. — 5. In *W.* *gró-ba* is gen. joined to a supine in *te*, and used to express uncertainty or probability: \**dí-rin der léb-te do\** he has probably arrived there to-day; \**zér-te yod do\** very likely he has said so; \**šro ži-te do\** his anger will have abated, I think. The origin of this particular use of the word may perh. be traced to such sentences as the one following: *pün-ste gro* we are going to be ruined, we are likely to be ruined. — 6. **to be spent, expended**, v. *gró-sgo*; \**són-to\** col., account of expenses.

II. sbst. **a being, a living creature**, *gró-ba mi* the being 'man', *Mil.*; *gró-ba rin-čen Cs.*, *gro-mčóg*, the highest being, or creature, man; *gró-bai rigs drüg*, *gro-drüg* the six classes of beings, viz. *tha*, *tha-ma-yin*, *mi*, *dud-gro*, *yi-dvags*, *dmyál-ba-pa*. The *tha-ma-yin* are sometimes omitted, or placed after man. — *gro(-bai) don byéd-pa*, or *mdzád-pa* to care for the welfare of beings, which expression is frq. applied to the benevolent activity of the Bodhisatvas etc., at present as much as: to perform divine service, to officiate, = *sku-rim byéd-pa*. — *gro-pán* = *gro-dón* *Tar.* 13. 16. — *gró-sa* 1. **way, road** *W.*, \**đó-sa med\** one cannot go there. 2. **aim, scope**, *gró-sar pyin* he reaches his aim, attains his end *Glr.* 3. **access, approach**, *gró-sa mi dug* one cannot gain access, admission.

འགྲོགས་པ་ *grógs-pa* 1. (cf. *grogs*) **to be associated**, *kyo-śug rnyis grógs-na* husband and wife together *Dzl.*; *de dan grógs-te ons* he came with him, had joined him *Dzl.*; *grógs-te dón-no* let us go together *Dzl.*; *na dan kyéd-rnams bral-méd rtág-tu grogs* I and you, we shall always remain inseparably united *Glr.*;

*grógs-dgos-rnams* those with whom we are to keep close fellowship, our nearest relations and associates *S.g.* — 2. cf. *grágs-pa*, *sgróg-pa*) **to cry, to shout** *Dzl.*, esp. joined with *bod*. — 3. (cf. *grás-pa*, *grágs-pa* I.) **to bind, to tie**, *tág-pa-la dar-lòg*, a flag to a rope; **to hang, fix, fasten**, *nyi-mai zér-la* hanging on a sun-beam *Glr.*

འགྲོང་(ས་)་པོ་ *grón(s)-po*, or *gróns-pa*, **straight**, = *bsráns-pa*, *Ts.*

འགྲོང་བ་ *grón-ba* 1. pf. *gróns* 1. resp. **to die**; *gróns-ka* the very time of one's death *Cs.*, cf. *ñi-ka*; sometimes it stands 2. for *drén-pa*, *Mil.* and *C.* — 2. pf. *bkrons*, fut. *dgróns*, resp. **to be killed, murdered, put to death**, of Lamas and kings.

འགྲོད་བ་ *gród-pa*, = *bgród-pa*, **to go, to travel** *Glr.*

འགྲོན་ *gron* **alienism**, the state of being a foreigner; *grón-du gró-ba* to go on travels, to go abroad *Dzl.*; *grón-po*, fem. *grón-mo*, guest, foreigner, stranger, traveller frq.; *grón-po bód-mkan* one inviting guests, an inviter col.; *γžis-gron* a native guest, *byés-gron* a foreign guest *Cs.*; *gron-kán* inn, public house *Mil.*; *gron-jnyér* 1. that servant in a household who has to announce visitors, to receive and hand over requests etc.; in *W.* an official in the monasteries attending on strangers and travellers. 2. a mediator, one supporting a petition, one taking care of sacrifices etc. — *gron-lám* road *Cs.*

འགྲོན་པ་ *grón-pa*, *Cs.* = *gród-pa*.

འགྲོན་བྱ་ *grón-bu* (*W.* col. \**rim-bu\**) **a small shell, cowry**, at present chiefly used as ornament, or as a medicine, after having been burnt and pulverized; *grón-bui tal* the ashes of this shell *Med.*; *gron-tód* an ornament for the head, consisting of cowries *Mil.*

འགྲོར་ *gror*, supine of *gró-ba*.

འགྲོལ་བ་ *gról-ba* I. vb. neut., pf. *gról*, **to become free, to be liberated, released from**, *bčins-pa gan yin-pa dé-dag ni gról-bar gyúr-to* all that were bound



were released; *lus dé las* from this body *Glr.*; *nád-las* from disease, *nas* by me *Mil.* In a specific Buddhistic sense: *yid*, or *sems rnám-par grol* the soul or spirit is released, made free, viz. from every impediment arising from imperfect knowledge or perception, the latter being no longer subject to dimness and uncertainty, but perfectly clear; *rañ(-sar) gról-ba* what has become clear of itself (without any study or exertion) *Glr.*; yet *rañ gról-ba* seems also to denote: to be set free, to get released (from the *kor-ba*) through one's self; *čos-nyid-kyi glin-du gról-ba* to be released and elevated into the region of the highest perception *Glr.*; *gról-ba*, used absolutely, always signifies, like *tár-ba*, to be released from the evil of existence.

II. vb. act., pf. *bkrol*, fut. *dgrol*, imp. *krol* (*W. bkrol*, pronounced \**tol*\*) 1. to loose, untie, unbutton, unfasten, a knot, a bag, a garment; to put down, take off, arms, ornaments etc. — 2. to release, redeem, liberate, *bčins-pa-las* from fetters *Tar.* — 3. to remove, do away with, put an end to, *sdug-bśál* misery, *te-tśóm* doubts. — 4. to remove obscurities, to free from uncertainties, to explain, interpret, comment, = *gról-ba*, e.g. *dgóns-pa* the sense, import *Lex.*; *grol-byéd*, *gról(-ba)-po* commentator *Cs.*

འགྲོས་ *gros* the act of going, walking, *pyi grós-su* v. sub *gyés-pa*; *skyabs-grós* v. *skyabs*; *spyod-grós* manner of walking, gait, carriage; *śén-gei spyod-grós* *Mil.* the manner of a lion; also manner or mode of living, of transacting business, *dé-tso ná-yi spyod-grós yin* these are my occupations *Mil.*; *mig-gi spyod-grós* the language of the eyes, of looks; *rkañ-grós* 1. a going or travelling on foot, a march. 2. breeding cattle, *rkañ-grós spēl-ba* to breed cattle, to be a grazier. — *ču-grós* a current of water; \**šin ču-grós-la kyál-čé*\* to float timber *W.* — *gros-čén* amble (of a horse) *Sch.*

ག་བ་ *rga-ba*, pf. *rgas* 1. to be old, aged, *rga-śis yzir-ba* to suffer under (the infirmities of) old age *Zam.* (cf. *skyé-ba* init.); *rgás-pai stén-du* beside my being

already old *Dzl.*; *rgas-kōgs* v. *kōgs-pa.* — 2. fig. to go down, to set, of the sun etc.; *go-rgás* v. *go* 2.

ག་ཐང་ཁྱ་ *rga-wañ-khrád-kyi(?) bat*, flitter-mouse *Ts.*

ག་ཁྱ་ *rgag-čig* a large gray species of lizard *Ld.*

ག་ *rgan*, also *gañ-yzer-ma* hedgehog *Sch.*, or perh. rather porcupine.

ག་བ་ *rgád-pa*, or *rgán-pa*, old, aged; more freq. *rgád-po* 1. an old man, a man gray with old age. 2. an elder, senior, headman of a village; *rgád-mo* an old woman; *rgan-bgrés* old people *Sch.*; *rgan-rgón jnyis* *Sch.*: 'both the old man and the old woman' (?); *rgan-rgón-rnams-kyi skyo-grōgs* the comforter of old people (so *Mil.* calls himself). — *rgan-byis* old people and children, old and young *Mil.* — *rgan-mi-mán* = *rgan-ysum.* — *gan-tsir-zón-tsir* *W.*, *gen-zon-dhal-rim* *C.* the privileges of seniority. — *rgan-žugs* those that are grown old *Cs.*, 'an old monk' (?) *Sch.* — *rgan-rábs* the aged, *rgan-rábs-la rim-gro byéd-pa* *Stg.*, *rgan-rigs ju-dúd-du kúr-ba* *S.g.* to respect old age. — *rgan-ysum*, *rgan-mi-mán* the elders of a village.

ག་པ་ *rgal* *W.* a ford.

ག་ཁྱ་པ་ *rgal-čig-pa* = *rgag-čig* *Ld.*

ག་པ་བ་ *rgál-ba*, pf. and fut. *brgal*, imp. *rgol*, c. *las*, or accus., or *la*, to step over (a threshold) *Glr.*; to pass or climb over (a mountain); *la brgál-bai byán-nios* the north-side of a pass crossed *Glr.*; to leap over (a wall) *Dzl.*; to ford (a river); to travel through, to sail over, to pass (a river or lake), *rgyá-mtso-la gru-yziñs-kyi lün-nas brgál-te* after having crossed the sea in a ship.

ག་པ་ཚལ་ *rgal-tśigs* *Sch.* = *sgal-tśigs.*

ག་ས་ *rgas*, v. *rgá-ba.*

ག་ས་ཀ་ *rgás-ka* old age; *rgás-ka sra* a vigorous old age.

ཀྱ་ *rgu* sometimes for *dgu*; *rgu-tub* = *dgu-tub* *Med.*; *-gu-drús?*

རྒྱུད་པ་ *rgud-pa* to decline, to sink, to get weak, frail, esp. with old age *Mil.*, *Pth.*; in *W.* used in a more general sense: \**gud soi*\* 1. he has grown thin. 2. he is impoverished, much reduced, in declining circumstances; *dar-rgud* the rise and fall in the world.

རྒྱ་ *rgun* the vine; grape; *rgun-dkár* white grapes, *rgun-nág* black, or purple grapes *W.*; *rgun-rgód* *W.* raisins; *rgun-brum* grapes; raisins; *rgun* (-*brum*)-*šin* vine; *rgun*(-*brum*)-*tsás* vineyard; *rgun-čán* *Mil.* wine, resp. *rgun-skyéms* *Cs.*

རྒྱ་ *rgur* v. *dgur*.

རྒྱོ་ *rgo*, sometimes for *sgo*.

རྒྱོ་བ་ *rgó-ba* = *dgó-ba*.

རྒྱོང་ས་ *rgoñs* *S.g.*?

རྒྱོང་ས་མོ་ *rgóns-mo* *Mil.* for *dgóns-mo* (?).

རྒྱོ་ *rgod* 1. laughing, laughter *S.g.* — 2. bird of prey. — 3. wild. — 4. prudent (v. the following word).

རྒྱོད་པ་ *rgód-pa* I. vb. 1. to laugh, aloud *Mil.*; (*Bal.* \**rgód-ča*\*) cf. *gád-mo*, *dgód-pa*, *bgád-pa*. — 2. to grow weak, languid, or indolent, syn. to *gyén-ba*, often joined with *byin*, for emphasis; *rgód-bag-čan* weak, languid, indolent *Stg.*

II. adj. 1. wild, *ra-rgód* wild goat, *řag-rgód* wild boar, *řyag-rgód* wild yak or ox; *rgod-řyag-rwá* horn of the wild yak *S.g.*; *bya-rgód* vulture, bird of prey = *bya-rgyál*; *rgód-po*, and *rgod* id.; *rgód-kyi rtse-rgyál* an eagle's feather, stuck as ornament on the hat *Pth.*; *mi-rgód* a wild or savage man; a robber, ruffian; *mi-rgód byéd-pa* to rob (usually named together with murdering and lying) *Dzl.*, but as the Tibetan always attaches to this word *mi-rgód* the notion of some gigantic hairy fiend, it cannot in every instance be applied to beings really existing. — Fig. furious, angry (seldom); *dbugs-rgód* *Med.*? — 2. prudent, able *C.*, *Zam.*

རྒྱོད་ས་ *rgód-ma*, *rta rgód-ma* (*Bal.* \**gün-ma*\*) a mare; *rgod-skám-ma* a bar-

ren mare *Sch.*; *rgod-brün* dung of a mare *Med.*

རྒྱོ་ *rgol* 1. v. *rgál-ba*. 2. v. *rgól-ba*.

རྒྱོ་བ་ *rgól-ba*, pf. and fut. *brgol*, to dispute, combat, fight, *mi-la* with or against a man; *řá-rol-poi dmág-la rgól-du gró-ba* they are about to fight against the hostile army *Dzl.*; *řán-gyis rgol ma nüs-so* nobody could fight them, could make head against them *Glr.*; to offer resistance, to make opposition, *sus kyañ rgól-ba dzügs-pai mi ma byuñ* nobody arose to offer resistance *Pth.* (evidently incorrect; it should be either; *sus kyañ rgól-ba dzügs-pa* [inf.] *ma byuñ*, or: *rgól-ba dzügs-pai* [partic.] *mi su yañ ma byuñ*); sometimes as much as to accuse, to charge, *Kyód-kyis nai bu bsád-do řes brgál-te* 'you have killed my son', thus accusing me *Dzl.*; *tsur řnyis rgol* he quarrels at a double rate *Mil.*; *mi-la rgól-ba zü-ba* to find fault with another (higher in rank), to pick a quarrel with him *Mil.*; *rgól-bai zu-dón* a speech provoking a quarrel with a superior *Mil.*; *řas-rgól* a quarrel or contest begun by the counter-party *Sch.*; *řas-rgol-mi*, *řas rgól-pa mi* adversary, opponent *Dzl.* ༢༩, 2. — *śná-rgol*, and *řyi-rgol* (*Ssk.* पूर्ववादिन् & परवादिन्) 1. acc. to *Cs.* plaintiff and defendant, but these terms are not quite adequate, as *śná-rgol* prop. denotes him who begins a quarrel, the aggressor, assailant, both in war and in common life, e.g. in court, and *řyi-rgol* designates him, who is intent on defending himself against the attacks and accusations of the opponent, by surpassing him in abusive language and esp. by having recourse to witchcraft. Hence *řyir-rgól-bai řnód-pa* is a kind of danger against which every one tries to protect himself, and chiefly again by charms and witchcraft. — 2. *śná-rgol* and *řyi-rgol* are also said to signify those students that are contending with one another in academical disputations.

རྒྱ་ *rgya* 1. resp. *řyag-rgyá*, seal, stamp, mark, sign, token; (*řyag-*) *rgyás* *debs-*



*pa*, *Cs. rgya brgyab-pa*, to seal, to stamp; to seal up, *bum-pa-la* a bottle *Glr.*; *nám-mkai dbyāns-su* (to seal up) into the heavenly regions, i.e. to cause to disappear, to hide for ever *Glr.*; to confirm or pledge solemnly by a sealed document; *ri-rgya lün-rgya dzug-pa* 'to seal up hills and valleys', i.e. to protect the living beings inhabiting them from being harmed by huntsmen or fishermen, an annual performance of the Dalai Lama, consisting in a variety of spells and incantations; *rgya yčög-pa* to break open a seal *Cs.* — Further expressions v. compounds. — 2. (*Cs. rgyā-bo?*) **extent, width, size**, *rgyar dpag-tu-méd-pa* immeasurable in extent *Glr.*; *séms-can-gyi rgyai tsad ni òi tsum* how vast must be the extent (of love) with respect to beings! *Thgy.*; *rgyā-can* having extent, *mkyén-rgya-can* of extensive learning *Mil.*; *rgya-čen(-po)* of very large size, very extensive, of a building, a pond etc.; grand, enormous, prodigious, of banquets feasts, sacrifices, assemblies; c. accus. very rich in, *Schr.*; in a general sense: great, *stón-pa rgya-čé-ba* a great master or teacher *Thgy.*; *rgya-čen spyód-pai blá-ma* may be rendered: a very virtuous Lama, po.; *rgya-čün* denotes the contrary of all this; *rgya-če-čün* v. *rgya-kyón* in Compounds; *rgya-čer* adv. = *rgyās-par* in detail, at large, at full length, e.g. to explain; *rgya-čer byéd-pa* to extend *Feer Introd.* etc. p. 72; *rgya-čer-ról-pa Lalitavistara* or *Lalitavistāra*, title of a biography of Buddha, translated and edited by *Foucaux* (a conjecture concerning the signification of the Sanskrit word v. *Fouc. Rgyatcherr.* II. p. XXII.; some statements relative to the Chinese translations of this work, v. *ibid.* p. XVI., and *Was.* 176; on the historical value of it v. *Was.* 3, 4); *rgya bskyéd-pa Zam., Cs.* to widen, augment, enlarge, extend, *rgya bskum-pa* to contract, to diminish the extent. Lastly, it also denotes, like *dkyil-kor*, a plain surface, a disk: *nyi zlai rgya dkar ñar Mil.* the bright disks of the sun and moon appear, cf. *rgyās* in *zla-rgyās*;

v. also the compounds. — 3. (*Cs. rgyā-mo*, perh. also *rgyā-ma*) **net**; *byā-rgya* fowling-net, *nyā-rgya* fishing-net, *ri-dags-rgya* hunting-net, — 4. for *rgyā-ma*, v. compounds. — 5. for *rgyā-mo* **beard**, *rgyā-čan* having a beard, bearded *C.* — 6. for *rgya-gár*, *rgya-gór-pa*, and *rgya-gár-skad*. — 7. for *rgya-nág*, *rgya-nág-pa*, and *rgya-nág-skad*. — 8. for *rgya-ru*. — 9. for *rgya-skyégs*. — 10. *erron.* for *brgya*.

**Comp. and deriv.** *rgya-dkár* 1. *nyizlai rgya-dkár* v. above no. 2. extr. 2. *Cs.* = *rgya-gár* India, 3. *Cs.* a dog with white spots on the nose. — *rgya-skád* 1. Sanskrit language, 2. Chinese language. — *rgya-skás* (*W. \*gya-šré\**) a (European) **staircase**, cf. *skás-ka*. — *rgya-skégs*, *rgya-skyégs*, *Ssk. लावा*, Williams: 'a kind of red dye, lac, obtained from an insect as well as from the resin of a particular tree'; in medical works it is mentioned as an astringent medicine; the adjectives *dkar-rgyā* light-red, and *rgya-smüg* violaceous *C.* are derived from this word. — *rgya-kür* *Med.?* — *rgya-kyi* a Chinese dog. — *rgya-kyón* **width, extent, area** *Pth.*, col. *\*gya-če-čün\**. — *rgya-kéri* *C.* **chair**. — *rgya-gár* (the 'white extent or plain') India, *rgya-gár-pa* an Indian, *rgya-gar-skad* Sanskrit language. — *rgya-grám* a figure like a cross; *rdo-rje-rgya-grám* shaped like a quadrifid flower; *rlün-rgya-grám zés-pa Glr.* seems to be = *rlün-gi dkyil-kor* atmosphere (connected with some phantastic association); *lám-po rgya-grám* a cross-road *Sch.* — *rgya-čan* a kind of girdle *Lex.* — *rgya-čan* v. *rgya* 2 and 5. — *rgya-ču-küg-pa* n. of a river in China near the Tibetan frontier (also *rgya-čurabs-med*) *Glr.* — *rgya-če* etc. v. *rgya* 2. — *rgya-tám* *Bhot.* = *tám-ka*, the third part of a rupee. — *rgya-rtags* **mark, signature, stamp** *Sch.* — *rgya-tél* a kind of seal or stamp *Cs.* — *rgya-mtóns* 1. a platform, an open pavilion on the house-top, 2. a vent-hole for smoke. — *rgya-dré* a **quarrel** *Mil.nt.* — *rgya-nág* (the 'black extent') China, *rgya-nág-pa*, and *-ma* a China-man and woman; *rgyā-rnams* the Chinese *Glr.*

— *rgya-nón* *W.* the great royal seal, of a square form; surpassing (*nón-pa*) all others in influence and power. — *rgya-dpé* a Sanskrit book *Tar.* 33, 2. — *rgya-pi-lin* n. of the country, *rgya-pi-lin-pa*, n. of the people, through which the Tibetans heard first (prob. at the beginning of the eighteenth century) of the civilized nations of the occident, hence n. for **British India**, for Englishman, or European resident of British India, and also (sometimes without *rgya*) for Europe and European in general. The word is of course not to be found in literature. Some derive it from 'Feringhi', which term, in the slightly altered form of *pá-rán*, *pé-rán*, is current in *C.*, along with the above mentioned *rgya-pi-lin*; it is therefore not improbable, that *pi-lin* represents only the more vulgar pronunciation of the genuine Tibetan word *pýi-glin*, an out-country, a distant foreign country and esp. **Europe**, *Chr. Prot.* — *rgya-pib(s)*, *rgya-púb(s)* a Chinese roof *Glr.* — *rgyá-ba* 1. vb. to be wide, extensive, pf. *rgyas* (q.v.), 2. sbst. width, extent, 3. adj. wide; *rgyá-bar gyúr-ba* to extend, to increase, to become copious *Cs.*, perh. no longer in use. — *rgyá-bo* 1. *Cs.* and *Lex.* beard. 2. a Chinese *Glr.*, but not without an allusion to the former signification. — *rgya-dbán rin-po-čé* title of the Dalai Lama, v. *Huc II.*, 275, where 'kian ngan' stands erroneously. — *rgyá-ma* 1. a large steel-yard *C.*, *rgyá-ma-la dégs-pa* to weigh *Glr.*, \**gyá-ma-la tég-ne\** *C.* being weighed out by retail, e.g. meat; \**gyá-ma-la ma tég-ne\** *C.* wholesale. 2. a sealed paper, document. — *rgya-mi* a Chinese. — *rgyá-mo* 1. net *Cs.* 2. a Chinese woman *Glr.*; *rgyá-mo-bza* id. — *rgya-rmá* the venereal disease *Sch.* — *rgya-smúg* violet colour *C.* — *rgya-tsá* sal ammoniac *Med.* — *rgya-tsós* *Med.*, perh. = *rgya-skyégs*. — *rgyá-mtso* 1. sea, ocean; *rgyá-mtsor jüg-pa* to go to sea *Dzl.*, *ýtón-ba* to let one go to sea *Dzl.*; *pýii rgyá-mtso* the outer sea, ocean; *nán-gi rgyá-mtso* an inner sea, inland sea, lake. 2. *Bal.* (\**rgyám-tso\**) river. 3. dropsy *Mng.*

4. symb. num.: four. — *rgya-γèi* *W.* is stated to be a kind of *ýtór-ma*. — *rgya-zór* *Mil.* = *zor* reaping-hook, sickle. — *rgya-γzeb* *Sch.* 'a large net', *C.* a large rake, used in reaping. — *rgya-yúl* 1. a large country 2. China *Glr.* — *rgyá-ra*, *rgyá-ru*, occasionally *rgya* alone, the Saiga-antelope *Sch.* — *rgya-ri* a portion of meat, (= *sder-gán* a plateful) small or large, *Pth.*, *W. C.*; it also denotes a measure =  $\frac{1}{2}$  *dum*, or  $\frac{1}{4}$  *lhu*. — *rgya-róg* beard *C.* — *rgya-láb* talk, gossip. — *rgya-lám*, high-road, high-way. — *rgya-šóg* Chinese paper. — *rgya-sér* 1. gap, cleft, fissure, chasm, in rocks, glaciers etc., 2. a dog with yellow spots about the nose *Cs.* 3. Russia, *rgya-sér-pa* a Russian; cf. *rgya-gár*. — *rgya-sóg* 1. *W.* a saw 2. *Sch.*: 'a Chuichui, or Chuichur, an infidel, a Mahometan; also Turkestan'. — *rgya-srán* the open street (opp. to house) *Glr.*

རྒྱ་པ་ rgyág-pa another form for *rgyáb-pa*, used esp. in *C.*, to throw, cast, fling, *mda rgyág-pa* to shoot arrows *Glr.*; *brág-la ču rgyág-pai jpran* a path along a precipice, where the water rushes against the rock, i.e. where there is a cataract *Glr.*; *dgón-pa zig rgyág-pa* to found a monastery (= *debs-pa*) *Georgi Alph. Tib.*; \**gó-la zug gyag\** *C.* = *mgó-nad* *debs*.

རྒྱ་ས་ rgyags, or *brgyags*, provisions, victuals, food, in full: *tsó-bai rgyags*, *tsó-rgyágs*; *lam-rgyágs* provisions for a journey; *dgun-rgyágs* prov. for the winter; *rgyágs-pýe*, provisions of meal or flour; *rgyags-zón* merchandize to buy or barter victuals with.

རྒྱ་ས་པ་ rgyágs-pa fat, stout, *Schr.* also mighty, powerful, proud; *rgyags-prüg* *Pth.*, *Schr.*: bastard-child.

རྒྱ་ rgyan (so pronounced in *Bal.*) instead of *gyan*, wall.

རྒྱ་བ་ rgyán-ba, for (*b*)*rkyán-ba*, *Pth.*: *rgyán-nas bzag* they laid him down with his hands and feet stretched out.

རྒྱ་མ་ rgyán-ma distance 1. absolutely: *rgyán(-ma)-nas* at a distance, from afar, e.g. to see, to call to; *rgyán(-ma)*



-nas grágs -pa *é -ba* famous, celebrated, from afar *Mil.*; *rgyán-du lás-pa* lingering far behind *Sch.*; *rgyan mig mi mton-mkan* *W.* short-sighted; *rgyan mčon btán -gin* moving forward by long leaps; *rgyán-so dzúgs-pa* to look over *Sch.*, (ought perhaps to be spelled *rgyan-zo* one looking, spying into a distance); *rgyan-šél* spy-glass, *rgyan-bsrins-pa* lengthened to a great distance *Lex.*; *rgyan-pán*, *rgyan-pén* n. of a philosophical (atheistical *Cs.*) sect in ancient India, *Tar.* 22, 8: *jig-rten-rgyan-pán*. — 2. used relatively: *rgyan-rin-po* far, *rgyan-rin-por son* he went far away *Mil.*; *rgyan-tún-ba* near; *rgyan-grágs* the reach of hearing, **ear-shot**, (gen. the distance at which the sound of a trumpet may be heard, i.e. about 500 fathoms; however, as this number is much in favour with the Tibetans, such estimates are not to be depended upon). — *mig-rgyán* *Glr.* distance of sight, i.e. the distance at which a man may be well distinguished from a woman, or a horse from an ass; — *rgyáns* adv. far, *rgyáns bkyéd-de* *Mil.nt.* moving far away, e.g. in order to increase one's distance from an unpleasant neighbour at table).

རྒྱུ་ཅེ་ *rgyán-tse* n. of a village and monastery in Tibet, not far from the frontier of Bhotan, *Köpp.* II., 358.

རྒྱ་ *rgyan* I. 1. **ornament, decoration**, *rgyán-gyis brgyán-pa* decked with ornaments *Dzl.*; *rgyan-dógs-pa* to adorn one's self *Mil.*; *ka-rgyán* an ornament at the mouth, edge, or brim of a vessel, e.g. peacock's feathers about the mouth of a *búm -pa* (sacred bottle), flowers in a glass etc.; *ka-rgyán-dan* decorated in the front-part, e.g. a coat trimmed with fur of different colours, an arrow gaily painted at its notched end; *rgyán-rnams* *Dzl.* ornaments, *rgyán-ča* id.; *rgyan-gós* *Glr.* festival garment, beautiful vesture; *abu-rgyán* an ornament of the head, a diadem. — 2. in relation to spiritual things: *séms-kyi rgyan* something good, **a blessing**, for the heart *Mil.*; *rgyán-du čar* it proves a blessing, a moral advantage or benefit *Mil.*

II. 1. **a stake or pledge at play**, = *skugs*, *\*gyan tsug-čé* *W.* to bet, to wager, e.g. a rupee: (also *rgyal?* *Schr.*). — 2. **lot**, *rgyan rgyáb-pa* to cast lots, without religious ceremonies, whereas *rtags -ril* and *mo* are connected with such.

རྒྱལ་ *rgyab*, resp. *sku-rgyáb*, *Ssk.* རྒྱ 1. the back of the body, the back part of any thing; *rgyáb-kyis pyógs-pa*, in later literature also *rgyab-pyógs-pa* *Thgy.* to turn one's back to a person or thing, c. *la*, also fig. *Dzl.*; *rgyáb-kyis pyógs-par byéd-pa* to put to flight; *rgyab stén-pa* to turn one's back, to turn round *Glr.*; *rgyáb-tu skyär-ba* to throw to the back, to leave behind, to give up, to quit, frq.; *rgyáb-tu bór-ba* id.; *rgyab brtén-pa* to lean one's back against or upon, to lean or rest on, to rely upon, confide in *Mil.*; *rgyab byéd -pa* to protect *Sch.*; *rgyáb-tu*, *rgyáb-na*, *rgyáb-la* behind, behind hand; **after, back**; *rgyab-nas* from behind; *rgyab mdün rnyis-la* *Glr.*, *\*gyab dan dün-la* col. behind and before; *tí -sē byān-rgyáb-tu sleb tse* as we came behind to the north-side of the Tise *Mil.*; *rgyáb-kyi skyed-mos-tsal-du pšégs-so* let us go into the garden behind us *Dzl.*; *rgyab-rdzi* one standing behind working people, in order to watch and superintend them. — 2. as much as one is able to carry on his back, **a load**, *drel-rgyáb ysum* three mules' loads *Glr.*

**Comp.** *bal-rgyáb*, or *\*rgyab-bál* *W.* a fleece of wool. — *rgyab-kál* 'a back's load', a burden carried on the back *Sch.*, *Schr.* — *rgyab -sñás* a cushion or pad for the back *C.* — *rgyab-rtén* something to lean against, a safe retreat, **prop, support** *Mil.*, *rgyáb-rtén byéd-pa* to be a support *Mil.* — *rgyab-rin* serpent, snake *Sch.* — *\*gyab-lóg jhe'-pa* *C.* 1. to turn one's back 2. to rebel, revolt; *\*gyab-lóg dad-čé* *W.* to sit backward, with the back in advance. — *rgyab-lógs* the back, back-part, reverse of a thing.

རྒྱལ་པ་ *rgyáb-pa*, pf. and fut. *brgyab*, imp. *rgyob*, to throw, to fling, aiming at a certain point, hence to hit, also to beat with a stick, = *rdün-ba*; to strike, *mó-la mčus brgyáb-nas bsad* he (the male bird)

killed his mate by a stroke of his bill *Bhar.*; \*tsá-ge-la gyob\* *W.* throw into the centre! hit the mark! *sdón-po-la brgyab póg* (the ray of light) fell upon the stem *Glr.*; *dé-la ču rgyob* sprinkle this with water! *Pth.*; *pyugs nógs-seb-tu rgyáb-pa* to let the cattle run into the wood; \*zag-dán gyab-čé\* *W.* to put down the date, to date; \*la gyab-čé\* to cross a mountain pass. — *rgyáb-pa* is particularly used in *W.* in many phrases, whilst in *C.* *rgyá-gpa*, and in *B.* *débs-pa* are more in use, as may be seen by referring to the several substantives, e.g. \*lud gyáb-čé\* *W.* to throw dung upon the fields, to manure; \*par gyáb-pa\* *C.*, and \*gyáb-čé\* *W.*, to print; *gyáb-pa* stands also alone, elliptically: \*ka gyab dug\* here (is printed) the letter *ka*.

རྒྱལ་ཁྲ་ rgyam-tsa *Med.*, *Cs.*: 'a kind of salt, like crystal'.

རྒྱལ་ rgyar v. rgya 2.

རྒྱལ་ rgyal 1. **victory**, in certain phrases: \*gyal tob-čé\* *W.* to gain the victory, to conquer, overcome; to win a law-suit, opp. to \*pám póg-čé\*. — 2. *Schr.* and *Sch.*: *rgyal-rgyán* a pledge, a stake, *rgyal btsug-pa* to bet, wager, gamble *Sch.*; *rgyal bzag-pa* to contend with an other person about the first place, to try to get the precedence(?) *Sch.*; perh. also ornament, v. sub *rgód-pa* 2. — 3. **fine, penalty**, for theft *C.* — 4. n. of two lunar mansions, v. sub *rgyu-skár*; *rgyál-gyi zlá-ba*, *skár-ma rgyál-la báb-pai nyin-par*, *skár-ma rgyal dan dzom-par*, *dpyid-zla rá-bai skár-ma rgyál-gyi nyin-par*, are dates relating to them. — 5. for *rgyál-po* and *rgyál-ba*.

རྒྱལ་བ་ rgyál-ba I. vb. neut. **to be victorious**, to obtain the victory, always with the sbst. in the nom. (not instr.) case, and gen. with *las*, **over** or **against**, *nág-poi pyógs-las* over the powers of darkness, *gyégs-pa-las* over fright, fear; also *ryúl-lás* in battle; prob. also *tsod ltá-ba-las* to pass an examination successfully; but also without *las*, *rtsód-pa* (to win) in a contest *Glr.*; very frq. *rgyál-bar gyúr-ba* id.; *ña*

*pám soñ kyod gyal soñ* I have lost, thou hast won (also in business); **to be acquitted**, to gain a law-suit; *dmag-krügs-kyi rgyal-pám-gyi rnas-tsul kol* send (us) news concerning the progress of the war; in a similar sense: *rgyal pám či-ltar byuñ B.*; *rgyál-bar gyúr-čig*, *rgyál-ba dan tse-rin-bar šog čig* victory and long life! *Dzl.*

II. sbst. 1. (*Ssk.* जय) the act of conquering, **the victory**, \*di gyál-wa tob\* *C.* this bears away the palm or prize, this is the most excellent of all. — 2. the conquering party or person, he that prevails, **the conqueror** (opp. to *pám-pa* the conquered, vanquished). Much more frq.: 3. **the most high, Buddha** (*Ssk.* जिन), *rgyál-bai sku* his person, *rgyál-bai bka*, his word; *rgyal dan de sras* (po. instead of *rgyál-ba dan dei sras*) Buddha and his children, his disciples *Pth.* 1, 1; *rgyál-ba gón-ma* the highest Buddha, **God**, *Mil.* — 4. *rgyál-ba rin-po-čé* His Highness, His supreme Majesty, title of the Dalai Lama.

III. adj. 1. **conquering, superior, eminent, excellent**, *rnám-par rgyál-bai kañ-bzánš* the most magnificent palace (of Indra) *Glr.* — 2. *W.* (gen. pronounced \*gyálla\*, in *Pur.* \*rgyál-wa\*) **good**, instead of *bzán-po*; \*gyál-la dád-čé\* or \*lús-čé\* to continue in good condition, entire, uninjured; *mā gyalla* excellent! capital!

**Comp. and deriv.**, belonging partly to *rgyál-ba*, partly to *rgyál-po*: \*gyal-kár\* **window** *C.* — \*gyál-ka, ka-gyál\* **victory, gain, advantage** *W.* — *rgyal-kág* **country, empire**. — *rgyal-káms* 1. **kingdom**. 2. **realm, dominion of Buddha, the world**. — *rgyal-krid* *Ld.* for *rgyal-srid*. — *rgyal-krimš* v. *krimš*. — *rgyal-gón* n. of a demon *Mil.* — *rgyal-brgyúd*, and *rgyal-rábs* 1. **succession of kings of the same line or family, dynasty** *Glr.* 2. a single **generation** of a dynasty, *rgyal-brgyúd ltá-bču-na* in the fiftieth degree (in the line of descent). — *rgyál-sgo* **principal door, entrance-door, gate** *C.* — *rgyal-sgrünš*, legend of the kings, esp. that of Gesar. — *rgyal-čén bži* the four kings of the spirits or guardians of the universe



(*ḡig-rten-skyōn* v. *skyōn-ba*), residing just below the summit of Meru, the protectors of the gods against the Asuras, v. *Köpp.* I, 250; II, 261. — *rgyal-stōd* lunar mansion v. *rgyu-skār*. — *rgyāl-po* 1. king, *rgyāl-po čén-po* great king, emperor; *rgyāl-por ḡug-pa, bskó-ba*, to inaugurate a king, to raise to the royal throne; *mi-la rgyāl-po čöl-ba* id. *Pth.*; *rgyāl-po byéd-pa* to act the king, to be(a) king; *ña rgyāl-po mi ḡod* I do not wish to be king *Dzl.*; *rgyāl-po mi tób-na* if I do not obtain royalty *Dzl.*; *ñas ni rgyāl-po mi nis-so* I cannot be king *Dzl.* The word is also used for: government-authorities, police etc.; *rgyāl-poi čád-pa* public punishment, *rgyāl-pos ḡsód-pa* to be publicly executed. (As a characteristic sign of Asiatic views it seems worth mentioning, that the *rgyal-po* is usually spoken of much in the same manner, as robbers, conflagrations etc. are, i.e. as a kind of calamity against which protection is to be sought, esp. by charms and spells, cf. *ḡigs-pa*). 2. a local god, *gro-fán rgyāl-po* the Dewa of Dotān *Mil.* 3. fig. something excellent, superior in its kind; not only as with us the word is applied to the lion, as the king of animals, but also to distinguished flowers: the Udumbara (*Ficus glomerata*), to mountains, Meru and others; and col. *gañs-rgyāl* a large glacier, *brag-rgyāl* a huge rock, *smón-lam-gyi rgyāl-po* a very comprehensive prayer, the *bzan-spyód Glr.* 4. symb. num.: 16. — *rgyal-prán* vassal or feudatory prince. — *rgyāl-bu* prince. — *rgyal-blón* king and ministers, council of state. — *rgyāl-mo* 1. queen. 2. pupil of the eye, together with the iris; *rgyāl-moi mdañs nyams* the brightness of the eyeball disappears *Med.* 3. like *rgyāl-po* 3, e.g. a charm of particular power. — *rgyal-smád* lunar mansion, v. *rgyu-skār*. — *rgyal-tsáb* (for *rgyal-poi tsab*) 1. vice-roy, regent. Such a vice-roy under Chinese supremacy is now the king of Tibet, who about a century ago was still an independent ruler. 2. successor of a king. 3. (for *rgyāl-bai tsab*) Maitreya, the future Buddha. — *rgyal-*

*mtsán* sign of victory, trophy, a kind of decoration of cloth, of a cylindrical shape, erected upon a flag-staff, or carried on a pole. — *rgyal-rábs* 1. = *rgyal-brgyád*, 2. history, annals, of the kings, title of several books. — *rgyal-rigs* 1. the royal family, house, lineage, 2. warrior-caste རྒྱལ་རིགས་. — *rgyál-sa* 1. a king's or prince's residence, city where a court is held, and hence often capital, metropolis. 2. col., esp. in W.: town. 3. throne fig.; *rgyál-sar ḡsēys-pa* to ascend the throne, *rgyal-sa bzūn-ba* to occupy the throne, *rgyál-sar bskó-ba* to raise to the throne, *rgyal-sa ḡprog-pa* to usurp the throne; *ḡdi-nas rgyál-sa rgyai min rgyál-po-la ḡor* from him the dominion passed over to the Chinese Ming-dynasty *Glr.* — *rgyal-srás* 1. prince. 2. son of Buddha, a saint; *snón-gyi rgyal-srás* saints of the olden time, of past ages. — *rgyal-srid* 1. government, reign, *rgyal-srid bzūn-ba* to enter upon the reign, to take possession of the throne. 2. *rgyal-srid sna-bdún* the seven jewels of royal government, v. *rin-čén*.

རྒྱལ་པ་ *rgyá-pa* (prop. pf. to *rgyá-ba*) 1. vb. to increase in bulk or quantity, to augment, to spread, *bá-yi nu ltar rgyas* (the swollen uvula) gets us big as a cow's dug (these are in Tibet particularly small) *Lt.*; *ḡja-tsón rgyás-pa ḡdra* like an expanded rainbow *Glr.*; *bstán-pa rgyás-šin* the doctrine gaining ground, spreading *Glr.*; to grow, develop itself, of blossoms frq., of the body etc. — 2. adj. extensive, large, ample, wide; copious, plentiful, manifold, numerous; rich in, abounding in; great in, strong in cca.; detailed, complete, full; esp. adv. *rgyás-par* (col. *\*gyás-pa, gye-pa\**), *rgyás-par šes ḡdód-na*, often also *rgyás-par ḡdód-na* if you wish to know it fully, to hear it in detail; *\*tsán-ma gyás-pa zér-na\** W. if all the particulars are to be told; *rgyás-par byéd-pa* 1. to make bigger, to augment, to increase, to bestow or confer plentifully, *mi-la* on a person *Glr.* 2. to describe, narrate, state at large, in detail frq.; *don rgyás-par byed-pa* to be very useful, to exert a

beneficial influence, *la on, Glr.* — *zla-ba rgyás-pa* full moon *Pth.*; *nya-rgyás zla-ba* id. — *rgyás-pai tsá-ba, rgyás-tsád n.* of a disease *Med.* — *zi-rgyás* etc. v. *glin*, and *zi-ba*.

རྒྱ་རྒྱུ *Ssk.* हेतु I. 1. **matter, substance, material**, *rgyu šél-las* crystal being the material; *čán-rgyu* ingredients for making beer, i.e. barley, barm etc.; *rgyu dgé-ba bságs-pas tób-pa yin* (the human body) is a substance obtained by accumulating virtue *Thgy.*; *ná-ladgós-rgyu čün* I have few wants *Mil.*; also for substance in an emphatical sense, = *nervus rerum*, money *Mil.*; *bzór-rgyu* matter or substance of which any thing is made or manufactured, material *Glr.*; *zá-rgyu med* we have nothing to eat *Glr.*; hence **opportunity, chance, possibility**, *dá-ltar rgyu žig snán-no* an opportunity offers now *Dzl.*; **arrangements, preparation**, \**dó-gyu jhél-pa*\* *C.* to make preparations for a journey. In a special sense: material, stuff for weaving, **warp, chain**. — 2. **cause, reason, motive**, main condition, *mya-nán-las dás-pai rgyur gyur* it becomes the cause of Nirwana, i.e. it leads to Nirwana *Dzl.*; in elliptical speech: *lha dan mii rgyur gyur-pai dgé-ba* the virtue that leads to (the re-birth amongst) gods or men *Dzl.* 20, 17 (*Sch.* incorr.); in the same manner *nán-son rgyu-ru, gro*; *rgyus* c. genit. by reason of, on account of, in consequence of *Tar.*; *čü rgyus* why *Stg.*; *rgyu méd-du, méd-par* without the impulse of a foreign cause, spontaneously; without sufficient reason, without good cause, the Latin *temere*; *rgyu dan rkyen* *Cs.* and *Sch.* 'cause and effect', more correctly (cf. *rkyen*): primary and secondary cause, which, certainly, sometimes coincides with 'origin and further development', and so, too, with 'cause and effect'; *rgyu dan rkyen deī pyir, deī rgyu deī rkyén-gyis, deī rgyu-rkyén*, therefore, on that account; in *Med.*: *nyé-bai rgyu* the three anthropological causes or conditions of diseases, the three 'humours', air, bile, and phlegm; *riñ-bai rgyu* the ultimate cause of diseases, and of every evil, viz.

ignorance (*ma-rig-pa*, v. *rig-pa*); *skyéd-byed rgyu* the creative cause *Zam.*; *šél-bai rgyu ni lté-ba* the main condition, the efficient cause, of growth is the navel-string *Med.*; *rgyu byéd-pa* to be the principal cause of, to lie at the bottom of a matter *Mil.*; *rgyu skyéd-pa* to lay the foundation of *Dzl.* — 3. after verbal roots *rgyu* implies necessity, like our **I am to, I have to, I am obliged to, I ought to**; in later literature, as well as in the present col. language of *C.*, it indicates the fut. tense: *čós-skor gyás-nas byéd-rgyu-la* whereas the holy circumabulation (v. *skor-ba* I, 2) ought to be performed from the right (to the left) *Mil.*; *sdán-dgra yál-rgyu-la* as the enemy must vanish, or: is sure to come to an end *Mil.*; \**sol-čog tal-dig jhá-gyu yin-nam*\* *C.* am I to lay the cloth? \**dhá-ta tó-ča zá-la dó-gyu yin*\* *C.* now I will go and dine; *nai drin-du čón-rgyu yin-pa* those that intended to come to me (the Latin 'venturi') *Glr.*; *dé-la rgyal-srid ytád-rgyu-la* when the government was to be conferred upon him, when he was to enter upon his reign *Glr.*; *rta zón-rgyu med* (riding-) horses were not to be had *Glr.* — When appended to adjectives, it is a mere pleonastical addition: *dkón-rgyu med* that is not a very precious thing, there is nothing particular in that *Mil.*; *čün-rgyui lha-kán* a very small temple *Mil.*; *yžán-pas légs-rgyu med* he is not more beautiful than others *Glr.*; *ya-mtsán-rgyu-med* that is not to be wondered at; \**gó-gyu man*\* *C.* that is useless.

**Comp.** *rgyu-rkyén* (v. above sub no. 2) **connection, meaning, signification**, *rgyu-rkyen bsad-du ysol* please explain to me the connection, which is often used in a general sense = what does that mean? what is that? *Glr.*, but also in a special sense relative to law-suits: \**kyó-kyi gyukyén žu-la dó*\* *C.* I am going to tell what it is with you, i.e. I shall inform against you, bring an action against you. — *rgyu-čá* col. that which belongs to a thing, **appurtenance, necessary implement** etc. —



*rgyu-brás* cause and effect or consequence, gen. in a moral sense: actions and their fruits (*las-kyi rgyu-brás*); also the doctrine treating on this subject, the doctrine of retribution, the principal dogma of Buddhism, prop.: *las-rgyu-brás-kyi čos*; *las-rgyu-brás-la yid-čes-pa* to believe in the doctrine of retribution *Gl.* — *rgyu-mtsán* (Ssk. निमित्त) 1. cause, *rgyu-mtsán dri-ba* to ask after the cause *Gl.*; *rgyu-mtsán lo-rgyús dri-ba* to question closely, to examine rigorously *Mil.*; the connection of events, the manner in which a thing has come to pass, *nai nán-nas jñe kyér-bai rgyu-mtsán ñod* tell me how it was that you could fetch the flour from my house, how you were able to accomplish it *Mil. nt.* 2. token, sign, characteristic, proof, evidence, *dug-pai rgyu-mtsán* as an evidence of being . . . *Gl.*

II. instead of *rgyü-ma*.

རྒྱུ་ rgyü-ba to go, walk, move, wander, རྒྱུ་ range, of men, animals, and fig. of lifeless things, *ču-la rgyü-bai dab-čags* birds frequenting the water; *kün-tu rgyü-ba* to wander from one place to another, hence: *kün-tu-rgyü* itinerant monk, n. of a sect of the Brahmans *Dzl.*; *rhün rgyü-bai rtsa* those veins in which air is circulating, cf. *rtsa* and *rhün*; also c. accus.: *yul*, or *gron rgyü-ba* to rove through countries, through villages; *rgyu-srân*, *btsân-gyi rgyu-srân* the road that is frequented by the *btsan* (a kind of demons). — *rgyu-skár* v. below.

རྒྱུ་ rgyü-ma 1. entrails, intestines, bowels, རྒྱུ་ esp. the small intestines, opp. to *lon-ka* the large intestines; *rgyu krl-ba convolvulus intestinorum* Sch.(?); *rgyu krog-pa* the croaking of the bowels Sch.; *rgyu-sgróg* the caul, covering the lower intestines; *rgyu-stód* the upper bowels, *rgyu-smád* the lower bowels Cs.; *rgyu-nád* disease of the bowels; *rgyu-yžér* colic. — 2. sausage, \*gyü-ma gyän-wa\* C. (v. *sgyön-ba*), \*kän-čé\* W. to stuff sausages; \*gyü-ma kar-gyän\* meat-sausage, meat-pudding, \*gyü-ma nag-gyän\* black-pudding C.

རྒྱུ་ rgyu-skár the lunar mansions, Ssk. नक्षत्र, or those 'constellations' through which the moon 'passes' in her revolution round the heavens; acc. to *Wdk.* and others they are the following: ० *fa-skar* (also *dbyug-gu*) three stars in the Ram's head; १ *bra-nye* (conceived by the Brahmans to be the image of the *yoni*); २ *smin-drug*, the Pleiades; ३ *be-rdzi*, *snar-ma*; ४ *ngo*, *smal-po*; ५ *lag*; ६ *nabs-so*, *rgyal-stod*, *nam-so*; ७ *rgyal-smad*; ८ *skag*, *wa*; ९ *mču*, *rta-pa*, *rta-čen* (with *Regulus* its brightest star); १० *gre*, *rta*, *rta-čün*; ११ *dbo*, *kra*; १२ *me-bži*, *bya-ma*; १३ *nag-pa*, *byau* (with *Spica*); १४ *sa-ri*; १५ *sa-ga*; १६ *lha-mtsams*, *lag-sor*; १७ *snron*, *ldeu* (with *Antares*); १८ *snrubs*, *sog-pa*; १९ *ču-stod*; २० *ču-smad*, *pul*; २१ *gro-bžin* and *byi-bžin* (considered as one constellation); २२ *mon-gre*, *mon-dre*; २३ *mon-gru*, *sgrog*; २४ *krums-stod*; २५ *krums-smad*; २६ *nam-gru*, *še-sa*.

རྒྱུ་ rgyüg-pa, pf. *brgyugs*, fut. *brgyug* རྒྱུ་ 1. to run, frq.; to make haste, to hurry, to rush, *sgor* to the door (out of the room) *Dzl.* . . . *kyi tög-tu* upon . . . *Dzl.*; \*há-la gyug\* be off! get you gone! C. 1. to start (of a rail-way train) W.; *rta-rgyüg-pa* to ride full speed, to gallop; also sbst. race *Gl.* — 2. to go, to pass, to circulate, to be current; to be valid, to have force.

རྒྱུ་ rgyugs Lex.; Sch.: limit, term, aim, རྒྱུ་ end; W.: task, lesson.

རྒྱུ་ rgyügs-pa pride, ambition Sch.; རྒྱུ་ grief, sorrow Schr.(?).

རྒྱུ་ rgyün-ba the nerves, sinews Sch.; རྒྱུ་ cf. *brgyüns-pa*.

རྒྱུ་ rgyud 1. Ssk. तन्तु, तन्ती string, cord. རྒྱུ་ but only in certain relations: the string of a bow; *rgya-rgyud* Chinese string *Mil.*; string, chord, of a musical instrument, *rgyud-máns* harp; chain, v. *lu-gu*; mostly fig.: *ri-rgyud*, *gañs-rgyud* chain of mountains, ridge of snowy hills; also thread of tradition, i.e. continuous, uninterrupted tradition, so in: *kā-rgyud*, *dgoñs-rgyud*, *čos-rgyud*, *bka-rgyud* (v. *bka*, compounds); *snyan-rgyud* = *bka-rgyud*, frq. in *Mil.*; *γtam-rgyud* *Zam.* legendary tradition. — If used

for expressing a succession of generations or families, the word is gen. written *brgyud*, rarely *rgyud*, e.g. *rje-btsün slob-rgyüd dan bčas-te* his reverence (the venerable divine) with his race of scholars, in as much as the disciples of a saint are frequently called his spiritual children *Mil.* — 2. **treatise, dissertation**, *Ssk.* *ཐན་པ་*, also *rgud-sdé*, esp. the necromantic books of the mysticism of later times *Was.* (184), in four classes, the so-called four classes of Tantras (*rgyud-sdé bži*): *byā-bai rgyud*, *spyód-pai rgyud*, *rnal-byór rgyud*, *rnal-byór bla-na-méd-pai rgyud*; yet *rggud bži* is also the short title of a medical work consisting of four parts: *rtsā-bai rgyud*, *bšād-pai rgyud*, *man-nāg rgyud*, *pyi-mai rgyud*. — 3. **connection, relation, reference**, e.g. of a word.(?) — 4. **character, disposition** of mind, natural quality; **heart, soul**; *rgyud bzān-po* a good disposition, *rgyud nān-pa* a bad disposition; *rgyud ži-ba* a mild disposition, good nature, *rgyud jam-pa* a soft temperament *Cs.*; *rgyud ma-rūns-pa* a wicked character *Thgy.*; *sem-gyü' C.*, *še-gyü' C.*, *Mil.*, prob. also *rig-rgyüd Mil.*, character; *rañ-rgyüd nān-pai gōn-po tul* restrain the demon of your own wicked heart *Mil.*; of thoughts, feelings, passions, also of a *tiñ-ñe-džin* is said: *rgyüd-la skye* they arise in the soul; *rgyud smān* the mind ripens *Mil.*; in some phrases and passages it designates a man's whole personality: *rān-gi rgud tōg-tu lēn-pa* to take (other people's) sufferings altogether upon one's own person (not merely to heart) *Glr.*; *rañ-rgyüd-la brtāg-pa, yžan-rgyüd-la sbyār-ba* to think a matter through in one's own mind, to draw conclusions from an attentive observation of others, *Thgy.* — Concerning *rañ-rgyüd*, and *yžan-rgyüd* (མཐུན་པ་ & རྒྱུད་པ་) in the more recent philosophical writings, and in medical works, v. *Was.* — *rgyud-čāgs Tar.* 15, 14, acc. to *Schf.* sentence, thesis, point. — *don-rgyüd, sgrub-rgyüd Mil.*?

*རྒྱུད་པ་* rgyud-pa I. v.b., pf. *brgyus* and *brgyud*, fut. *brgyu*, imp. *rgyud*, 1. **to fasten or file** on a string, to string, *tā-gu-la brgyūs-*

*pa* strung, filed on a string *Stg.*; *ysér-nyag-tag yru brgyūs-pa* a gold chain with turquoises inserted *Mil.* — 2. **to pass through or over, to traverse** (later literature and col.) *mū-ge rgyüd-nas on* famine passes over, prevails in the country *Ma.*; *\*nān-na nān gyüd-de dūl\** W. he passes from one room to the other, he visits room after room; *\*nyin-ti-ne gyüd-na gār-la ton\** W. he is passing through Kullu to Gar; *lag-grim-gyis brgyūs-pas v. grim*; *yig-nór brgyüd-pa* an error in writing has crept in *Tar.*; *stōn-pa ysum ras-čün-pa brgyüd-nas zer* the three teachers, using *Ras-čün-pa* as a go-between, said . . . = they sent word by *Ras-čün-pa* to this effect *Mil.*

II. sbst. and adj. 1. prop. a participle used a. actively; *rgyüd-pa* (or *brgyud-pa*) one that is transmitting knowledge, a **teacher**; *rgyüd-pa bzān-poi byin-rlabs-čan* one that enjoys the blessing of having an excellent spiritual teacher *Mil.*; *nai rgyüd-pa rdo-rje-čān-čen yin Mil.* (in this instance it would be justifiable to write *brgyüd-pa*, and, regarding this as a derivative of *brgyüd*, to translate it with 'ancestor'). — b. used passively: *rdo-rje-čān-nas nyams-rtōgs rgyüd-pa de nā-ro lags* he to whom knowledge was communicated by *Dor-je-čān* is *Nāro Mil.*; *nā-ro čen-poi rgyüd-pa* a scholar of great *Nāro Mil.* — 2. a derivative of *rgyud* 2., a Tantrika, a **mystic**.

*རྒྱུད་རིས་* rgyud-ris a term used in architecture, wall, panel(?).

*རྒྱུད་ལོང་* rgyüd-lōn bolt, door-bar *Sch.*

*རྒྱུན་* rgyun, *Ssk.* *स्रोतस* a continual flowing, the flow, current or stream (seldom river; perh. *smig-rgyui rgyun Lex.* a river seen by a mirage or fata morgana(?); *gān-gai rgyun* the river Ganges); *ču-rgyün-gyis kyér-ba* to be carried away by the current; *rgyün-du žugs-pa v. brās-bu bži*; frq. fig. *žugs-rjei rgyun* stream of grace *Glr.*, and sim. in some compounds; often in reference to time, hence *rgyün-du* **continually, perpetually, always**, *dus-rgyün-du* id.; *\*dhū-gyün ta-bhu jhē žig\** C. make it as usual!



*snár-gyi rgyun* all the time before, opp. to *da-ltar* now; also for **ordinarily, predominantly**, e.g. ordinarily it is white, only by way of exception it is of another colour; *ka-rgyün* = *ka-rgyüd* tradition; *rgyün-gos* an every day coat, opp. to *yzáb-gos*; *rgyun-gág*, and more frq. *rgyun-čád* an interruption of flowing, of progress, hence *rgyun-čád-méd-par*, or *rgyun-mi-čád-par* uninterruptedly; *rgyun-zás* daily food; *rgyun-rin-ba* lasting, of long continuance; *rgyun-lám* an endless, interminable way, to be pursued again and again, e.g. *kór-bai* of transmigration, *byan-čúb-kyi* of virtue, holiness *Mil.*

རྒྱལ་ rgyus 1. v. *rgyu*. — 2. (Cs. *rgyüs-ma*) **notice, intelligence, knowledge**, *ná-la dé-ī gyus yod* I am acquainted with it, I know the thing, I am up to it, frq.; *W.*: \**gyus yód-kan*\* one that knows about it; \**gyus yód-pai lam*\* a well-known road; *čá-méd yül-du rgyus-méd kyam* as a stranger I am rambling through a foreign country *Glr.*; *lo-rgyüs* 1. **annals, chronicle**, 2. in a general sense **history, story, tale, narrative**, *lo-rgyüs bsád-pa* to relate a story *Glr.*, \**ná-la lo-gyüs šád-če mán-po yod*\* *W.* I have much to relate, to tell; *lo-rgyüs žib-tu dri-ba* to ask closely, to inquire minutely into a story *Mil.*; *gón-gi lo-rgyüs bsád-do* he reported what was related above *Pth.*; also used of any short notice or intelligence, without reference to things past: *der byón-pai lo-rgyüs ysuns* he mentioned that he was going there *Mil.*

རྒྱལ་པ་ rgyus-pa the fine threads or **fibres** of which animal muscle, plants etc. are composed; *rgyüs-pa-čan* fibrous; *rgyus-sküd* **catgut**.

རྒྱལ་པ་ rgyo-ba, pf. *brgyos*, fut. *brgyo*, imp. *rgyos*, to unite in sexual embrace. This word is an undisguised, and therefore somewhat obscene expression, which in books and in col. language is avoided, though referring to an act not criminal in itself, as Cs. seems to have understood it, when he translates *rgyo-ba* by: to abuse, constuprate, ravish; hence it is allowable,

yet vulgar, to say: \**á-pa dan á-ma gyó-wa jhé*\* *C.*

རྒྱལ་བ་ rgyón-ba, pf. *brgyais*, fut. *brgyan*, seems to be a secondary form of *rkyón-ba*, to **extend, stretch, spread** (vb. a.); the word is to be found in *Lexx.*, but seems to be little used; *brgyáis-pai má-tsa Pth.* a disease consisting in some parts of the body being morbidly distended(?).

རྒྱལ་བ་ rgyób-pa Cs., a secondary form of *rgyáb-pa*, prob. but a provincialism.

ལྱ་ lga, also *sga*, ལྱ་ཁོ་ལྱ་ ginger (fresh or dried); *lga-rlon* fresh ginger.

ལྱ་ཁོ་ lgañ-né *Pth.*: *skya-lyañ-né*, is stated to mean: **perfectly white**.

ལྱ་ན་པ་ lgañ-pa, *lgañ-púg* **urinary bladder** *Med.*

ལྱ་ན་བུ་ lgañ-bu, = *gán-bu*, **husk, pod, shell**.

ལྱ་ཁོ་ལྱ་ལྱ་ lgaun-γšér Cs. = *lya-rlon*.

ལྱ་ lgo Cs. = *pa-ba-dgo-dgó* **puff-ball**.

ལྱ་ལྱ་ lgyám-tswa = *rgyám-tsa* *Zam.*, a kind of **rock-salt**.

ལྱ་ sga 1. gen. *lèa-sga*, *bèa-sga*, **ginger**, = *lga*; *sga-skyá* *Lt.* id. (?); *sgá-pi-fo* *Lt.* prob. for *sga dan pi-pi-liñ dan jó-ba-ri* ginger and two kinds of black pepper; *sga-spyód* *Sch.* = *sga-skyá*. — 2. **saddle**, *rtu-sga* (*Ld.* \**stásga*\*) horse-saddle; *sga bstád-pa*, resp. *čibs-sga bstád-pa* *Glr.*, to lay the saddle on, to saddle; *sga-kébs* saddle-cloth, *Sch.*: the leather cover or coating of a saddle; *sga-gló* saddle-girth *W.*, *C.*; *sga-lág* Cs.: frame of the saddle; saddle-bow, saddle-tree; *sga-šá* straps for fastening the travelling - baggage to the saddle, cf. *ša-stág* 2.

སྒྲིག་པ་ sga-pón **bat, flitter-mouse** *Sch.*

སྒྲིག་ sgan 1. a projecting hill or **spur**, on the side of a larger mountain; *sgañ-γšón* elevations and depressions on a hill-side, in *Ken. sgani-kül*; *sgán-Ka-la yod* (the village) is situated on a mountain-spur; \**sgañ gyáb-na*\* *W.* when you have passed round the extremity of the hill. — 2. *ču-*

*sgán* a blister, caused by vesicatories, by long marches etc., *C.*, *W.*; cf. *bsgañ*.

སྒྲ་བ་ *sgaṇ-ba*, pf. *bsgañs*, fut. *bsgañ*, to grow or become full *Cs.*; *bud-méd ná-so sgañ* a marriageable girl.

སྒྲ་བ་ *sgab-pa*, secondary form of *gébbs-pa*, *byá-mas bú-la sgab-pa* the covering of a young bird by its mother *Glr.*; *gos-sgáb Lex.*, skirt or lap of a coat, *sgab-tūn* a short skirt.

སྒྲ་མ་ *sgam* chest, box, trunk; *sgam-čün* a little chest or box; *sgam-bu* id.; *sgam-sgo-māns* a chest of drawers, cabinet *C.*; *šin-sgam* a wooden chest, *lčags-sgam* an iron chest; *kó-sgam* a leather trunk; *ró-sgam*, resp. *spūr-sgam* coffin *Cs.* — syn. *sgrom*.

སྒྲ་མ་པ་ *sgám-pa*, or *sgám-po* *Cs.* deep, profound, *Sch.* also prudent, quiet; *Lex.* *blo-sgam* w.e. Only the following phrase came under my notice: *tugs šin-tu sgám-mo* he (the prince) is very clever (as a legendary explanation and confirmation of the name *sron-btsan-sgám-po*). Prob. obsolete.

སྒྲ་ར་ *sgar* camp, encampment, *dmag-sgar* a military camp, *sgar débbs-pa* to pitch a camp; *sgar-min* *C.* watch-word, parole, = *bso-sgrá*.

སྒྲ་ལ་ *sgal* load of a beast of burden, *rtasgal* a horse-load, *šin-rtai sgal* a cart-load, waggon-load *Cs.*; *sgal gél-ba* to put on a load, *pán-ba* to throw it off, *bógs-pa* to take it off, *sgal bsrán-ba* to adjust or balance it; *sgál-rta* pack-horse, *sgál-pyugs* beast of burden.

སྒྲ་ལ་པ་ *sgál-pa* 1. the small of the back, *sgál-dabs* the lumbar region *Med.* — 2 the croup, crupper, back of a horse *Glr.*; *\*gál-pa ton dug\** *W.* the back comes out, i.e. has become sore or galled; *sgal-tsig-Med.*, *sgal-rus* col. backbone, spine; *sgal-rmá* a sore on a animal's back caused by the load.

སྒྲ་ཁྱེགས་ *sgu-stégs* *Lex.* w.e.; *Sch.* elbow, angle.

སྒྲ་རོ་ *sgu-rdó* a sling *Sch.*

སྒྲུག་པ་ *sgüg-pa*, pf. *bsgugs*, fut. *bsgug*, imp. *sgug(s)*, to wait, *zlá-ba yèig sgüg-pa* to wait for a month *Glr.*; to await, to expect, *čì-ba* death *Mil.*; *lám-na sgüg-pa* to wait on the road *Mil.*; *sgüg-čün sdód-pa*, *W.*: *\*güg-te dád-čè\** to sit waiting; *\*i-ru güg-te dód\** *W.* wait here! *sgug-tu jüg-pa* to keep one waiting *Glr.*; to lie in wait (for a person), to waylay; *jág-pas sgüg-pai sa* a place where robbers are lying in ambush *Mil.*; *\*kon güg-te dád-čè\** *W.* to bear a grudge, to have a spite against a person.

སྒྲུག་པ་ *sguñ* *Ld.* clap, crack, crash, report (of a gun).

སྒྲུག་པོ་ *sgud-po* father-in-law, *sgud-mo* mother-in-law *Sch.* prov.

སྒྲུག་མཐུང་ *sgum-mda* *Schr.* butt-end of a gun, gun-stock *C.*, *W.*; spelling dubious.

སྒྲུག་ *sgur* v. *dgur*.

སྒྲུག་པ་ *sgül-ba* vb. a. (cf. *gul-ba*), pf. and fut. *bsgul*, to move, agitate, put in motion, *rgyud kyañ ma sgül-* to he could not even move the bow-string *Dzl.*; to pull (e.g. the bell-string).

སྒྲུག་པ་ *sgeu* 1. diminutive of *sga*, ginger, *sgeu-yšér* *Med.*, *Ssk.* आर्द्रक (*Hind. adrak*), fresh ginger. — 2. a small door.

སྒྲུག་པ་ *sgég-pa* *Cs.*: to boast, brag; yet not so much with respect to words as to looks and demeanour, so that it may be applied to the airs of coquettish girls (*sgég-čün mdzès-pa* coquettish *Mil.*, *Stg.*) as well as to the bearing of insolent youngsters and bullies. *sgég-ma* n. of a goddess; *sgég-mo* *Lex.* लाखा, a dancing girl.

སྒྲུག་པ་ *sgén-la*, or *dgen-la* (?) on, upon *Ts.*

སྒྲུག་ *sger* *Sch.*: 'different, dissimilar, foreign'. This word I repeatedly met with in books of physical science, without finding the signification given above applicable.

སྒྲུག་ *sgo* 1. door, the aperture itself, as well as the wood-work of the door: *sgo byéd-pa*, *W.* *\*pé-čè\**, to open the door; *\*jüg-pa\** 1. *C.* to put in a door, to hang a door on hinges 2. *W.* to close, to shut the door;



*yèd-pa* 1. to shut, 2. to lock (a door); \**gyág-pa*, *gyáb-pa* C., to shut (the door); *ytán-pa* Sch.: 'to lock up', prop. to bolt, to bar, v. *sgo-ytán*; *bkám-pa*, *bskám-pa* Cs.: resp. to shut (a door); *sgo bdün - ba* to knock, to rap at the door; \**go ñrüg-ga rag*\* W. I hear a rattling or rapping at the door. The ground floor of a house into which the door leads, is generally occupied by the cattle, hence: *sgoi p'yugs* the cattle near the door, opp. to: *p'yugs kyí* nor the money in the inner chamber farthest from the door, cattle and money being thus the two poles or terminating points of household property. — *rgyál-sgo* the principal door or entrance of a house or chamber (in *Ld.* also: \**gyáz-go*\*). — *sgrig-sgo* folding-door Cs. — *čáb-sgo* resp. for *sgo* Cs., cf. *ysán-sgo*. — *rtá-sgo* a door which may be passed through on horseback, viz. the door or gate of a court-yard or garden, open at the top, or a high castle-gate; in the latter case syn. to *rgyál-sgo*. — *nán-sgo* the innermost door, *bár-sgo* the middle door, *p'yi-sgo* the outer door *Pth.* — *tsé-sgo* v. 2, *lús-sgo* v. 3. — *šél-sgo* glass-door; wing of a window, casement; *ysán-sgo* secret door; Cs. resp. for *sgo* (?). — 2. the boards that form the pane or square of a door, hence **board**, **plank**, v. *sgo-rnám*; *tsé-sgo* a Chinese punishment, consisting of a thick board with an opening for the neck of the culprit, and resting on his shoulders; *sgo yóg-pa* to put on the board of punishment. — *bsé-sgo dan lčags-sgo bdun sbrags* a door constructed of sevenfold layers of leather and iron, used as a butt for shooting at. — 3. the aperture of a door, and hence **aperture** in general: *sgo kún-nas* from all the apertures (of the body); *žál-gyi sgo* resp. mouth *Dzl.*; *múd-sgo* the opening of the womb (v. *mial*) frq.; *skyé-bai sgo* id. less frq. *Thgy.*; *dkyil-kor sgo-bžt-pa* a square figure with four openings, about thus: [ ]; the opening of a semi-circle; **entrance**, **passage**, **outlet**, connecting passage, communication; also fig.: way of mediation, of bringing an agreement about,

*nian-són-gi sgo* the entrance, the road, to misery viz.: to hell; *dbán-poi sgo* the organs of sense, also *sgo lía* alone; *sgo-ysum* the three media or spheres of moral activity, *lus*, *ñag*, *yid*, action, word and thought frq.; *bžá - ba dan btún - bai sgo j'rog - pa* to cut off the supply (of provisions) *Pth.*; *bdug čos sgor jug-pa žu* I beg to allow us to enter religion, to receive us as students or disciples *Mil.*; *gró-sgo* *Schr.* 1. also *búd-go*, *kyág-go* W., expense, expenditure 2. *dó-go-tar šé'-pa* C. to relate accurately how a thing came to pass; *lús-sgo* 'door of intercourse, of trade', a commercial place or town, emporium *Gl.* Hence *sgó-nas* with the genit. **by means of**, **by**, in the way of, according to, but never as connected with a person or joined to an infinitive: *tabš dū-mai sgó-nas* in different ways, variously (often coinciding with: by various means); *lus ñag yid - kyí sgó-nas* in or by actions, words, and thoughts (e.g. to strive for virtue, cf. above *sgo-ysum*) *Dzl.*; *rnám-pa sna-tsógs-kyí sgó-nas* in every possible way *Dzl.*; *dpei sgó-nas* (to explain) by way of comparison *Thgy.*; *mšsan-nyid-kyí sgó-nas* (to describe a thing) according to its characteristics *Thgy.*; *riqš-kyí sgó - nas* (to divide) according to the species *Lt.*; *drá-bai sgó-nas btags-min* *stc* it being a name given to it from its resemblance to ... *Wdñ.*; ... *la j'rug-dog-gi sgó-nas* from envy of ... *Mil.*; *mi-snán-bai sgó - nas* by way of invisibility, by being invisible *Wdñ.*

**Comp. and deriv.** *sgo-kán* the entrance into a house, **vestibule**, **porch**, **portal**. — *sgo-kún* opening of the door *Mil.* — *sgo-kyí* a door-guarding dog, **watch-dog**. — *sgo-kór* hinge of a door or gate. — *sgo-glčgs* *Zam.* = *sgo-ytán* (?). — *sgo-glčgs* the board or plank of a door Cs. — *sgo-grám* the space near the door. — *sgo-driq* (*Ld.* \**sgon-dig*\*) **door-frame**, **window-frame**. — *sgo-rgyáb* the space behind the door, within the door *Gl.* — \**go-čäg*\* (*lčags*) C. **lock** of a door. — \**go(g)-tán*\* a bar or bolt (a small beam) to secure the door with. —

*sgo-tēm* threshold, also the head-piece of a door. — *sgo-bdāg* = *sgo-dpón*. — *sgo-rnám* a single board, e.g. of the floor. — *sgó-pa*, resp. *čābs-sgo-pa* door-keeper, porter; *sgo-dpón* the first, principal door-keeper. — \**go-pín*\* *W.* door-hinge. — *sgo-pár* board or plank of a door *Cs.* — *sgo-bár* *Ld.* chinks between the separate laths of a door (for of such the doors in Tibet frequently consist, owing to the scarcity of wood). — *sgó-ma* 1. pane or square of a door, fold of a folding-door; 2. a masked dancer in religious dramatic entertainments, representing one of the four guardians of the world (*v. rgyal-čén*). — *sgó-mo* 1. a large door, a gate, castle-gate, town-gate; 2. beginning, *rtsis-kyi sgó-mo Pth.* = *rtsis-go Cs.* (Chronol. Table) beginning of a new epoch. — *sgo-mtsáms* the small opening left between door-post and door, when the latter does not perfectly fit. — *sgo-yig Cs.* 1. inscription, 2. lampoon, libel, 3. a magisterial advertisement fastened to a door. — *sgo-lá* n. of a high and difficult mountain-pass between Lhasa and Pañ, *v. Huc. I. p. 244.* — *sgo-srun* door-keeper, porter *Dzl.*

མོ་ sgo, in *skyé-sgo v. sub sgó-po.*

མོ་ sgo-ná or *sgon-ná* and *sgon*, egg, eggs, spawn, also egg as a measure *Lt.*; *sgon-dkris* the pellicle, membrane of an egg *Sch.*; *sgón-ču* the white of an egg *Sch.*; *sgon-šin*, or *kog*, the shell of an egg; *sgon-sér* yolk of an egg *Sch.* — *sgo-na pyed* a scholastic term, *v. Was. (274).*

མོ་ sgo-púr foreskin, prepuce *C. vulg.*

མོ་ sgó-po, also *sgó-bo*, (*Ld. \*gó-po\**) *W.* 1. the body, with respect to its physical nature and appearance, \**gó-po čén-mo*, *rin-mo*, *go-rin*, *go-zán*\* tall, \**gó-po čün-se*\* of small stature, short; \**róm-po*\* stout, lusty; \**fá-mo*\* slender, thin; \**dé-mo*\* healthy, well; \**go-yál*\* a man that has lost his own body by gaming and become the slave of another. — 2. = *skyé-sgo* face, countenance, *skyé-sgo legs* a beautiful face, *žán-sgo* an ugly face *Mil.* — *sgó-lo* 1. body,

2. face, as a flattering word; also directly for a nice or pretty face, \**gó-lo min dug bag tsogs yod*\* she has not a pretty face, but looks like a fright *W.*

མོ་ sgó-ba, pf. *bsgo* (*bsgos* in *Lex.*, prob. obsolete) to say, when used of superiors, hence mostly to bid, to order (cf. the article *bka* init.), frq. in early literature, in later times more and more disappearing, being unknown to the common people.

མོ་ tsám sgo-tsám a little *Sch.*

མོ་ sgó-lo 1. *v. sgó-po.* — 2. *Ld.* also = *sgo-ná.*

མོ་ sgóg-pa, (*Ssk. ལལུག*) garlic, leek, (*Allium*); *ri-sgóg Med.* *Allium sphaeroceph. L.*, or a species allied to it; *sgog-skyá Med.* *Allium nivale Jacqm. (?)*; *sgog-siñ Med.* perh. *A. rubellum*, a blue species, very common in the Himalaya. — *sgog-tin* mortar, *sgog-ytün* pestle, for bruising leek.

མོ་ sgóg-pa 1. *Cs.*: 'pf. *bsgags*, fut. *bsgag*, to make one swear, *sgóg-po* one that makes a person swear.' I only met with *mna-sgóg Lex. w. e.* — 2. *rya sgóg-pa v. rya.*

མོ་ sgon 1. *v. sgo-ná.* — 2. n. of a country, prob. = *kon Glr.* — 3. *sgon-tóg-pa* n. of a plant *Med.*

མོ་ sgón-ba, pf. *bsgonis*, fut. *bsgon*, imp. *sgon* (s), 1. to make round, globular *Cs.*; so it is prob. to be understood in: *bu-rám bsgár-žin bsgrás-nas bsgonis Lex.*, he having boiled down the sugar and allowed it to grow cold, formed it into balls (in this form the sugar is usually kept in Tibet). — 2. to hide or conceal a thing *Sch.*, thus in \**gón-te bór-če*\* *W.*; cf. also *dpá-sgon-ba.*

མོ་ sgob-sgób unable, deficient, wanting in strength *Sch.*; \**lág-pa gob-son*\* *Kun.* the hands are unable (to move), stiff (from cold).

མོ་ sgom reflection, meditation, contemplation, *sgom šór-gyi dōgs-pa* the fear lest contemplation should be prejudiced



or rendered impossible *Mil.*; *sgom srñu-ba* to sustain, to preserve meditation (undisturbed) *Mil.*; *sgom-méd* without meditation *Thgr.*

སྒོམ་པ་ *sgóm-pa* I. vb., pf. *bsgom*s, fut. *bsgom*, imp. *sgom(s)*, resp. *fugs* *sgóm-pa* (*Ssk.* भू, causative भावय) 1. originally: to fancy, imagine; meditate, contemplate, consider, c. accus. and dat.; to have, to entertain, to produce in one's mind, = *skyéd-pa*, e. g. *bzód-pa*, *snýin-rje*, *byáms-pa* etc.; *rgyin-du nam* རྟེན་ཅི་ཅད་མེད་ *sgom* always consider that it is uncertain at what time you shall die *Mil.*; with the accus. and termin., or with a double accus.; to look upon, to represent to one's self as . . . , *gró-drug-séms-čan* བླ་མ་རྣམས་ *sgom* look upon the beings of the six classes as being your parents *Mil.*, viz. with the same respect and affection, or even so, that you imagine your father's or your mother's soul inhabiting just now the animal body of one of those beings; *rmi-lam* སྒྱུ་མ་ *sgom* look upon it as being the illusion of a dream *Mil.* — 2. In later times *sgóm-pa* became the usual term for the systematic meditation of the Buddhist saint, so that this word, and the expressions *tin-ñe-dzin-du* རྟོག་པ་, and *bsam-rtán* སྒྲུབ་པ་, which in classical writings denote the concentration of the mind upon one point or subject, e. g. upon a certain deity, *lha*, prob. imply one and the same thing. Three degrees of this systematic meditation are to be distinguished, viz. *ltá-ba* contemplation, *sgóm-pa* meditation, properly so called, (which requires *ysal* དམ་མཁན་ *mi-rtog* མཁན་མཁས་ *ysum*, i. e. that it be performed in a clear and decided manner, without suffering one's self to be disturbed or distracted by any thing), and the third degree *spyód-pa*, exercise and practice, which three distinctions will be somewhat elucidated by the following: *bzá(-bai)-rtad(-so)* རྩ་པ་འདྲེན་པ་ *yód-na* རྩ་པ་མེད་ *min*, *byin-rgod* རྩ་པ་མེད་ *sgóm-pa* *min*, *blán-dor* རྩ་པ་མེད་ *spyód-pa* *min*, if one lives plentifully, there is no contemplation (pos-

sible); where there is inattention and a distracted mind, meditation cannot take place; where there is desire or disgust, exercise and practice are not (to be thought of) *Mil.* 14, 11. Hence contemplation would seem to be more immediately opposed to the rule of sense, meditation to the rule of imagination, practice to the rule of passion; v. also *Was.* (137), *Köpp.* I, 585. Sometimes contemplation and meditation are also opposed to *tós-pa*, and *bsám-pa*, hearing and knowing, as to mere acts of memory and intellect. — *sgóm(-pa)-po* རྩ་པ་པོ་, *sgom-byéd*, *sgóm-mkian* *Mil.* one that meditates, an ascetic; *sgóm-ma* fem. *Mil.* — *sgom-čen* 1. a great meditator (so *Mil.* often calls himself). 2. a kind of field-mouse, *Lagomys badius* *Hook.* II, 156. — *sgom-tóg* 'meditating-cord', a cord or rope slung by the laxer sects round their bodies, in order to facilitate the effort of maintaining an erect and immovable posture during meditation, which expedient of course is scorned by the more rigid devotees.

II. sbst. 1. meditation. — 2. *Cs.*: 'the state of being accustomed to' (prob. errone. for *goms-pa*).

སྒོས་འབྲེག་ *sgom-bróg* (?) holly, *Ilex*. *Sik.*

སྒོར་ *sgor* a spindle in turning-lathes? v. the next word.

སྒོར་བ་ *sgór-ba* 1. pf. and fut. *bsgar*, to boil down, to condense by boiling, e. g. *bu-rám* sugar. — 2. to turn on a lathe, *W.* \**gór-la ten-če\**.

སྒོར་སྒོ་ *sgór-mo* (perh. also *skór-mo*) 1. round, e. g. of leaves, *Wdi.* and elsewh. — 2. a circle. — 3. a disk, a globe; hence a rupee *W.*; a semi-globular bowl or vessel *W.*, *sgor-tig* circular line, circumference, circle; *sgor-tig* རྟེན་པ་ *Cs.*, *pyéd-ka* *Schr.* semicircle.

སྒོས་ *sgos*, in compounds and as adverb: private, separate, distinct; privately etc., opp. to *spyi*, e. g. *spyi-ydugs* a parasol for several persons, awning, shelter, *sgos-ydugs* a parasol for one person *Gl.*; *sgós-skal* share of a single person, individual lot

*Mil.*; *sgós-su*, or *sgos* adv., (opp. to *spyir*) particularly, especially; *sgos-(kye)*, *dpon* a subaltern officer *Cs.*; *sgós-pa* *Sch.*: 'to choose, to find the right thing'.

མྱུ་ཁྱུ་ཁྱུ་ sgyi'u, sgyig-gu **bag, purse**; མྱུ་ཁྱུ་ཁྱུ་ sgyig-gu *čád-poi dbān-du sōn-nas* our purse being at low ebb; *dnul-sgyig* money-bag, purse.

མྱུ་བ་ sgyin-ba, pf. *bsgyins*, fut. *bsgyin*, 1. acc. to *Lexx.* = *Ssk.* जम्भ syn. to *glāl-ba*, **to yawn, gape**, and perh. to stretch one's self after having slept; it is almost exclusively used in describing the attitude of a dying lion, and so also the dying attitude of Buddha. — 2. perh. also = *gyin-ba*.

མྱུ་བ་(པ་) sgyid(-pa) 1. the hollow of the knee, bend of the knee; **knee-joint**; *sgyid-pa rēd-pa* to lame the knee-joint, to hamstring (a horse) *Gl.* — 2. the calf (of the leg) *Mil.*; *sgyid skyür-ba* acute pain in the knee and leg e.g. of a woman with child *Med.*; *Cs.*: 'to despair'? — *sgyid-kūn* the hollow of the knee *Med.* — *sgyid-kyōl* one lame in his legs *Cs.* — *sgyid-lug-pa* *Lex.* w. e., *Cs.*: slothful, idle, lazy; *sgyid-lhōd* *Sch.* id.

མྱུ་བ་ sgyid-bu, also *sgyéd-bu*, **a hearth, fire-place**, consisting of (three) stones on which the kettle is placed; *lāgs-sgyid* iron trevet, tripod, cf. *sgyéd-po*.

མྱུ་ sgyu **artifice, imposture** *Dzl.* and elsewh., མྱུ་ ryo-sgyū id.; *ryo-sgyu-med-na* if he is without guile *Dzl.*; *sgyu-čān* artful, crafty, cunning, *Cs.* — *sgyu-ṣrūl-ma*, **माया**, the name of Buddha's mother. — *sgyū-ma*, **माया**, **illusion**, false show, deception of sight, opp. to *dnos* reality; *sgyu-ma sprul-ba* to exhibit a false show *Cs.*; *ñas snān-ba tams-čād sgyū-mar šes* I know that every thing visible, the whole external world, is only an illusion *Mil.*; *sgyū-mai nor* apparent riches, hence riches in general *Mil.* (cf. *sgyū-lūs*); *sgyū-ma-mkān* **a juggler** *Mil.*; *sgyū-ma-mkān-gyi mčān - bu*, *sgyu - mai mčān-bu* a juggler's apprentice *Lexx.* — *sgyu-rtśāl* **art, skill, dexterity**, frq., the Indians, and so also the Tibetans counting

64 arts (or 60 in a round number) *Tar.* 21, 2. — *sgyu-zōg* **deception, hypocrisy** *Pth.* — *sgyu-lūs* 1. the immaterial, subtle and pure body of the soul in the Bardo, hell etc., hence = *yid-kyi lūs* *Thgr.* 2. the animal and human body in general, in as much as it is only an apparent body, a phantom, when considered from a higher philosophical point of view *Mil.*

མྱུ་མོ་ sgyüg-mo **mother-in-law** *Stg.*; *mna-sgyüg* both daughter-in-law and mother-in-law.

མྱུ་བ་ sgyür-ba, pf. and fut. *bsgyur*, (vb. a. to *gyür-ba*) 1. **to transform**, *lus dod-dgür* to transform one's body (i. e. one's self) at pleasure, (*Dzl.* ལུ་ *lus* is to be supplied, or *gyür-te* to be read); to transform the royal prerogative into a religious one, v. *krims*. — 2. **to change** (colour, one's mind), **to alter** (something written), hence **to correct, to revise**. — 3. **to give up, leave off** (customs, scruples, doubts, timidity) *Gl.*, *ṣyi-rol-pai čös-lugs* the non-Buddhist religion. — 4. **to turn off or aside** (the course of a river); **to dissuade, divert**, *las*, from *Dzl.* — 5. **to turn**, \**jīn pa gyür-čē*\* *W.* to turn round on one's heel; \**jīn-pa gyür-te ltā-čē*\* *W.* to look back; *kōr-lo sgyür-ba* to turn a wheel = *skōr-ba*; *skad sgyür-ba* to vary, to modulate the voice, also to hum a tune, to sing or whistle, as birds do. — 6. **to govern**, *rtai ka srāb-kyis*, a horse's mouth by the bridle; also fig. \**gyāl-po ka lōn-gyī gyur, kyō ka čün-mē gyur*\* *C.* the king is governed by his minister, the husband by his wife; *dod-čāgs nān-pas ka-sgyur* he is governed by evil passions *Mil.*; *kā-lo sgyür-ba* to govern, prop. and fig., v. *kā-lo*; *šin-rta sgyür-ba* to drive a carriage; in a similar sense *dbān sgyür-ba* c. *la*, to have command or control of, to command, dominate, frq.; prob. also to possess *Mil.* — 7. **to translate**, *sgra sgyür-ba* id. — 8. **to multiply** *Wdk.* (cf. *gyür-ba* 4, and *lōg-pa*); *bsgyür-bya* the multiplicand *Wdk.* — 9. *Lad.*, *Pur.* **to kill, to slaughter**. — 10. **to publish, proclaim, announce** \**ka-sāl gyür-čē*\* *W.* to pub-



lish an order; \**lon gyur*\* *W.* announce me! send in my name!

སྟེ་སྟེ་ *sgye-sgür* **crooked** *Sch.*, better *dgye*.

སྟེ་སྟེ་ *sgyé-bo* is said to denote in *C.* one of the lower classes of officials or noblemen.

སྟེ་སྟེ་ *sgyé-mo* 1. sbst. **a bag** (not of leather); *ras-sgyé* a bag of cotton stuff *Pth.*; *sgyeu* diminutive. — 2. adj. **quiet, gentle** (of horses) *Sp.*

སྟེ་སྟེ་ *sgyé-po* a stone for a fire-place, **hearth-stone**, three of which are so placed together, that a fire may be kindled between them and a kettle put on; *sgyid-bu* a fire-place constructed in this manner.

སྟེ་སྟེ་ *sgyé-ba*, pf. and fut. *bsgyel*, vb. a. to *gyél-ba*, **to throw down, to overthrow, overturn**, *gan-kyáb* on the back *Lex.*; **to lay or put down** (a bottle, a book); **to thwart** (the charm of an enemy); **to kill** (horses); \**mi se'*, *ta gyel*\* manslaughter and the killing of horses, *C.*

སྟེ་སྟེ་ *sgyogs* 1. a warlike engine to shoot darts or fling stones with, **catapult, ballista**, *sgyógs-kyi* *prul-kór* *Thgr.* id; *sgyogs-rdo* a stone flung from such a machine *Sch.*; in later times: 2. **mortar, cannon, gun**, in Tibet even at the present day without wheels, col. \**ghyog*\*. — 3. a surgeon's instrument for setting broken limbs *Cs.*

སྟེ་སྟེ་ *sgyón-ba*, pf. *bsgyanis*, fut. *bsgyani*, perh. originally = *sgón-ba* to hide, but actually used 1. in *C.*: \**gyü-ma gyán-wa*\* **to fill, to stuff** (a sausage) 2. col. in *W.*: \**gyán-čé*\* **to put into** (the pocket, a box, a coffin); \**gyán-du bór-čé*\* **to keep, lock, or shut up** (things); \**ugs gyán-čé*\* to hold one's breath; *gla pyir* *sgyón-ba* **to retain** the wages due to another person *Sch.* The form *rgyanis* often occurs in *Mil.*, in passages where 'to retain, lock up, put into' or a similar term would suit very well. Other passages cannot yet be sufficiently accounted for, and upon the whole the roots *gyan* and *kyan* (*rgyan* etc.) require to be more closely investigated.

སྟེ་ *sgra*, *W.* also \**ra*\*, 1. **a sound, noise; voice**; *há-sgra* the sound *h Glr.*; *sgra-béas* *Kru* noisy evacuations take place *Id.*; *ón-pa-dag sgrá-rnams* *ton* the deaf hear sounds: *sgra sgróg-pa* to produce sounds, noises *Mil.*; *sgra dag ysal ysum* (read) loud, correctly, and distinctly, those three (a precept for reading or reciting); \**nyid-ra tán-čé*\* *W.* to snore; \**sóg-ra*\* the noise made by a flight of birds passing; *mín-sgra* a mere word, name, or sound *Was.*, as a philosophical term. — 2. **word, syllable**, *bdág-sgra* *Cs.*, *bdág-poi sgra* *Gram.*, the name given in grammar to the so-called article *pa*, e.g. in *rtá-pa* horseman, rider; *dgág-sgra* prohibitive or negative particle. — 3. **language, science of languages, philology.**

**Comp.** *sgra - skád* (= *sgra* 1.) **sound, voice**, *sgra-skád snyán-pa* frq. — *sgra-čan* **sounding, sonorous**. — *sgra-čé* **far-famed, renowned** *Mil.* *sgra čer gragspa* *Stg.* id. — *sgra-snyán* 1. **a well-sounding, agreeable voice**. 2. *C.* **a guitar**. — *sgra-brnyán* **echo** *Mil.* — *sgra-ldar* **sounding, sonorous**. — *sgra-dbyāns* 1. **pleasing tone, harmony, euphony**, e.g. *glu dan rôl - moi* *Tar.* 2. n. of a goddess *Cs.* — *sgra - sbyór* *Zam.*, *Tar.*, *Schf.*, a coalition or connection of letters. — *sgra-mi-snyán* (a disagreeable voice) n. of a larger and two smaller northern continents of the fabulous geography of ancient India. — *sgra - tsád* (*sgra dan tsad - ma*) *Tar.*, *Schf.*: **grammar and logic**; yet *yí-gei sgra-tsád*, *sgra-tsád-yi-ge* *Glr.* seem to denote philology.

སྟེ་སྟེ་ *sgra-yèan*, *Ssk.* राहु *Rāhu*, 1. a demon or monster of Indian mythology, esp. known by his being at enmity with the Sun and Moon, on whom he is continually wreaking his vengeance, occasionally swallowing them for a time and thereby causing their eclipses. The Buddhist representation of the Rāhu-legend is given by *Schl.* p. 114. — 2. *Cs.*: **the ascending node** of the moon, determining the time of the obscurations. — *sgra-yèan-*

*dzin*, **ར་ཁུལ** *Rāhula* 1. 'seized by Rāhu' (*Fouc. Gyatch.* II, LVII), obscured, eclipse of the sun or moon, 2. 'catcher of Rāhu,' acc. to the Tibetan legend an epithet given to the deity *pyag-rdōr*, acc. to Indian mythology, to Vishnu, who in Tibetan is called *kyab-jug* (also *kyab-jug-yśōd Cs.*); sometimes, however, he is identified with Rāhu himself, for the names *ya-sgra-yēan*, *ya-sgra-yēan-dzin*, *ya-kyab-jug*, *ya-rā-hula*, and even *ya-du-ba-jug-rin* (comet!) are used promiscuously. — 3. a son and disciple of Shakyamuni, who received this name on account of an eclipse of the moon taking place at his birth, v. *Fouc. Gyatch.* II, 389.

**མྱུང་བ་** *sgrān-ba*, *Cs.*: pf. *bsgrais*, fut. *bsgrān*, imp. *sgron*, 1. to enumerate, to reckon up separately. — 2. to upbraid, to reproach.

**མྱུང་བ་** *sgrāl-ba* to cut into small pieces, viz. the picture of an enemy whom one wishes to destroy.

**མྱུང་བ་** *sgrig-pa*, pf. *bsgrigs*, fut. *bsgrig*, imp. *sgrig(s)*, *W.* \**rig-čē\**, to lay or put in order, to arrange, adjust, *pan-lēb* boards or planks, *so-pāg* bricks or tiles *Glr.*, *kar-yōl* plates and dishes, = to lay the cloth; *ydan* stuffed seats or chairs *Dzl.*; to put or fit together, to join the separate parts of an animal body *Glr.*; to put close together, side by side, hence *W.*: \**zin de nyis rig-te yod\** these two fields are adjacent, \**ta dan rig-te yin\** it is situated close to the border; to compile, to write books *Glr.* — \**rig-mo\** *W.* tight, close, e.g. a joint, commissure, seam.

**མྱུང་བ་** *sgrin-po*, *Zam.*: = *mkās-pa*, prudent, skilful, clever, *blo sgrin-pa* a penetrating mind *Sch.*

**མྱུང་བ་** *sgrib-pa* 1. vb. pf. *bsgribs*, fut. *bsgrib*, imp. *sgrib(s)*, *W.* \**rib-čē\**, to deprive of light, to darken, to obscure, *W.* \**rib ma rib\** get out of my light! *nyi-mai ḡd-zēr bsgribs-nas* the light of the sun being obscured, by clouds *Glr.*, by a curtain *Zam.* — 2. sbst. the state of being darkened, obscuration, gen. fig., mental darkness, sin, also *sgrib*; *sēms-čan fams-čād-kyi sgrib-pa*

*sēl-ba* frq., hence *sgrib-pa-rnam-sēl* n. of a Boddhisatva; *sgrib-pa lia Dzl.*, the five obscurations caused by sin, prob. = **ཐག་ཆུ་བུ་** *Burn.* II, 360. — 3. adj. darkened, obscured, dark; sinner, *bdag-rān sgrib-pa čē-am* am I so great a sinner? *Pth.* — \**lib-ma\** *C.*, \**rib-ma\** *W.* shelter, fence, e.g. at the side of a field against the wind.

**མྱུང་བ་** *sgrim-pa*, pf. *bsgrims*, fut. *bsgrim*, imp. *sgrim(s)*, *Cs.*: 'to hold fast, to force or twist together; to endeavour'; *Sch.* also: 'to squeeze in, cram in; to be overhasty, confused'. Only the following phrases came to my notice: \**ky'pa dim-pa\** *C.* to twist or twine a thread; \**rig-pa dim\** *C.* take care! (collect your thoughts!); \**dim-tog-čan\** *Sp.* inquisitive, curious. Some passages in *B.*, e.g. *blo-bsgrims* (explained by *blo-dās Zam.*) are as yet dubious as to their sense.

**མྱུང་བ་** *sgril-ba*, pf. and fut. *bsgril*, *W.* \*(s)*ril-čē\**, (cf. *gril-ba* 1. and *ḡril-ba*), 1. to wind or wrap round e.g. a bit of cloth round one's finger; to roll, wrap, or wind up; *ril-bur* to roll or form into a pill *Med.*; to make fast or tight, *lhōd-pa* what is loose; *pyogs yēig-tu sgril-ba* to gather into a heap, to heap or pile up, to sweep together; hence *sgril-bas* (also *dril-bas Glr.*) to sum up all, taking all together, in short *Lt.*; *njug-ma sgril-ba* to wag the tail, *mi-la* at a person (of dogs) *Mil.*; to roll, e.g. a large stone to some place. — 2. to multiply *Wdk.*, frq.; *bsgril-ma* a doubled and twisted thread or cord *Sch.*; *sgril-šin* a wooden roll, round which paper etc. is wound; the rolling-pin of bakers. — *sgril-šōg*, *W.* \**šog-ril\**, rolled paper *Cs.*

**མྱུང་བ་** *sgrug-pa*, pf. *bsgrugs*, fut. *bsgrug*, imp. *sgrug(s)*, *W.* \**rüg-čē(s)\**, to collect, gather, pluck, pick up e.g. wood, flowers, vermin etc.

**མྱུང་(སྤྱི)་** *sgrun(s)*, *Ld.* \**šruns\**, *C.* \**dum\**, fable, legend, tale (to the uncultivated mind of the Tibetan, destitute of any physical and historical knowledge of the countries and people beyond the boundaries of his native soil, the difference



between truth and fable is but vague and unsettled); *sgruñ* ལྟོན་པ་ to relate fables, stories etc.; *siñon-räbs sgruñ* མཚན་མོ་ *Zam.*, *siñongyi sgruñ-rgyüd* གྲུ་ལྟོན་ *Glr.*, *sgruñ-rtám* གྲུ་རྟམ་ tales of ancient times, of the days of yore; *sgruñ-mkan* གྲུ་མཁན་ *Cs.*, *sgruñ-pa* གྲུ་པ་ *Sch.* the inventor or writer of fables and tales, also a narrator of tales.

འགྲུ་བ་ *sgruñ-ba*, pf. *bsgruñis*, fut. *bsgruñ*, 1. to mix. 2. to invent, to feign *Cs.*

འགྲུ་ན་པ་ *sgruñ-pa*, pf. and fut. *bsgruñ* 1. to compare c. *la* and *dan* *Dzl.* — 2. to emulate, vie, contend with *Cs.*

འགྲུ་བ་ *sgrub-pa* I. vb. pf. *bsgrubs*, fut. *bsgrub*, imp. *sgrub(s)* (cf. *grub-pa* *Ssk.*

སྐྱུ་ལྟོན་ 1. to complete, finish, perform, carry out, an order, a wish, hence usually with *bzin-du* *Dzl.*; to make, achieve, manufacture, obtain, attain, *diñul-rdo-la* *diñul* *bsgrub-tu* *btub-pa* ལྟོན་པ་ ལྟོན་པ་ ལྟོན་པ་ *la* *Sañs-rgyäs* *bsgrub-tu* *btub-pa* ལྟོན་པ་ *yin-no* in like manner as silver is obtained from silver-ore, Buddha may proceed from beings *Thgy.*; *don sgrub-pa* ལྟོན་པ་ to attain to one's aim, to obtain a blessing, a boon; *tse diñ don sgrub-pa* ལྟོན་པ་ to care for the wants of this life; to procure, *rgyäs-pye* ལྟོན་པ་ flour, as provision for a journey *Mil.*; *nor sgrub-pa* ལྟོན་པ་ to gain riches; to furnish with, to supply, one's self or others *Mil.* — 2. *lha-sgrub-pa* ལྟོན་པ་ implies, in accordance to Brahmanic-Buddhistic theology, not so much the making a deity propitious to man (*Cs.*), as rendering a god subject to human power, forcing him to perform the will of man. This coercion of a god seems to be effected in a twofold manner. The practise of the common people is to perform a vast amount of prayers and conjurations, specially intended for the god that is to be made subject. Another method is adopted by saints, who are advanced in every kind of religious knowledge. They continue their *sgóm-pa*, or profound meditation, for months and years, until the deity, finally overcome, stands before them visible and tangible, nay, until they have been personally united with and, as it were, incorporated into the invoked and subjected

god. Whilst the conatus, the labouring in this arduous undertaking, is often called *sgrub-pa*, the arriving at the proposed end is designated by *grub-pa*, e.g. *rgyäl-pow rta-mgrin sgrub-pa* ལྟོན་པ་ *mulzäd-pas grub-nas rta-skäd btön-pas* etc., the king began to coerce *Tadlin* (*Hayagräva*), and when the latter was made obsequious, so as to appear, a neighing was heard etc. *Glr.*; *sgom-sgrub byéd-pa* ལྟོན་པ་ for *sgóm-pa* ལྟོན་པ་ *dan sgrub-pa* ལྟོན་པ་ *Mil.* — *bsgrub-kän*, *sgrub-ynäs*, *sgrub-püg* ལྟོན་པ་ the house, the place, the cavern, where a saint applies himself to *sgrub-pa*; *sgrub-pa-po* ལྟོན་པ་པོ་ one effectuating the coercion described above, *Sambh.* frq. — *sgrub-rtägs* ལྟོན་པ་ tokens, proofs of perfection, of an accomplished saint. — *sgrub-täbs* ལྟོན་པ་ the method of effecting the coercion, of obliging a god to make his appearance; *sgrub-byéd* ལྟོན་པ་ 1. he that accomplishes the coercion (cf. *Schl.* p. 247). 2. a kind of bile *Med.* — *sgrub-rñén* ལྟོན་པ་ the Bon-doctrine *Mil.*

II. sbst. 1. one that contemplates and meditates, like *sgom-ñén* ལྟོན་པ་ *Mil.* 2. n. of a sect of Lamas, with whom marriage is permitted.

འགྲུ་བ་ *sgré-ba* I. *Cs.* adj. naked, gen. *sgren-mo*.

II. vb. pf. *bsgres*, fut. *bsgre* (cf. *gre-ba*) 1. to roll *Glr.*, *Pth.* — 2. to multiply *Wak.* — 3. to repeat *Cs.* — 4. to put or place in order, to put together, to compare, e.g. records *Tar.* 174, 14 *Schf.*

འགྲུ་ལྟོན་ *sgre-zlóg* ལྟོན་ a sea-washed beach *Sch.*

འགྲུ་ལྟོན་ *sgrég-pa* 1. vb. pf. *sgregs*, to belch. — 2. sbst. belch, eructation, *sgrég-pa* ལྟོན་པ་, *byin-pa* ལྟོན་པ་ *Med.* \**ruñ-däg*\* *C.* a belch of a fetid smell.

འགྲུ་བ་ *sgrén-ba*, pf. *bsgrens*, fut. *bsgren*, imp. *sgren(s)*, cf. *grén-ba*, 1. to raise, erect, lift up, hold up, plant up, e.g. a finger, a beam etc. — 2. to stretch out a limb and hold it stiff *C.*

འགྲུ་མོ་ *sgrén-mo* naked, *sgrén-mor* ལྟོན་པ་ to appear in a naked state, to show one's self naked *Dzl.*; *Bhar.* 59. *Schf.* 'orbus', orphaned (cog. to *bkren*?).

མྱོ་ sgro 1. a large feather, esp. quill-feather, used for an ornament of arrows, as a charm etc.; *sgro-mdóns* peacock's feather, as a badge of dignity. 2. to elevate, exalt, increase; *Cs.*: to exaggerate. *Was.* however has p. (305): 'Vorurtheil (Anerkennung des Nichtwahren), Gegensatz: *skür-débs* Lästerung (Leugnung des Wahren)', and p. (297): '*sgro-skür* Verneinen und Lästerung'. *Cs.* renders *sgro-skür* by 'exaggerated praise and blame'; *sgro-skür débs-ba* occurs also in *Mil.* The phrase *sgro-dógs yèd-pa* might therefore be rendered: to put an end to overrating and to prejudice; this meaning, however, does not suit in every instance, and acc. to expressions heard from people in *C.*, *sgro-dógs yèd-pa* would signify: to turn to account, to work one's way up, to contest for a prize. Finally ought to be mentioned that acc. to *Schr.* *sgro-dógs spyód-pa* (sic) denotes 'logic'. A connection between these heterogeneous significations is not discernible, but a clew may perhaps be found hereafter. — 3. sack, bag (?), *tál-sgro Glr.* was explained by: a sack full of ashes.

མྱོ་ག་ sgro-ga *C.* the little bubbles in sparkling beverages, \**čán-la dō-ga dug\** the beer sparkles.

མྱོ་གུ་ sgró-gu, v. *sgróg-gu* sub *sgrog*.

མྱོ་བ་ sgró-ba I. sbst. 1. *Wñ.*, acc. to *Sch.* the bark of a species of willow, but prob. the same as *gró-ga*. — 2. *C.* the penis.

II. vb., pf. *bsgros*, fut. *bsgro*, imp. *sgro-lexx.* w.e., *Cs.*: to debate, discuss, so that it would be only another form of *bgro-ba*; but in *C.* \**dō-šé' jhé'-pa\** is said to mean: to talk at random, to chatter away thoughtlessly.

མྱོ་ག(ས)་ srog(s) cord, rope, for tying, fettering; *fetters Mil.* and *C.*; *lëags-sgróg* iron fetters, chain; *lëags-sgróg lág-pa sbrél-nas* the hands tied or chained together; *lëags-sgróg-pa* a convict put in irons; *šin-sgróg* fetters made of twisted twigs *Cs.*; *tham-sgróg* shoe-strap, lace, latchet. — *sgróg-gu*, *sgró-gu*, *W.* \**róg-bu\**,

string, strap, for binding, fastening, strapping; *Sch.* also button; *sgrog-ril Sch.* button, *sgrog-ril sgróg-pa* to button up.

མྱོ་ག་བ་ sgróg-pa, pf. *bsgrags*, fut. *bsgrag*, imp. *sgrags(s)*, to call, call out, call to *Dzl.* and elsewh.; to publish, proclaim, promulgate, *ytam-snyán* good news *Mil.*; *ši-bai ytam bsgrágs-na* if his death becomes known, *Tar.*; *čos sgróg-pa*, resp. *čos-kyi sgrog-glén mdzúd-pa Glr.* to preach; *dril-sgrog-pa* to publish by ringing a bell, to publish, proclaim; *sgróg-pa-po* a proclaimer, a preacher *Cs.* — 2. to shout, to scream, *nü-skad drág-por sgrog* (the infant) weeps and screams *Lt.* — 3. *C.* (in *W.* only resp.) to read, *ysun sgróg-pa* to read words of Buddha *Ma.*; even: *séms-kyis sgróg-pa* to read silently. — 4. to bind, like *grógs-pa*; v. also *sgrog* extr.

མྱོ་བ་ sgród-pa, another form of *gród-pa* to go; not much used.

མྱོ་ས་ sgrón-ma a lamp, lantern, torch, *sgron-mé* a burning lamp, (prop. a lamp-fire); often fig. — *sgron-pa* vb. to light, to kindle, *dpé-ča-la me sgrón-nas* lighting (burning) the book *Pth.* — *sgron-bskál* the enlightened age *Cs.*, opp. to *mun-bskál* the dark age. — *sgron-drégs* lamp-black. — *sgron-(me-) šin Sch.* the yew-leaved fir, *Pinus picea*, which tree, however, is scarcely known in Tibet; in *Sik.* it denotes *Pinus longifolia*, and prob. also in every other province, the most resinous species of coniferous trees prevailing there.

མྱོ་བ་ sgrón-pa, pf. and fut. *bsgron* 1. to cover, to lay over, adorn, decorate *Glr.* — 2. to light, to kindle, v. *sgrón-ma*.

མྱོ་བ་ sgrob haughtiness, arrogance, pride, *Lexx.*

མྱོ་ས་ sgrom box, chest, trunk, coffer = *sgam*; *sgrom-bu* a small box or chest: *smjug-sgróm Cs.* = *yzeb-ma* a chest or trunk made of bamboo; *ro-sgróm*, *rüs-pai sgrom* *Zam.* coffin.

མྱོ་བ་ sgról-ba, pf. and fut. *bsgral* 1. to rescue, deliver, save, *las* from, out of, *sgról-bai ded-dpón-du gyur* he becomes a guide to salvation *Glr.* — 2. to lead,



transport, carry, to cross (a river) by boat or ferry, *ču-bsgrál Lex.*: तीर्थ passed over; *ču-boi pá-rol-tu bsgrál-bar mdzód-èig* have the goodness to take me over to the other bank *Sambh.*; *Jór-ba bsgrál-bai gru-yziñs yin Glr.* it is a boat that carries over the river of transmigration. — 3. to remove, do away with, drive away, *dré-rnams pyi rgyá-mtso éen-po-la bsgrál Glr.* the demons were driven to the uttermost parts of the sea; *bdud sgról-ba* to expel the devil; *sdig-èan rgyál-po sgról-bar gyur* the guilty king will be removed out of the way! *Glr.*; *dgra-bgegs bsgrál-bai ša krag rus-pa dan nan-rol glo snyin bčás-pa mčod-par bul* the flesh, blood, bones, heart, lungs and entrails of slaughtered enemies of the faith are offered by us as a sacrifice. This saying, the tendency of which is often justified by the sophism, that it is an act of mercy to kill an enemy of the faith and thus prevent him from accumulating more sin, shows that even 'mild Buddhism' is not incapable of bloody fanaticism, and instances like that of king Lan-dar-ma of old, and of the recent martyrdom of Roman Catholic christians at Bonga confirm this fact from experience.

སྒྲོལ་མ་ *sgról-ma*, sometimes also *sgról-yim Cs.*, *W. \*ról-ma\**, 1. n. of two goddesses, *Ssk. तारा*, known in the history of Tibet as the white and green Tara, incarnated in the two wives of Srongtsangampo, *Schl.* 66 and 84; *Köpp.* II., 65. — 2. a name of females, of frequent occurrence.

སྒྲོལ་ *sgros* 1. *Cs. manner, method, way, bsád-sgros* way of explaining, instructing, informing: *sgrogs bsád-sgros Sch.*: 'the method of instruction which is to be proclaimed' (?); *ytám-sgros Cs.*: 'way or manner of speaking' (?). — 2. *Cs. edge, brim, lip; Sch.* also mark from a wound, scar; *žál-gyi mčü-sgrós* seems to signify only 'lip'.

བརྒྱད་པ་ *brgád-pa* = *bgád-pa* to smile, to smile on *Stg.*

བརྒྱལ་ *brgal* 1. v. *rgál-ba*, 2. v. *rgól-ba*.

བརྒྱལ་བ་ *brgól-ba Sch.* 'das Gegenseitige', mutual relation, contrast, contrary?

བརྒྱ་(བཅ་པ་) *brgya (tám-pa)* a hundred, one hundred; *brgya-prág* the hundred, a century; *brgya-prág bču* 1000; *brgyá-pa* the hundredth; *brgyá-po* consisting of one hundred (cf. under *dgu*); *brgya dan bču-bži* 114; *brgya-nyi-šu* 120; *bži-brgya (dan) go-brgyád* 498; *brgyá-rtsa* v. *rtsa*; *brgyá-la (Cs.: brgya-ma-lan-yèig, or brgyá-lam-na?)* once among a hundred (cases or times) i.e. very rarely, e.g. (*dus*) *brgyá-la brnyed kyan* though it be found for once at last *Mil. frq.*, cf. *Schf. Erläut.* zu *Dzangl.* p. 45; also = finally, in short, the Latin *denique*, *Mil. nt.*; *brgyá-èan* erron. for *rgyá-èan*. — *brgya-mčód* a hecatomb of 100 lamps, offered on certain festival occasions *Sik.* — *brgyá-danis* about or nearly a hundred *Sch.* — *brgyá-dpon* a captain of a hundred men, the Latin *centurio*. — *brgya-byin (शतक्रतु)* ('honoured by) a hundred sacrifices', epithet of Indra, cf. *ἑκατόμβαιος* 1. Indra, 2. n. of a medicine *Wdi.*

བརྒྱ་ *brgya?* 1. in *smrá-bai brgya Sch.*: noisy conversation; *Lex.* simply *आलाप* speech, conversation (with the remark that the word is obs. and prov.). — 2. often erron. for *rgya*.

བརྒྱུད་པ་ *brgyán-ba* 1. v. *rgyon-ba* 2. to call to a person from a distance, *C.*

བརྒྱད་ *brgyad* eight; *brgyád-pa* the eighth, *brgyad-po* consisting of eight, *brgyád-ču* eighty, *brgyad-ču-rtsa-yèig (W. \*gyad-ču-gya-èig\*)*, *gya-yèig* 81; *brgyad-brgyá* 800; *brgyad-stón* 8000; *brgyad-kri* 80 000.

བརྒྱད་(བ)ཀྱ་ *brgyad-(b)kág* a reproach, rebuke, *brgyad-kág byéd-pa* to rebuke, to chide *Dzl.*

བརྒྱན་པ་ *brgyán-pa*, vb. to adorn, decorate; to provide with (c. instrum.), cf. *rgyan* sbst.; *nya mgo sá-yis brgyán-pa* the letter *nya (3)* being provided with an *a* above it, = *sny.*., *Zam.*

བརྒྱལ་བ་ *brgyal-ba* 1. to sink down senseless, to faint; *\*brgyál-te dád-èe\**

W. to lie in winter-sleep; འོ་བརྒྱུད་ལ་ *o-brgyál-te* very much exhausted, v. འོ་ — 2. to howl, of the fox. *Sch.*

བརྒྱུད་པ་ *brgyüds-pa* *Lex.*; *Cs.*: 'the marrow in the back-bone'.

བརྒྱུད་ *brgyud*, cf. *rgyud*, *Ssk.* དཔམས་པ་ *family (gens), lineage; relations, ancestors, descendants, offspring, mi-brgyüd* 1. = *brgyud*, *dei mi-brgyüd yin-pa* being of his family *Glr.* 2. people, nation, *bód-kyi mi-brgyüd* the Tibetan nation. 3: the human race, mankind *Cs.*; *rigs-brgyüd*, resp. *yduin-brgyüd* family; issue, progeny, *rigs-brgyüd* *phél-bar gyur* there will be a numerous offspring; *bla-rgyüd* succession or descent of Lamas *Cs.* — \**mig ná-ñe gyüd-la yod\**

W. diseases of the eye frequently occur in that family; \**dé-ne gyud mi čad yin\**

W. then the race will not die out; \**spél-gyud-la bór-ñe\** W. to set apart cattle for breeding; *brgyüd-nas brgyüd-du* from generation to generation *Cs.*; *bu tsa brgyüd-du bdeu* he is blessed even to his children and children's children *Dzl.*

**Comp.** *brgyud-brgyügs* a continuous succession *Sch.* — *brgyüd-ñan* like his progenitors *Cs.* — *brgyüd-pa* 1. belonging to a race or family. 2. v. *rgyud* and *rgyüd-pa*. — *brgyud-méd* degenerate *Cs.*, cf. *brgyüd-ñan*. — *brgyüd-ma* 1. *Cs.* = *brgyüd-ñan*. 2. W. fruitful, fertile. 3. *brgyud-ma-*

*brgyab* *Lex.* w.e. — *brgyud-dzin* a first-born male, heir and successor.

བརྒྱད་ *brgrad* is acknowledged by *Lex.*, but evidently an incorrect form for *bgrad*.

བརྒྱ... *bsg...* words beginning thus will for the greater part be found under *sg...*

བརྒྱུད་པ་ *bsgüg-pa* v. *gég-s-pa* and *sgóg-pa*.

བརྒྱུད་ *bsgañ* (*Lex.* = *dnos-γṇi*, མུལ་?) point of time, moment, instant, conjuncture, *lo-ysar-bsgán-gi lhags-ma* a chilling gale on newyear's day *Mil.*; esp. the proper time or season for doing a thing, *byá-bai bsgañ*; *bri-bai*, *zá-bai bsgañ* the time for writing, eating. (A different word from *sgañ*).

བརྒྱུད་ *bsgó-ba* 1. v. *sgó-ba*. — 2. pf. *bsgos*, vb. a. to *gó-ba*, to soil, stain, defile, lit. and fig., \**kyon-ghyi ma gñ\** C. he was not tainted with any spot or blemish, nothing could be laid to his charge; to infect with disease; rarely in a good sense: *dri sna-tsogs-kyis legs-par bsgos-pa* *Stg.* well anointed with salves and perfumes.

བརྒྱུད་པ་ *bsgrán-ba* 1. to enumerate, count up (?) *Cs.* — 2. to cause to grow cold *Lex.*

བརྒྱུད་པ་ *bsgrád-pa* *Lex.* = *bgrád-pa*.

ང་

ང་ *ña* 1. the letter *ñ*, sounded as a nasal guttural, the English *ng* in singing, in the Tibetan language often the initial letter of a word. — 2. as numerical figure: 4. — 3. as numeral adjective = *lñá-bñu*, in the numbers 51—59.

ང་ *ña*, pers. pron., first person sing. and pl. I, we, the usual word in familiar

speech; *ñai* my, our; mine, ours; *ña mi rgan* old man that I am *Mil.*; *ña rgyál-po sron-btsan-sgám-po dañ* with me, king *Srongtsangampo* *Glr.*; *blá-ma ña* I, the Lama *Mil.*; *de mi rgan ñai ká-la nyon* listen to my word as that of an old man *Mil.*; *ñai di* this my (doing) *Glr.*; *ñai rje-btsun* my honoured masters! *Mil.*; *ñai*



*nyid-ön* my dearest! *Pth.*; *na-rân* I my self, esp. col. very frq.; \**na rân-ka*\* *Ts.*, \**na tsag*\* *Ü*, *na nyid*, *na kô-na*, *na bdag* (?), *na-bo* (??) *Cs.* id.; *na rân-gi yan* moreover, what concerns my own affairs *Mil.* Distinct expressions for the pl. we are: *nâ-čag* *B.* and *C.*; \**nâ-ža*\* *W.*, \**nâ-ya*\* *Bal.*; in *W.* \**nâ-ža*\* seems to be used in an exclusive sense: I and my people, i.e. excluding you or the person or persons addressed, so that when Europeans use it in *Ld.* or *Lh.*, in addressing their hearers, meaning to include themselves (all of us, we and you), they are generally misunderstood; \**na dan*\* 'he or those with me', is said to be used in a similar manner; \**na dan nyis*\* both of us; *na-rnams* we *Cs.* Synonyms are: *nied*, *nos*, *bdag*, \**kô-bo*\*; and *nan*, *no*, *dio*, *dios*, *niogs* may prob. bederived from the same root.

རྒྱལ་ *na-rgyal* ('I the first') **pride, arrogance**, frq.; *na-rgyal skyéd-pa* to be proud *Dzl.*; *ṛcog-pa* to break (another's pride), to humble, humiliate *Mil.*; *na-rgyal-čan* proud; *W.* also naughty, of children.

རྒྱལ་ *na-nür* a species of **duck**, v. *nür-ba*; perh. *Anas casarca*.

རྒྱལ་ *nâ-ba*, rarely for *nân-pa*; *dri nâ-ba* stench *Stg.*; cf. *nyâm-nâ-ba*, *yâ-nâ-ba*.

རྒྱལ་ *nâ-ra* (cf. *nad*) **air**, *na gâns-kyi nâ-ras mi jigs* I am not afraid of the air of glaciers *Mil.*; \**nâ-ra dâñ-mo rag*, *ḥâm-po rag*\* *W.* I perceive the air to be cold, to be mild; esp. cold air, *nâ-ra-čan* fresh, cold.

རྒྱལ་ *nâ-ro* **a loud voice, a cry**, *kye-hüd-kyi nâ-ro bód-pa* to raise woeful cries *Pth.*; *skád-kyi nâ-ro čén-pos bsgrags*-so they proclaimed, shouting at the top of their voices *Pth.*; *sén-gei nâ-ro* the loud voice, the roaring, of a lion *Mil.*; *ydug-pai nâ-ro* prob. voices foreboding mischief *Mil.*; **the roar, roaring, rushing**, of waves etc.; *nâ-ro sgróg-pa* to roar, to rage; in a relative sense: *skád-kyi nâ-ro drag-žân* a loud and a low sound, the different force or effort required in producing it *Gram.*; *nâ-ro-čan* loud, noisy, roaring; a crier, bawler, noisy fellow.

རྒྱལ་ *niag*, sometimes *diags*, resp. *ṛsun*, **speech, talk, word**, *niag-gi nyés-pa* sins committed with the tongue, in words, (*rdzun*, *ḥrâ-ma*, *tsig-rtsub*, prob. also *kyâl-ka*); *niag-gi lthâ-mo* the goddess of speech, of eloquence, *Sarasvati*; *niag-gi dbân-ḥyug* = *ḥam-dbyân* *Manjusri*; *niag ḥâm-po* kind, polite speech or words; *niag-ḥâm smramkâs* of a soft tone in speaking and prudent in words *Glr.*; *smân-pai niag bžin-du byed-pa* to obey the words of the physician; *niag sdôm-pa*, *niag bcād-pa* silence, as a monastic duty or religious exercise, resp. *ṛsun-bcād* *Mil.*; *ṛžan-gyi niag ṛcog-pas* not doing according to another's word, not obeying him *Tar.*, frq.; *niag mnyân-pa* to be obedient *Dzl.*

**Comp.** *niag-kyâl*, or *-ḥkyal* = *kyâl-ka*. — *niag-grôs*, *smrâ-bai niag-grôs* 'a manner of speaking or uttering words' *Cs.* — *niag-rgyün* tradition, not recorded history, *Cs.* — *niag-snyân*, *snyan-niag*, *snyan-diags* 1. **poetical expression, figure, metaphor.** 2. **poem**, piece of poetry *Glr.* — *niag-dbân* 1. **eloquent.** 2. p. n., e. g. *niag-dbân blo-bzân rgyâ-mtso* *Dalai Lama*, born 1615. — *niag-sbyór* arrangement of speech *Cs.* — *niag-tsig* = *niag*. — *niag-lâm žu-ba* to apply to a person by word of mouth, resp.

རྒྱལ་ *nan* (not in the earlier literature) 1. **the nature, essentiality, idiocracy** of a person, the peculiarity of a thing, *sañs-rgyâs-kyi nan yin* he is (partaking) of the nature of Buddha, Buddha-like (corresponding to our 'divine', which consequently might be expressed by *dkon-mčög-gi nan*) *Mil.*; *stôn-pai nan-nyid* the essentiality of the vacuum itself *Glr.*; frq. used only paraphrastically or pleonastically: *tin-ne-dzin-gyi nân-la žugs-pa* to enter into meditation *Mil.*; *tugs-mnyes bžin-pai nân-la* in a cheerful mood *Mil.*; *čags-med-kyi nân-la ynâs-par gyis* continue in that passionless state of mind *Thgr.*; *jigs-skrüg-gi nân-nas ži-ba* to die of fear or anxiety; *nân-nas* in general is used nearly like *sgô-nas* *Mil.* frq.; **character, disposition**, *nân-bžân*, *nan-nân* *Sch.*; *nan-tsul*, and esp.

*nān-rgyūd* id., *nān-rgyūd bzān-po* *Wdn.*, *dgé-ba* *Glr.*, a naturally good, virtuous character; very frq.: *nān-rgyūd rin-ba* forbearing, longsuffering, not easily put into a passion *Glr.*; not easily excited to action, **phlegmatic**, cool, also *\*nān rin-wa\** *C.*; even *nān* alone may have this meaning: *nān ma tūn* don't lose your patience *Mil. nt.*; *nān-gis* *adv.* not only signifies spontaneously, of one's own accord, but also **slowly, gradually, gently** *Mil.* (so already *Schr.*) — 2. **dominion, sphere, province**, parallel to *klon* and *dbyñs* *Mil.*; *\*na ma-śi-kai nān-la dug\** I belong to the kingdom of Christ, said one of our Christians, in order to show the meaning of *\*nān\**. Hence it might be used for expressing the *év* of the N. T. (I John 5, 6 and many other passages) denoting a pertaining to, belonging to, being connected with. *nān-la jóg-pa* (*bžag-pa*) *Mil.* and *C.* is an expression not explained as yet.

རྩ་པ་ *nān-pa* 1. **goose**, more accurately *nān-pa* a gander, *nān-ma* a goose *Cs.* The domestic goose and the breeding of it is not yet known in Tibet, at least not in *W.* — 2. **a light-bay horse**, an isabel-coloured horse *Ld.-Glr.*

རྩ་པ་ *nād* 1. cog. to *nā-ra*, **air**, *\*nād-la skām-čé\** *W.* to dry in the air; in a general sense the air in its chemical qualities, in its influence on the senses: **scent, fragrance**, *spós-kyi nād ldān-ba* the rising of an aromatic breeze; *nād yal* the fragrancy, the aroma evaporates; **vapour**, *kā-nād*, *čū-nād* snowy vapour, aqueous vapour; **aromati substance**, *snó-nād* aromatic vegetables, such as onions *Med.*; **cold air**, the cold, coldness, v. *nād-čan*. — 2. *W.* (cf. *nār-ba*, *nār-ma*) **severity, roughness**, *\*ne nād jigs dug\** he fears I might address him harshly; *nād-čan* 1. fragrant, fresh, cool, *W.* cold. 2. *W.* rough, impetuous.

རྩ་པ་ *nān* 1. **evil, mischief, misfortune**, *nān čén-po byas* it has done great mischief *Glr.*; esp. harm done by sorcery and witchcraft *Mil.*; *nān-dgū* every possible evil *Lt.* — 2. **curse, imprecation**, *nān dēbs-pa*, *W.*

*\*tāb-čé\**, to curse, to execrate; *mtu nān dēbs-pa* to curse by means of witchcraft. Cf. *mīan*.

རྩ་པ་ *nān-pa*, col. also *\*nān-po\**, **bad**, of food etc.; **mean, miserable** *Dzl.*; **poor, humble, low**, (prop. *rigs-nān*), *nān-lōn* poor and blind (people) *Glr.*; *lo nān-pa* a year yielding no crops, an unfruitful or bad year; of men, actions etc.: **wicked**, *nān-pa kyod rnyis ye* two villains! *Glr.*; **noisome, pernicious**, *ysol-nān* pernicious food, i.e. poison, resp., *Glr.*; ... *la nān-du rjód-pa* to revile, blaspheme; *mī-la mig nān ltā-ba* to look with an evil or envious eye upon a person *Glr.*; *rān-rnams spyod nān byās-nas dus nān zer* acting badly themselves they speak of bad times *Ma.* — *nān-gro*, *nān-son* v. *gro-ba* *L. extr.* — *nān-nōn* *Cs.* mean, pitiful, very bad. — *nān-nōn tsām-gyis čog šes-pa* prob.: to be satisfied with any thing, and be it ever so poor. — *nān-ne-ba* bad. — *\*nān-pé\** *W.* meal of parched barley, roasted meal. — *nān-so* 'bad place', hell; cf. *nān-gro* under *gro-ba* *L. extr.*

རྩ་པ་ *nān-bu* *C.*, **we**, *eleg.*, = *bdag*, when speaking humbly of one's self.

རྩ་པ་ལྷོག་ *nām-gróg*, *Cs.* 'torrent', *Sch.* 'ditch filled with water, water-ditch; the bank of a river grown high and steep by having been gradually washed out by the current'; (only this latter sense of the word was authenticated to me). In *Glr.* Tibet is poetically called '*nām-grog-čé*', which is a very appropriate name when rendered: having large and deep erosions.

རྩ་པ་རྩ་པ་ *nām-dur-čan* given to gluttony and drinking *Stg.*

རྩ་པ་རྩ་པ་ *nām-ru* n. of a disease *Med.*

རྩ་པ་ལྷོག་ *nām-šugs* **reluctantly**.

རྩ་པ་ *nār* 1. **fore- or front-side, forepart**, *nār-ydōn* id.; esp. of the leg, the shin-bone, also knuckle *ni f.*; *lag-nār*, *rkan-nār* forearm, lower part of the leg; *rje-nār* seems to be an appellation for both, (in *W.* *\*nyar\** instead of it). — 2. v. *nār-ba* 1. —



3. termin. of *na*, 'to one's self', *nar-dzin* = *bdag-dzin*, selfishness, self-interest. *Mil.* — 4. *nar-dón-pa* to set on or against, to instigate, *nyams-kyi nar-dón-pa* irritations of the mind, excitements *Mil.*; *nyam-nár* *Lex. id. (?)* — 5. v. *nar-nár-po*.

རྩ་སྐད་ *nar-skád* the roaring, of lions etc., *dón-pa, sgróg-pa Mil.*; *W. \*tán-če\** also to call to, to shout at.

རྩ་རྩ་རྩ་ *nar-nár-po* hoarse, husky, wheezing, e.g. in old age *Thgy.*; *nar-nár kün-sgra* a hoarse groaning *Pth.*; *nar-glúd* hoarseness and phlegm *Med.*; *gré-ba nar-ba* a hoarse throat *Med.*

རྩ་ཅན་ *nár-čan* v. *nár-ba*.

རྩ་སྐྱེན་ *nar-snabs* mucus, snivel, (affords food to certain demons).

རྩ་པ་ *nár-pa* stalk of plants *Med.*

རྩ་པོ་ *nár-po* *W.* strong, ferocious, of the tiger etc.

རྩ་བ་ *nár-ba* 1. strength, force; hardness, of steel; cold, frost, cold wind *Mil.* (cf. *ná-ra, nad*); *nar yton-ba, W. \*tán-če, čug-če\**, *Sch.* also *ldúd-pa*, to steel, to temper. — *nár-čan* 1. strong, vigorous 2. tempered; *nár-ldan* id.; *sems nár-ldan* a strong mind *Mil.*; *nar-méd* weak, soft. — 2. (v. *nar* 1.) a sort of flap (of breeches).

རྩ་མ་ *nárma* 1. irritable, passionate, impetuous *Sch.* — 2. strong, powerful, e.g. a powerful protection, *Mil.*

རྩ་ལ་ *nál-ba* to be fatigued, tired, wearied; fatigue, weariness, resp. *sku nál-ba*, or *tugs nál-ba*, also *mnyél-ba*; *nál son* I am tired; *spóbs-pa nál* the strength decreases *Med.*; *nál-čad-pa, nál-dub-pa* intensive forms of *nál*; *nál jüg-pa* vb. a. to tire, fatigue, weary; *nál ysó-ba* 'to cure weariness', to rest, frq.; *nál-stégs* a rest, a sort of crutch or fork, which coolies sometimes carry with them, to support their load, whilst taking a momentary rest in standing; also any bench or seat inviting to repose. To provide such conveniences for wayfaring men is considered a meritorious act.

རྩ་ *nas* 1. instr. of *na*. — 2. *mi-nas* *Tar.* 37, 16. is undoubtedly a typographical error, instead of *mi-nad*. *Schf.* has left it without an annotation.

རྩ་ *ni* num. fig.: 34.

རྩ་ *nu* num. fig.: 64.

རྩ་བ་ *nu-ba*, pf. *nus*, resp. *ñum-pa*, 1. to weep, 2. *W.* also to roar, used of swelling rivers, not of the wind; *Schr.*: 'to groan like a turtle-dove'; *\*nu ma nu\** *W.* do not weep! *nus-pai mči-ma* tears that have been shed *Dzl.*; *ga-čád nus-pa* weeping without a cause, hysterical weeping *Med.*; *nu-ru jüg-pa* to cause to weep *Lt.*; *\*nu-ma-god\** *W.* weeping and laughing at the same time; *ses nus-so* thus he said weeping *Gl.*; *\*nu dhó-wa\** (lit. *gro-ba*) *C.* to be sorrowful, sad. — *nú(-ba)-po Cs.*, *nú-mkan* col. one weeping, a weeper. — *nú-šur-čan Sch.*, *nú-mkan* col. a child that is continually crying. — *nu-bód, nu-rdzi, W. \*nu-zt\**, sbst. a crying, howling, lamenting.

རྩ་ལ་ *nu-ru* *W.* for *nur-ba* 1.

རྩ་བ་ *nüg-pa Ts.* = *nur-ba* 2, to grunt; to snore; to pur (of cats).

རྩ་མོ་ *núd-mo* a sob *Cs.*, *Schr.*

རྩ་བ་ *nur-ba* 1. sbst. duck, esp. the red wild duck, རྩ་བ་ཀླུ་ *Anas casarca*; *nur-ka* as red as fire, fiery red; *nur-smrig* yellowish red, saffron colour, the original colour of the monks' habit, though not the common high-red of the Brug-pa monks in *Sik.* and in *W.* — 2. vb. to grunt, of pigs and yaks.

རྩ་ *nus* v. *nu-ba*.

རྩ་ *ne* num. fig.: 94.

རྩ་ *ned* pers. person. first person, eleg. for *na*, I, we; *ned-kyi* my, our; *ned ynyis(-ka)* we two; *ned ysum(-po)* we three; *ned spun ysum* we three brothers *Gl.*; *ned-kyi bu-dód mdzod* have the goodness to become our foster-son *Mil.*; sometimes *na*

and *ned* are used promiscuously in the same sentence, so: *nas* I, and directly after: *ned-kyi* our *Mil.* The plural number is specially indicated in: *ned-cag*, *ned-tso*, *ned-rnams*, *ned-dag* *Mil.*; *ned-cag-rnams* *Cs.* — *ned-rán* 1. I myself, we ourselves. 2. I, we *Glr.*; *ned-nyid*, *ned-kó-na* *Cs.* id. (\**nad*\*).

འཇིག་ཅག་ *neu-cag* *Dzl.* 303, 11.15. is prob. an incor. reading in *Sch.*'s edition, instead of *u-bu-cag*.

ཇིག་ཅག་ *nes-pa* 1. adj. **certain, true, sure, firm**, *bdag-la nes-pa zig stsal-du ysol* I ask you to communicate to me something certain, i.e. authentic news; *nes-par byéd-pa* to fix, settle, establish, ascertain, e.g. facts of chronology, v. *Wdk.* chronological table in *Cs.*'s Grammar; to ratify *Schr.*; *ñi-bar nes-pa yin* or *nes-so* death is certain; *de bdén-par nes-sam* is it certain that this is true? *Glr.*; *mi btub-tu nes-na* as it is certain that I am not able (to do it) *Dzl.*; *nam kyer nes-pa med* it is not certain at what time they will be carried off *Glr.*; *bdag kyód-kyi bu yin nes-na* if I am actually, for certain, your son *Pth.*; *pan nes-pai čos* that religion which is sure to lead to salvation *Mil.*; *nes-pai don-las gol* he is missing the true sense *Pth.*; *ma-nes-pa* untrue *Tar.* 109, 17; *gnas-la nes-pa méd-pa yin* as to abode I am changeable, I have no fixed abode *Mil.*; also *nes-méd* alone: **homeless** *Mil.*; **undefined**, *nes-méd-kyi ri-la* somewhere on the mountains *Mil.*; sometimes it is but a rhetorical turn, like the English **evidently, obviously**, *bú-la bkra-mi-šis nes-kyis*, as our son has evidently met with an accident *Dzl.*; *bud-méd yin-du nes-so* they are evidently women, they do not deserve to be called men *Dzl.*; also **subst.** **certainty, surety, truth**; *tsé-la, nág-la, lüs-la nes-pa med* (man's) life-time, word, body have no certainty, are transient *Glr.* Hence *nes-pa-čan* **real, actual**, *nes-pa-čan-du* really, truly, in fact, in reality, opp. to deceitful appearances, false opinions, wrong calculations etc. *Glr.*; *nes-pa-nyid-du* adv. 1. in reality *Glr.* 2. truly; in truth, verily *Glr.*; *nes-par* adv. 1. really, certainly,

to be sure, frq.; *sdig-pa byás-na nam-par-smín-pa nes-par myón-ste* as retribution for a sin committed is sure to take place, will certainly follow *Dzl.*; *dé-dra-ba zig nes-par yód-na* if such a one is really present *Dzl.*; *nes-par čí-ba* the certain dying, the certainty of death *Thgy.*; *bdag nes-par byao* I will surely do it *Dzl.* 2. **by all means**, to add force to the imperative mood *Tar.* 16, 11. — 2. often it is used subjectively, esp. in *C.*, when *séms-la* is to be supplied, so that it may be rendered by **to know**: *bdén-par nes*, *rdzün-par nes* I know (I am certain) that it is true, untrue; *nes-pa čer med* I am not quite sure, I do not know for certain, I do not fully understand, I do not clearly see through it *Mil.*; *séms-čan di bdag-gi pa-má yin nes-na*, if we take it for granted, if we try to realize the fact, that this being is our father or mother *Thgy.*; to remember, to bear in mind \**sém-la ñe tub-bam*\* *C.* shall you be able to remember that? *nes-dón*, also *yán-dag-don*, is said to mean immediate knowledge of the truth, which may be obtained mystically by continued contemplation, and is opp. to *drán-don*, knowledge obtainable through the medium of the sacred writings *Mil.*, also *Lexx.*; *nes(-par) byun(-ba)* *Mil.* frq., *Schr.*: 'deliverance from the round of transmigration', *Sch.*: 'to appear, to prove true'; another explanation still: 'knowledge of one's self' is not borne out by etymology. — *nes-bzün* acc. to *Lexx.* a synonym of *brán-pa*, q. v. — *nes(-par) légs(-pa)* *Thgy.*, 'that which evidently is the best', is said to denote deliverance from the round of transmigration.

ཇོ་ *no* num. fig.: 124.

ཇོ་ *no* 1. resp. *žal-nó* (cf. *nó-bo*, *nor*, *nos*) **face, countenance, air, look**, as the expression of a man's personality and mind (*no mdzēs-pa* *Cs.*, and *nán-pa* *Schr.* are dubious), *bdag-gi nó-la yzigs-nas* when she (my mother) shall see my face, *nod kár-po* a cheerful face; *no nág-par dug-pa* to sit



with a sad and gloomy face *Glr.*; *no nág-par gyúr-ba* to grow sorrowful, to turn pale with fright, pain etc.; *no bab* courage fails(me); *no srün-ba* frq. 'to watch the countenance', to pay much or even too much regard to other people's opinions; *no dzin-pa Mil.* seems to signify the same, and *no žogs-pa* the contrary: not to comply with a person's wishes *Mil.*; *no spród-pa* to lay open the features, to show the nature of a thing, to explain; *no pród-pa* to understand, to learn, in later literature frq.; *no šes-pa* to know *ccap.*: *na no kyód-kyis ma šes-na* if thou dost not know me *Mil.*; with termin. inf.: to know (that something happens); to find out, e.g. by calculation; to perceive; *no mi šes-pa* 1. not to know 2. unacquaintance, ignorance 3. unknown: *nó-mi-šes-pa-la ldán-ba* to rise before a stranger; *nó-mi-šes-pai yul* an unknown country *Thgy.*; *no ltá-ba Glr.* is said to signify: to submit (vb. n.); \**no lén-čē\** *W.* to beg pardon, cf. *nos blán-ba*; *no ldóg-pa* or *lóg-pa* to turn away, always fig. = to desert, *šór-bai yul no lóg-na* if you will desert, get rid of, the land of transmigration; more frq.: *no-lóg byéd-pa* to revolt, rebel, *rtsóm-pa* to bring about a revolt, *no-lóg-mkan* mutineer, agitator, *no-lóg-čan* seditious, faithless, *no zlóg-pa ccg.* to oppose, resist, not comply with a person's wish *Dzl.* — 2. **side**, like *nos*, esp. *W.*: \**no-la son\** he has gone to that side, in that direction; \**sám-pa 'a no 'i nó-a son\** he is absent, inattentive. — 3. **self, the thing itself**, cf. *nó-bo* and *nos*; v. *jal-ba*; also sbst. **the self, the I**, *no-tsáb* the representative of the I; cf. also *no-čen*. — 4. **likelihood, prospect of**, c. genit. inf. or root, *kyér-bai no* a probability of its being taken away; *bu čig byun no čē* a great chance of (getting) a son. — 5. (also *nos*) a. **the waxing and waning moon**, with regard to shape; one half of the lunar month with regard to time, *yar-no* the former, *mar-no* the latter half; *yár-no zla ltar* like the crescent moon. b. in a special sense the **increasing moon**, or the

first half of the month; thus vulgo; so also in *B.*: *zlá-ba dyu no bēu lón-pa-na Glr.*, *no bēu-nas, zlá-ba no bēu-na 14th.* in the first half of the tenth month (to denote the duration of pregnancy).

**Comp. and deriv.** *no dkar* v. above 1. — *no-lkog* prop. adj.: **public and private, open and secret**, but it is generally used as a synonym of *zol* or *rdzun*, **fraud, imposture, deceit, eye-service**. It may be explained by its contrary: *nó-med lkog-med* acting in the same manner in public as in private life, the open and the secret, conduct being alike *Mil.* (cf. *nos*). — *nó-čan* natural (?) *Cs.* — *no-čen* ('the greater self'), a man of influence interceding for another person, **an intercessor**; *no-čen byéd-pa* to intercede *Glr.*; *mi-la no-čen šól-ba* to use a person as negotiator, to make inquiries through him *Glr.* (*Sch.* incorr.) — *no-rtóg* *W.* 1. (like *nēs-pa* of *B.*) **certain**, e.g. \**no-tóg šē-čē\** to know for certain. 2. (like *dios, yañ-dag-pa*) **real, actual; true, genuine**, \**'tul yin-na no-tóg yin\** is it counterfeit or genuine? illusion or reality? \**no-tóg sád-kan\** the actual murderer, he who really occasioned the death. — \**nó-stod-kan* *W.* he who praises another to his face, **a flatterer**. — *no-nág* v. above 1. — *nó-bo-nyid*, **entity**, *no-bo-nyid-méd-pa* non-entity *Tar.* 90, 2.; **essence, nature, substance**, e.g. *séms-kyi Mil.*; **character** *Was.* (278. 294); **marrow, main substance, quintessence** (= *snyin-po*) *Glr.* and elsewh.; *rán-gi nó-bos* in itself, according to its intrinsic nature *Mil.*; also col. \**nó-bo Ko-rán\** *C.* the thing itself, opp. to a surrogate; *nó-bo yčig rtogs-pa nyis Was.*: 'one quality, two (different) ideas' (*Schl.* has *ldóg-pa* instead of *rtóg-pa*). — *no-báb-pa* adj. **discouraged, timorous, bashful** *W.* — *nó-ma* acc. to *Cs.* = *no*. — *nó-ma-yyog* *C.*: master and servant. — *nó-mig* *W.* **boldness**; \**nó-mig-čan\**, or \**čen-po\** bold, daring, courageous; \**nó-mig čui-se\** shy, timid, faint-hearted *W.* — *nó-tsa* ('heat of the face') 1. the act of **blushing, shame**, *nó-tsa ynas* shameful things *Sch., Schr.*; *nó-tsa-čan*,

*nó-tsa-šes-pa* shamefaced, chaste, ashamed; *nó-tsa-med-pa*, *mi-šes-pa* shameless, barefaced, impudent; \**na nó-tsa rag\** I am ashamed, \**ko nó-tsa dug*, *nó-tsa-can dug\** W. he is ashamed; *nó-tsa byéd-pa* to be ashamed. 2. a shameful thing, *kyod nó-mi-tsa-la nó-tsar byed* you are ashamed where there is no occasion for it *Mil.*; *nó-tsa-ba* to be indecent, indecorous, unbecoming, *yi-l-du lóg-na nó-tsa-la* as it would be a shame if we returned *Glr.*; *yèr-bur gró-ba nó-tsa zhi* as it would be indecorous to go naked *Pth.* — *no-mtsár-ba* v. *mtsár-ba.* — *nó-ru*, *nor* 1. into the face *Sch.*, e.g. *skud-pa* to smear; *rtsúb-pa* to say rude things to another's face *Thgy.*; *no-rán-du* id. 2. in the face of, before the eyes, *yžán-gyi* of others. 3. by reason of, in consequence of, *des bskül-bai nor* in consequence of a summons, of a request of him *Glr.* and elsewh. — *no-šes* an acquaintance, a friend (the usual word in W.). — *no-só* joy, *no-só čé-bar zoi* you will have great joy, you will be delighted, highly satisfied; *sbyin-pa no-só byéd-pa* to make presents to another to his full satisfaction *Mil.*, also *Tar.* 211, 2. — *no-srúns* regard to the opinion of others, an aiming at applause *Mil.*

རྒྱལ་ཁྱེད་ *niogs* 1. mountain-side, slope (cf. *nos*); river-side, bank, shore, *rgyá-mtsoi Dzl.* — 2. ford, *ču-nógs* id. *C.*

རྒྱལ་ཁྱེད་ *nóm-pa*, pf. *noms*, 1. to satisfy one's desire by drinking, *krág-gis*, also *krág-las Dzl.*; *ma noms* I am still thirsty; *nóm-par*, also *noms-tsád*, *čün-ba* to drink one's fill; also of sleeping, *nyid ma nom* I have not yet had my full share of sleep; fig.: *čós-kyi bdud-rtsis*, to fill one's self with the nectar of doctrine *Dzl.*; *bltá-bas mi noms mdžes-pa* so beautiful, that one cannot gaze at it long enough, frq.; also *bltá-bas mi noms bžin-du* not being able to look at it sufficiently *Pth.*; *noms(-pa)-méd(-pa)* insatiable. — 2. to show with design (boastingly, or indecently, e.g. one's nakedness) *Glr.*, *Pth.* — 3. col. for *snóm-pa* to snuffle, to pry into, to spy.

རྒྱལ་ཁྱེད་ *nor* 1. v. under *no*, *Comp.* — 2. n. of a monastery of the Saskya, *Wdk.* chronological table in *Cs.*'s *Gram.*

རྒྱལ་ཁྱེད་ *nos* 1. side, *mdün-nos* front-side, front of the body *Lt.*; of a pyramid, a mountain, *lhó-nos* southern side or slope of a mountain, side, margin, edge, of a pond etc.; *rgyáb nos gyás-na* on the right hand behind, *gyás nos mdün-na* on the right hand before *Glr.*; surface, plain, of the table; *sai nos* surface of the earth *Cs.*; hence *nós-su* (opp. to *lkog-tu*) *Mil.*, \**nó-la\** (opp. to *sbás-te* (\**bé-te\**)) *W.* manifestly, notoriously, publicly, openly (cf. *no*); side, direction, like *pyogs*, *W.* — 2. a thing itself (cf. *no* 3), examples v. under *žál-ba.* — 3. pers. pron. first person I, we; esp. in *Ld.* in epistolary correspondence, eleg. — 4. instrum. of *no*, = *nó-yis*; *nos dzin-pa Mil.* (*dnos dzin-pa Thgy.*) vb. 1. to be selfish, self-interested, also adj. selfish, cf. *nos* 3. 2. more frq. to perceive, to know, to discern, also *nó-yis dzin-pa*; *nos zin-par gyis sig*, know it! be sensible of it! *Thgr.*; with the termin.: to acknowledge as, to take for, to look upon as *Tar.* 189, 1. In a special sense: diagnosis, discriminating a disease *Med.* \**nón-ño lán-wa\** *C.* (lit. *ynoñ nos blañ-ba*) = \**no lén-čé\** v. \**no\** 1.

དྲུག་ཁྱེད་ *dnags-snyán* v. *nag* (*Lex.* = ཀའ་བྱ་).

དྲུག་ཁྱེད་ *dián-ba*, pf. *diáns* 1. to be out of breath, to pant, to feel oppressed e.g. when plunging into cold water *C.*, but esp. when frightened and terrified, hence 2. to be frightened, to fear, to be afraid, *sbrúl-gyis* of a snake; *čes diáns-nas* thus he spoke in dismay *Dzl.*; *dián-par gyir-ro* you will (or would) be terrified *Dzl.*; *dián-skrág*, *skrag-dián* great fear, fright, terror; *dián-skrág-pa* intensive form of *dián-ba*, frq.

དྲུག་ཁྱེད་ *dian-tén-pa Lex.* not to return things taken away from another.

དྲུག་ *dnar* 1. for *mñar*, sweet *Mil.* and elsewh. — 2. also *zil-dñar Lex.* w.e.;



*Sch.*: order, succession(?); *tsár-du diar Lex.*, *Sch.* put in order, placed in array.

དྲུག་མོ་ *diud-mo* = *iud-mo Sch.*

དྲུག་ *diul* (col. often \**mul\**) 1. **silver.** —

2. **money.** — 3. **a rupee.** — 4. **a tola** or Indian half ounce; *diul-gyi fóg-nas diul ysim-çu tob* he gets 30 rupees out of the ready money; *diul-ka* a silver mine, a vein of silver; *diul-kág, diul-sgyig* money-bag, purse; *diul-çu* quicksilver, mercury; *diul-dül-ma* refined silver *Sch.*; *diul-rmig*, lump, bar, ingot, of silver *Sch.*; \**iul-zán(s)\* W., C.*, silvered or plated copper.

དྲོ་ *dño* 1. **shore, bank** *Lex.* — 2. **edge of** a knife *Cs.*; fig. *rta-läg-gi dño* whipcord, lash of a whip *C.* — 3. **handle of** a knife(??) *Cs.*

དྲོ་མ་པ་ *dióm-pa, dióm-brjád*, **brightness, splendour**; *dióm-po, dióm-čan* shining, bright *Cs.*; *Lex. dióm-čé* very bright. Cf. *riám-pa*.

དྲོ་མ་ *dños* 1. **reality, real**, *dños dan sgyi-ma* reality and illusion; *rgyál-bu dnös* the real prince (opp. to a spurious one); **proper, true, genuine; positive** (opp. to negative) *Gram.*; **personal**, *dnös-la yód-pa* to be personally present; *dnös-su*, resp. *žal-dnös-su* **bodily** e.g. to appear bodily; *žá-yig dnös-su med kyan*, even though the *žá* is not actually written there, *Gram.*; *dnös-su grúb-pa med-pa* to have no real existence *Thgy.* — 2. *Cs.*: pers. pron. I, cf. *nös*; *dnös-dzin-pa* to be selfish *Thgy.*; *dnös-dzin* **selfishness, selfinterest**, *dnös-dzin ydón-gyis zin-pa* to be possessed by the demon of selfishness *Thgy.*; *dnös-dzin-čan* selfish, self-interested. Thus it was explained by Lamas, though it cannot be denied that sometimes the version: belief in existence, a clinging to reality, a signification equally justifiable by etymology (v. below), would be more adequate to the context. — 3. *Tar.* 150, 14: thou, you; except in this passage I did not meet with the word in this sense, yet it may be used so, in the same manner as *nyid q.v.*

**Comp. and deriv.** *dnös-grúb, Ssk. siddhi,*

1. **perfection, excellence**, any thing of superior value, e.g. honour, riches, talents, and esp. wisdom, higher knowledge, and spiritual power, as far as they are not acquired by ordinary study and exercise, but have sprung from within spontaneously, or in consequence of long continued contemplation. This *dnös-grúb* is, as it were, the Buddhist caricature of the *χαρίσματα* of the N.T. (v. I. Cor. 12, 4). — 2. **name of** male persons, col. \**nö-rúb\* W.* — *dnös-nán* having little flesh, ill-fed, emaciated *Mil.* — *dnös-čan* **material, real** *Cs.* — *dnös-dad* true faith, opp. to *blün-dad* 'a fool's faith', superstition *Mil.* — *dnös-sdig* prob.: real, or still effective sin, unatoned, unexpiated sin *Dzl.* 22, 14; or less emphatically: sinful actions in general 22, 15. — *dnös-po, Ssk. भव, वस्तु*, thing, natural body, ser *diul-la sögs-pai dnös-po Gtr.*; **matter, subject**, *dga-bai dnös-po* matter of rejoicing *Wdñ.*; **goods, utensils**, *dge-slón-gi* wearing-apparel of a Gelong; **occurrence, event, action**, *dnös-po sgrúb-pa* to bring a thing about, to set it on foot or a going *Dzl.*; as a philosophical term: **substance, matter**, *Was.* (270. 294); *dnös-por dzin-pa* the belief in the reality of existence *Mil.* — *dnös-ma Cs.* **natural** (opp. to artificial), natural productions. — *dnös-miñ* 1. **the proper or real name** for a thing; so *Zam.* uses the paraphrase: *po-mtsán-gyi dnös-miñ*, in order to avoid the plain expression *mje*, which is considered obscene. 2. **noun substantive.** *Chr. Prot.* a newly coined grammatical term. — *dnös-med Lex.* = *Ssk. abhava, Cs. immaterial*, not existing, *Was.* (281): **not real.** — *dnös-slób* a real, a **personal pupil** *Tar.* often. — *dnös-jži (Lex. = Ssk. māla)* the main part of a thing, **the thing itself**, e.g. the subject-matter of a treatise, the ceremony itself, opp. to *snón-gro* introduction, *sbyór-ba* preparation, and eventually also *rjes* that which follows.

མཛེན་པ་ *miäg-pa*, pf. *miägs*, **to commission, charge, delegate, send** (a messenger, commissary etc.) *Dzl.*; also used of Buddha's sending a Bodhisatva on the earth to con-

vert all mortals. — *mñag-γžug* a servant, slave, but esp. a messenger of the gods.

མིང་ལྷན་པ་ *mñan-pa* to curse, to execrate; *mñan bsgrañ-ba* Cs. 'enumeration of curses'; but *mñan mi bgrañ?* *Lex.* w.e.

མིང་ལྷན་ *mñā*, resp. for *dbañ*, might, dominion, sway, *mñā mdzād-pa* to govern, to rule, *la* over; *mñā brnyēs-pa* to have obtained power *Glr.*; *mñā sgyūr-ba* *Tar.* id.; to possess (books, knowledge etc.); to have mastered, to understand thoroughly; *mñā γsöl-ba* 1. to name, nominate, appoint, *rgyāl-por* a king *Pth.*; *btsün-mor* to declare a woman one's wife *Glr.* 2. to praise *C.*; *bkra-šis mñā γsöl-ba C.* to congratulate. — *mñā-tāñ* power, might. — *mñā-bdāg* ruler, master, owner, frq. — *mñā-ba* 1. vb. resp. for *yod-pa*, to be (to have), *rgyāl-po-la sras γsum mñā-ste* the king having three sons *Dzl.*; *btsün-poi skū-la bsnyuñ mi mñā lāgs-sam* (I trust) your majesty is not unwell? *Glr.* 2. adj. (partic.) being owned by, belonging to, *Dzl.* ལྷན་, 3; having, owning, = *dañ ldān-pa*, frq. — *mñā-mdzād* = *mñā-bdāg*. — *mñā-žābs Glr.*, *mñā-ōg Glr.*, *mñā-ris Lexx.* subject to; a subject.

མིང་ལྷན་པ་ *mñā-ris* p.n., in a wider sense the whole country round the sources and the upper course of the Indus and Sutledge, together with some more western parts; the Cashmere, English, and most western Chinese provinces, where Tibetans live; in a more limited sense *mñā-ris skor γsum* denotes Rutok, Guge, and Purang. — *mñā-ris-kām-bu C.* (\**pā-tin\** *W.*), dried apricots from Balti; *mñā-ris ču*, *mñā-ris γtsān-po*, also *γyas-ru-γtsān-po*, and *rta-mčōg-kā-bab*, the principal river of Tibet.

མིང་ལྷན་པ་ *mñār-ba*, *W.* \**nār-mo\**, *C.* \**nār-po\**, sweet, frq.; \**mñār γsum\** the three sweets, sugar, molasses, and honey; cf. *dkar γsum*.

མིང་ལྷན་ *mñal*, resp. *lhums* (ལུམ་) womb; *mñāl-gyi dri-mas ma gōs-par* not contaminated by the impurity of the womb (so all the Buddhas are not born like other mortals, but come forth out of the side of

the breast); *mñal dañ ldān-par γgyūr-ba* to be with child; *mñal mi bdē-bar γgyūr-ba* to be taken by the labours of childbirth; *mai mñāl-nas byūñ-nas rtāg-par* constantly from one's birth; *mñāl-du čāgs-pa* 1. the originating in the womb, conception, 2. the foetus or embryo *Med.*; *mñāl-du fōgs-pa* a disease; *mñāl(-du) γnās (-pa)* foetus, embryo *Thgy.*; *mñāl-du γūg-pa* to enter the womb, relative to a Buddha: his incarnating himself, his assuming flesh; *mñāl-du dzin-pa Wñi.* to conceive, to be with child. — *mñāl-kā* mouth of the womb, orifice of the uterus *Med.* — *mñāl-grīb* contamination of the womb; *Cs.* adds: original sin, yet prob. it signifies nothing more than *mñāl-gyi dri-ma* v. above; (the said contamination is considered to extend to the least contact with a woman in child-bed). — *mñāl-sgo* the canal of the uterus, vagina; also in a more special sense the extreme orifice of the vagina *Med.*; frq. without any immediate physiological reference, the same as *mñal*, e.g. when the subject of re-birth is spoken of. — *mñāl-tūr* a spoon used in midwifery for extracting a dead fruit (in the artificial delivering of a live child the obstetric art in Tibet is rather helpless). — *mñāl rlugs-pa* abortion, *mñāl rlugs-par byéd-pa* to cause abortion *Cs.*

མིང་ལྷན་པ་ *mñōn-pa* conspicuous, visible, e.g. continents, because they stand out of the water; more frq. fig.: evident, manifest, clear, *mñōn-par γgyūr-ba* to become manifest; to be verified, proved, e.g. gold by refining *Dzl.* — Tibetan writers regularly translate the *Ssk. abhi* by *mñōn-pa*, hence *čos mñōn-pa Dzl.*, and *mñōn-pai bka Pth.*, the *Abhidharma* (v. *Köpp. I.*, 595; *Was.*), *mñōn-pai sde-snod Abhidharma-pitaka*, *mñōn-pa-mdzod Abhidharma koša* (v. *Burn. I. and Was.*); as a vb.: to be evident, to appear clearly, *bdēn-par čis mñōn*, from what is it evident that it is true? *Dzl.*; *γnōd-par bgyid-du mñōn-no* they are evidently bent on doing mischief *Dzl.*; *mñōn-du byéd-pa* to manifest, to make



public; to show something to others; *Tar.* 24, I should be understood: to make clear or manifest to one's self, to perceive, know, understand; *miñon-du byin-pa* to disclose, reveal (secrets, the future) *Glr.*; to make known (one's wishes) *Glr.*; *miñon-du gyur-ba* to be revealed or disclosed, to make one's appearance, *ran-byün ye-sés miñon-du gyur-pas* as the self-originated wisdom has revealed itself to us *Mil.* — *miñon-par* adv. manifestly, openly, evidently; often = entirely, highly, greatly, very, *miñon-par rdzogs Was.* (246) complete fulfilment; in the sense of 'very' it may also be taken in *miñon-par dgao*, in the legends of Buddha, 'they rejoiced very much', though also one of the other significations of *abhinanda* might help to explain these words.

**Comp.** *miñon-(par) brjód(-pa)* = *abhi-dāna*, a collection of synonyms, of which some are mentioned in *Burn.* I. and II. — *miñon-rtágs* **proof, argument**; sign or token of the truth of a thing *Dzl.* *W2*, 2. — *miñon-(par) rtógs(-pa)* 1. a clear comprehension *Was.* (287). 2. a hymnlike description of a Lha from top to toe, v. also *Schl.* 260. — *miñon-mtó* re-birth as Lha or as man *Thgy.* (*Schr.*); also n. of a region in Paradise. — *miñon-pa-pa* an Abhidharma scholar. — *miñon-spyód* *Sch.* cruelty, severity; *Schf.* more corr.: **witchcraft**, *Ssk.* *abhičāra*, *Pth.*, *drág-po miñon-spyód-kyi las Tar.* frq. — *miñon-mtsán* *Lex.* w.e., *Sch.*; an evident sign. — *miñon-(par) sés(-pa)*, resp. *mkyén(-pa)*, *Ssk.* *abhiñā*, a kind of **clairvoyance**, gift of supernatural perception, of which five species are enumerated, viz. assuming any form at will, seeing and hearing to any distance, knowing a man's thoughts, knowing a man's condition and antecedents; originally used as a vb.: to be clear-seeing *Pth.* — *miñon-súm-du* 1. **openly, publicly** *Dzl.*; more frq. 2. **bodily, personally**; like *diós-su*, e.g. to appear, to instruct, in person (*Tar.*); to know by one's own personal experience (*W.*).

**རྩ་** *ria* I. **kettle-drum, drum**, *kar-ria* v. *kar*; *rdzá-ria Glr.*, *Cs.*: 'a drum of earthen ware'; *rgyál-ria* the beating of drums after a victory, *bág-ria* at nuptial festivities, *\*lhá-ria* *Ld.* for the king; *\*žén-ria*, and *\*zim-ria* *Ld.* a morning and evening serenade with an accompaniment of drums; *Krim-s-kyi riá-bo* *če brdiñs-te* the beat or sound of the large proclamation drum (prop. law-drum) *Glr.* —

**Comp.** *ria-sgrá* 1. sound of the drum, or kettle-drum 2. n. of a Buddha, = *dón-yod-grub-pa* or Amoghasiddha. — *\*ria-lcág* *W.*, *ria-rdég* *Sch.*, *ria-dbyug* *Cs.*, *ria-yáb* *Sch.* **drum-stick**. — *riá-pa* a **drummer** *Cs.*, *ria-dpón* a chief drummer. — *ria-lpágs* **drum-skin**. — *ria-yu* handle of a kettle-drum (the larger kettle-drums being held up during the play by means of a handle or stick). — *ria-šin* the wooden body of a drum *Cs.* — *ria-šón* kettle-drum music *Sch.* — *ria-yśāñs* (also *ria-bśāñs*) a loud beat or roll of the kettle-drum *Sch.*

II. for *ria-bón*, and *riá-ma*.

**རྩ་པ་** *riá-ba*, pf. *brñas*, fut. *brña*, imp. *riños*, **to mow, to cut, to reap**, *bru*, or *lotóg zór-bas* to cut the harvest with a sickle; *brtsás-ma brñas-pa* the reaped corn; *riá-mkhan* the mower, reaper.

**རྩ་མོན་** *ria-bón* *W.*, *\*ria-món* *C.*, **camel**, *ria-yséb* male camel, *riá-mo* female camel; a camel in general; *ria-šrüg* the young of a camel; *ria-rgód* a wild camel; *ria-bál* camel's hair.

**རྩ་མ་** *riá-ma* 1. **tail**. 2. in a special sense: **yak's tail** *Mil.* — *riá-ma ryug-pa* *Sch.*, *\*riá-ma tóg-čē* (lit. *skrog-pa*) *W.*, to wag the tail. — *ria-yáb* 1. a yak's tail, used for fanning and dusting. 2. *ria-yáb*, and *ria-yab-žán*, n. of two fabulous islands in the south of Asia *Cs.*

**རྩ་ཆེན་** *riñan-čén* *Lex.*, *C.* and *W.*, **contempt, disdain**; *\*riñan-čén jhē-pa* *C.*, *\*čó-čē* *W.* to despise, contemn.

**རྩ་པ་** *riñan-pa* I. sbst. 1. **reward, fee, hire, wages**; *riñan-pa mán-po* the wages are high; *riñan-pa sbyin-pa* or *rtón-ba* to

pay wages; to bribe, to corrupt. — 2. in C. at present a kind of **sacrifice**.

II. vb. to reward, to recompense, perh. better *brán-pa*.

རྒྱ་པ་ *riáb-pa* 1. (cf. *riám-pa*) to desire earnestly, to crave, *bkres-riáb-pa* to be greedy, to have a craving appetite *Lex.* — 2. W. col. for *riá-ba* to mow; \**náb-sa\** (lit. *náb-rtsva*) W. grass or corn that is to be mown or cut.

རྒྱ་པ་རྒྱ་པ་ *riábs-rva Med.*, a hollow horn, used for sucking *Sch.*

རྒྱ་པ་ *riám-pa* 1. sbst. (cf. *diom*), also *riám-brjid*, *rióm-brjid*, **splendour, magnificence, majesty**, an appearance, commanding awe or inspiring terror (but not = awe *Cs.*); *riám-pai ná-ro* a voice of that kind; *riám-po*, *riám-čan* adj. bright, shining, grand, majestic. — 2. vb., also *riáms-pa*, pf. *bríams*, to breathe, *riám-pa bde* the breathing is regular *Mng.*, frq.; *riám-pa tun* short breath *Sch.*; esp. to breathe heavily, to pant, *riám-pa rgod* wild puffing *Med.*; c. dat. to pant for, to desire ardently, *srog yčód-pa-la* to be blood-thirsty *Ma.*; *riám-pai tsul-gyis* greedily (devouring) *Thgr.*; *riám-čan* adj. greedy, avaricious, covetous; \**za-nám-pa\** voracious, gluttonous, ravenous *W.*; to rush upon, fly at, throw one's self on, *řán-la* on others *Mil.*; to rage, to be in a fury; to destroy or murder in a state of fury; *mi pal-čer grir rióm* (like *grir jsod*) the people are in numbers murdered by the sword *Ma.*; to call out in a rage, *čes krós-riám-nas* thus she called furious with rage *Dzl.*; *riáms-pai (kro)-žal* an angry face, wrathful look *Glr.*

རྒྱ་པ་ *riáms* height; in height *Glr.*, *riáms-su* id.

རྒྱ་པ་ *riás*, v. *sñas*.

རྒྱ་པ་ *riú* pain, v. *zug-riú*.

རྒྱ་པ་ *riúb-pa*, pf. (b) *riúbs*, fut. *bríub*, imp. *riúbs*, to draw in, *dbug* air, *snar* into the nose *Med.*; to breathe *Med.*; *dbug riúb mi fon* (?) is mentioned as a sign of great sadness and affliction *Pth.*

རྒྱ་པ་ *riú* perspiration, sweat, *riú-ču* id., esp. col.; *riú du Med.*, *byun Dzl.*, *riú-ču fon*, \**yön\**, col. perspiration is breaking forth; *riú dón-pa* to cause to sweat or perspire *Cs.*; *riú-ba*, pf. *bríu*, to sweat, to perspire *Cs.*

རྒྱ་པ་ *riéu* 1. also *riéu-čün*, *riá-čün*, a little drum, diminutive of *riá*. — 2. the young of a camel, v. *riá-món*.

རྒྱ་པ་ *rió*, is stated to be a kind of leprosy, covering the whole body, of a whitish colour, itching very much, and contagious; \**no póg, gyab\** he is affected with leprosy; *rió-čan* leprous (cf. *mdze*).

རྒྱ་པ་ *rió-ba* to be able *Cs.*, *rió-tóg-pa* id., so *Fouc. Gyatch. 230, 9*, \**nób-čé\** *Ld.*; *Sch.* has: *rió mi tóg-pa* to look at one with uncertainty, not being able to recognize; the passage of *Mil.*: *rió ma togs kyan* is not to be explained by either of these significations; *Lex.*: *rió mi togs* w.e.

རྒྱ་པ་རྒྱ་པ་ *rió-bag-čan* *Cs.* v. *rióm-bag-čan*.

རྒྱ་པ་ *rió-len-pa* to roast, fry, (?) *Sch.* v. *riód-pa*.

རྒྱ་པ་ *rióg* 1. also *ze-rióg*, the hunch or hump of an animal *Lex.*, more esp. a hump consisting of fat (like that of the camel); *tsil-rióg* the fat around the kidneys, suet *Mil.*; *riús-kyi rióg* *Lex.* w.e. — 2. *rióg(-ma)* the mane of horses etc. (not of the lion, v. *ral-pa*), *rta-rióg* a horse's mane, *dre-rióg* a mule's mane; *dreu-rióg* a kind of stuffed seat or mattress *Cs.*, a thick-haired carpet *Sch.*; *rióg-čan*, *rióg-ldan* having a mane; *riógs-čágs* a beast that has a mane *Cs.*

རྒྱ་པ་ *riód-pa* I. pf. *bríós*, fut. *bríod* *Cs.* (perh. erron. for *brío*) imp. *riód*, *riós*, W. \**no-čé\** 1. to parch (barley), *ser tsam* (to parch a thing) so that it turns yellowish *Glr.* — 2. to roast, to fry e.g. meat in a pan.

II. to deceive (acc. to *Cs.* = *rión-pa* to deceive wild beasts, to hunt); to seduce, esp. to sensual indulgence, *bud-méd* *Lex.*; similarly *Tar. 39, 2*.



རྩོད་པ་ *rión-pa* 1. vb., pf. and fut. *brñon*, to hunt, pursue, wild animals *Cs.*, *Sch.*; to fish *C.* — 2. sbst. a hunter, huntsman *Dzl.* and *Ler.*; *rión-pa-mo* a hunting woman, a huntress *Cs.*

རྩོད་པ་ *riób-pa* *Ld.* to be able, v. *rió-ba*.

རྩོམ་བྱེད་ *rióm-brjid* (cf. *riám-pa* 1) splendour, stateliness, majesty; *rióm-bag-čan*, also col. *\*ñóm-jig-čan\**, grand, majestic; terrible, of a judge, of terrifying deities. (A sbst. *rióm-bag* = *rióm-brjid* *Cs.* prob. does not exist.)

ལྔ་ *lia* (*Bal.* *\*ya\**), five, *liá-bèu(-fam-pa)* fifty; *lia-brgya* five hundred; *lia-bèu-rtsa-yèig* (*W.* *\*ña-bèu-ña-čig\**) or *ña-yèig*, fifty one etc.; *liá-pa* the fifth, *lia-po* consisting of five, cf. *dgu*; *liá-ga* *Cs.*, *liá-ka* *Pth.* all the five, each of the five. The number five very often occurs in legends, as well as in sacred science, v. the Index to *Burn.* II., and to *Fouc. Gyatch.* II. under 'Cinq'. *lia-lén*, *Ssk.* पञ्चाल, n. of a country in the north of ancient India.

སྤྱོད་ *sia* (पूर्व) a root signifying before, soon, early, rarely referring to space, and seldom used alone as adj. or adv., e.g. *Dzl.* གྲུ་, 8: *dá-ba ni há-čan yañ sia čés-so* deliverance (sc. from existence) takes place much too soon; *ña ni tēm-pa sia brgal yin* I was the foremost, the first, to cross the threshold *Glr.*; *bstán-pa sia dar bar dar pyi dar ysum* the first, intermediate, and last propagation of the doctrine *Glr.*; gen. it is used with an adjective termination, with postpositions, or in compounds.

**Deriv.** *siá-ba* 1. adj. ancient, belonging or referring to former ages, *rgya-nág-gi rgyál-po siá-ba* an ancient king of China *Glr.*; of an early date, long ago, . . . *las dá-lta siá-ba dóg-gam* it is already a long time, since . . . ? *Mil.*; 2. sbst. antiquity, the olden time; the morning; = *siá-dro*, *Mil.*; 3. vb. pf. *siás*, to be the first, to come first, to be beforehand, (*ḡḡávev*): *rjé-yi sku mton ña siá-bas* as I was the first to see the king's face *Glr.*; *gran-tsig siás-pa yin* you were beforehand with me in

disputing *Glr.*; *\*ka ñe son\** *Sp.* you promised it. — *siá-bar* in former times. formerly, in the morning; *sañ siá-bar* to-morrow morning *Glr.* — *siá-ma* adj. 1. earlier, former, preceding, afore-said, frq.; *siá-ma siá-ma* always the anterior in time and place; *siá-ma ltar*, or *bžin-du*, as before, frq. 2. the first, the foremost in a series or succession *Dzl.*; *ldán-bai siá-ma* she who takes the first turn in getting up *Mil.* — *siá-mo* 1. earlier, by-gone; *siá-mo-nas* long ago *Mil.*; 2. *W.*: the morning, in the morning, *\*mā ná - mo\** early in the morning, *\*tó-re ná-mo\** to-morrow morning; also: early enough, in due time (opp. to *\*pi-mo\**). — *siá-ru* v. *siar*, as a separate article. — *siá-na* before, previously, (gen. *siar* is used inst. of it). — *siá-nas* id., prop. of former times.

**Comp.** *siá-gón(-nas)* adv. before, previously, at first, a little while ago, just now *Mil.*; formerly, = late, deceased, *siá-gón yab* your late father *Glr.*; *sia gón bód-kyi rgyál-po* the earlier Tibetan kings *Glr.* — *siá-dgóns* morning and evening *Sch.* — *siá-siá* very early *Sch.* — *siá-čad* formerly, hitherto, till now, up to this time *Dzl.*, = *sián-čad*, *siön-čad*. — *siá-rtñ-du* earlier or later, not at the same time, e.g. *brós-so* they escaped *Glr.* — *siá-ltás* omen, presage, prognostic; also the fate or destiny portended. — *siá-tóg* 1. forenoon. 2. the first-fruits of harvest *Cs.* — *siá-düs* antiquity, time of old. — *siá-dro* the morning, the earlier part of the forenoon, 'the time before the heat of the sun'; *siá-dro yèig-la* in half a forenoon *Glr.*; *siá-dro dgóns-mo* morning and evening *Sch.* v. above; *sañ siá-dro* to-morrow morning *Mil.* — *siá-pyi(r)* sooner or later, like *siá-rtñ-du* v. above *Dzl.* frq. — *siá-rol* time of old, past ages (*Cs.*; *siá-rol-tu* before *Tar.* (cf. *siön-rol*). — *\*ná-lo\** *W.* last year. — *sia šugs drén-pa* *Cs.*: 'the accenting of the first syllable'. — *siá-sár* early, *siá-sar-sár* very early *Cs.* — *siá-sór* 1. in the first place, first of all, at first (cf. *rtñ-sor*) *Glr.* 2. anciently, in old times *Cs.*

སྒྲོ་སྒྲོ་ *śna-sñó* **vegetables, greens** *Thgy.* (v. *sño*).

སྒྲོ་པ་ *śnág-pa*, also *śnāgs-pa*, pf. *bsnags*, fut. *bsnag*, imp. *sñog*, **to praise, commend, extol; to recommend**; གྲོ་པ་ *gró-bar* *snags* it is recommended to go *Wdn.*; *bstod-snág-pa* to praise, to sing praises, frq.; *śnág-(pa)-po* a praiser, commender, *Cs.*; *śnag-(par)* རྩོམ་པ་ *os(-pa)*, *śnág-ltan* praise-worthy; praised; also n. of the horse of Buddha *Cs.* — *śnag-ʼyśól* **praise, thanks.**

སྒྲོ་སྒྲོ་ *snags* (मन्त्र, also धारणी & तन्त्र) 1. **incantation, magical formula**, a set of words, consisting mostly of a number of unmeaning Sanskrit syllables, in the recital of which however perfect accuracy is requisite; hence detailed rules and instructions for a correct pronunciation of the Sanskrit sounds have been drawn up for Tibetan devotees. (On magical formulas v. *Burn.* II., 21, and note; on Buddhist magic in general v. *Was.* 142. 177, *Köpp.* II., 29.) — *ʼrzuñs-sñāgs*, *rig-sñāgs*, and *ʼyśañ-sñāgs* prob. = *snags*. — *snags sgrub-pa*, *spél-ba*, *zlá-ba*, *C.* also *\*gyág-pa\**, to recite, to pronounce charms, incantations; རྩོམ་པ་ *dzin-pa*, to carry (charms) about one's self. — *śnāgs-kyi tég-pa* *Tantrayāna*, *Mantrayāna*, v. *tég-pa*. — *śnāgs-pa*, *śnāgs-mkan*, one versed in charms and their use, i.e. in orthodox and legitimate magic, as contained in the sacred books of religion. Opposed to this are *ñan-sñāgs*, *ñan-sñāgs-mkan*, diabolical sorcerers and necromancers, and also common swindlers, jugglers, conjurers, fortune-tellers etc. — 2. **praise, encomium** *Cs.*

སྒྲོ་སྒྲོ་ *śnāns* = *dñāns*, v. *dñān-ba* *Glr.*, *Pth.*

སྒྲོ་ *śnan*, for *śna*, *sñon*, e.g. *śnan-čád*, **formerly, before, previously, beforehand**, opp. to now *Mil.*; *śnan-čád tó-tsams-pa* *bzód-par ʼyśól* pardon our former scoffing *Mil.*; esp. *W.*: *\*ñan-la\** for *sñón-la*, *śnar*, before, previously; *\*ñan-ma\** for *śná-ma*, *\*ñan-me gyál-po\** the former or last king, *\*ñan-ma nán-tar\** just as before.

སྒྲོ་བྱ་ *śnán-bu* a medicinal herb, *Wdn.*

སྒྲོ་ *śnar*, prop. *śná-ru*, **before, beforehand, previously, formerly, at first**; *śnar de byás-pai óg-tu* not until that has been previously done *Dzl.*; *śnar méd-pa*, *śnar ma byás-pa*, *śnar ma skyés-pa* what has not existed, or has not been done before, where we only say **new**, frq.; *śnar loñs* get up first! *Dzl.*; *śnár-bas kyan(lhag-pár)* still more so than formerly, frq.; *śnár-gyi* what has been hitherto in use, frq.; *śnár-gyi yi-ge rnyin-pa-rnams* the old writings of antiquity *Glr.*; *śnar yin-na* adv. = *śnar Mil.*; *śnar ltar*, *śnar bžin* as before; *śnár-nas* from before, from former times *Mil.*; also with reference to space: foremost, ahead, in advance, on, onward, joined to verbs of motion *Dzl.*; *śnár-ba* the former, first-mentioned (?). In the sense of a postposition (c. accus.) *śnar* is used but seldom, as far as I know only in *spyān-śnár*.

སྒྲོ་སྒྲོ་ *śnár-ma* **intelligent, quick of apprehension** *Sch.*

སྒྲོ་ *śnās* a **bolster, pillow, cushion**; *yo-byád śnās-su ʼjug-pa* *Glr.*, *C.* col. *\*yo-jhé-la ne čüg-pa\** using the luggage as a pillow; *śnās-stán*, *śnās-ból*, resp. *dbu-śnās* pillow; *rgyab-śnās* a cushion for the back; *śnās-mál* a couch constructed of pillows or cushions; *śnās-ʼpāns* (?) pillow, cushion *Cs.*; *W.* *\*nyé\** for *\*śnās\**.

སྒྲོ་པ་ *śnās-pa* v. *śna-ba*.

སྒྲོ་ *śnun*, col. for *sñon*; *śnun-la* c. genit. **before, ago**, like *gón-du*; *\*dá-wa nyis-si nün-la\** two months ago; *\*ñun-la son\** he walked in advance, or ahead; *\*ñun-ma\** former, last; *\*ñun-ma-žag\** *W.* two days before yesterday, *\*yan nün-žag\** three days before yesterday.

སྒྲོ་བྱ་ *śnür-ba* **to snore** *Lex.* (cf. *nür-ba*).

སྒྲོ་ *śneu* *Lex.*, *Cs.*: a kind of pulse or pease; *Sch.* = *món-sran*, v. *greu*.

སྒྲོ་ *sño*, a root signifying **blue or green**; as sbst. **plant, herb, vegetable, greens** *Mil.*; *sño skyé-na* when it is getting green or verdant.

**Comp.** *sño-skyá* **blue bice, pale blue**, e.g.



the skin of emaciated persons *Med.*; \**ño gyaiñ-gyáiñ\** *W.* greenish-yellow (spelling dubious). — *ñio-sgá* officinal herb, *Wñ.* (green ginger?) — *ñio-ñád* v. *ñad.* — *ñio-ñjáñ* bluish green. — *ñio-tóg* *Schr.* 'unripe, sour, of fruits'(?); more corr.: green, unripe fruits. — *ñio-drégs* green mud or mire *Sch.* — *ñio-nág* deep blue. — *ñio-ba* 1. vb. to get green, verdant; 2. adj., also *ñio-bo*, more frq. *ñion-po*, *ñion-mo* blue, green, also used of the livid colour of diseased or famished people *Glr.* — *ñio-smán* a medicinal herb. — *ñio-tsód* vegetables; herbs. — *ñio-ló* the leaf of a plant; *Cs.*: 'ñio-ló čár-ba to become notorious'. — *ñio-sáns* pale blue e.g. of the sky; *ñio-sáns-ma* night *Sch.*

སྒྲ་ *snó-ba*, *Cs.* also *ñiód-pa*, pf. *bsños*, fut. *bsñio*, imp. *sños*, 1. to become green *Cs.* — 2. (*Lex.* परिणम?) to bless, \**ñio-wa gyáb-čē\** *W.*, though in most cases as a requital for a present given; *Dzl.* ལྟ་བུ་, 16: to bless, to pronounce a benediction, hence also in litanies the words of the priest seem to be indiscriminately called *snó-ba*, whereas the responses of the congregation of monks are termed *mtun-gyúr*; generally: to dedicate, devote, e.g. one's property to the *dkon-mčóg ysum*, i.e. in reality to the priesthood; *dgé-ba gro-drug dön-du sños*, to devote alms, charitable gifts, to the (temporal and eternal) welfare of beings. *Mil.*; also to design, to intend, *ná-la bsños-pai yyu* the turkois intended for me (by you) *Mil.*; *Dzl.* ལྟ་བུ་, 3: *sá-la kán-bu dan rin-po-čér bsños-nas rtse-ba*, fancying the earth to consist of cottages and jewels, and thus playing with it.

སྒྲ་བྱ་ *sñóg-pa* *Lex.*, prob. pf. *bsñogs*, fut. *bsñog*, imp. *sñogs*, to vex, to annoy; cf. *skyo-ñogs*, *skyo-sñogs*.

སྒྲ་ *sñon* = *sña* and *sñan*, formerly, before, previously; *sñon tsós-na* having formerly heard *Dzl.*; *sñon mán-du kyer yañ* although you have taken a good deal with you before; *sñon dás-pai* or *byün-bai dús-na* in by-gone times, frq.; *sñon bčom-lan-dás* a former Buddha *Glr.*; *sñon mi dbül-*

*po* de this man formerly poor *Dzl.*; *bdág-las sñon bdág-gi pa* my father before me (has . . .); *sñon-gyi* adj. former, last; *sñon-ma* the former (when two persons or things are spoken of), *sñon-ma-rnams* the former (persons or things) *Glr.*; beginning, *tha-kán jig-pai sñon-ma thá-sa-la byás-te* making a beginning with the destruction of the temples in Lhasa *Glr.*; *sñon-du* adv. and postp., before, at the head, in advance, in the front of, *sñon-du gró-ba* to go before or in advance, to precede, also of words and letters; *sñon-du jug-pa* to put or place before, *Gram.*; *sñon-la* = *sñon-du*: *sñon-la soñ* walk first! *Mil.*; *sñon-pai sñon-du* (he died) before the Teacher (Buddha) *Tar.*; sooner, earlier, before the time supposed, *sñon-la tsár-ro* they were first in finishing (their task) *Glr.*; *o-ná sñon-la di pul čig* oh yes, but first give me that *Mil.*; *sñon-nas* from a former time, from the beginning *Mil.*; *sñon-bžin* as formerly *Mil.*

Comp. *sñon-skyés* the first-born, eldest son. — *sñon-gró* v. *gró-ba* compounds. — *sñon-čád*, *sñon-čád* *Dzl.*, v. *sñan-čád*. — *sñon-jug* a prefixed letter *Gram.* — *sñon-dús*, *sñon-tsé* antiquity; adv. anciently, in times of old. — *sñon-byün* *Cs.* = *sñon-rábs*. — *sñon-rábs* ancient race, ancient history, antiquity, ཐུགས་ཀྱི་ལོ་. — *sñon-rol* (cf. *sñá-rol*) former time or period, *ma ytád-pai sñon-rol žig-tu* formerly, in former times, when (the chair) was not yet transferred (to . . .) *Tar.* — *dus ná-nin sñon-bai sñon-rol-na* a year ago (an expression with an unnecessary redundancy of words!) *Mil.* — *sñon-lás* former actions.

སྒྲ་ *sñon* = *sño*, *sñon-po*, v. *sño*.

སྒྲ་བྱ་ *sñon-bu* n. of a medicinal plant, acc. to *Cs.* poisonous; in *Lh.* Delphinium Cashmirianum, officinal. — *sñon-bum* n. of a botanical work: 'the hundred thousand vegetables' *Cs.*

བློ་བྱ་ *brñá-ba*, v. *riá-ba*.

བློ་བྱ་ *brñád-pa* *Sch.*: 'ausziehen, ausreissen'.

བརྒྱན་པ་ *brñán-pa*, = *rñán-pa* *subst. Glr.*,  
vb. *Lex.*

བརྒྱན་པ་ *brñáb-pa* 1. *Sch.* = *brñád-pa*. —  
2. *Lex.* = *rñáb-pa*, *rñams-pa*.

བསྒྲུབ་པ་ *bsñál-ba* to be faint or exhausted  
*Cs.*; v. *sdug-bsñál*.

བསྒྲུབ་པ་ *bsñás-pa* to place upon a cushion  
*Sch.*

བསྒྲུབ་པ་ *bsñó-ba* 1. v. *sñó-ba*. — 2. a blessing,  
cf. *sñó-ba*. — 3. *Cs.* also: mouldy,  
rotten (prob. only livid, discoloured, v.  
*sñó*).

## ཅ

ཅ་ *ca* 1. the letter *ç*, *tenuis*, palatal, like  
the Italian *ci* in *ciascuno*, or *c* in *ci-  
cerone*. — 2. as numerical figure: 5. —  
3. = *lèa* excrement, alvine discharges, *ca  
dór-ba* to discharge excrements *Mil.*

ཅ་ཅིར་ *ca-èir* lark *Ld.*

ཅ་ཅས་ *ca-çus* warped, distorted, awry *Sch.*

ཅ་ཅོ་ *ca-çó* clamour, cries,  *snyin tsim-gyi*  
*ca-çò* shout, exclamation of joy *Pth.*;  
noise, of many people *Thgy.*; *da ca-çó*  
*ma zer* now do not make such a noise! (so  
*Mil.* rebukes the aërial spirits); chirping,  
twitter *Glr.*; *ca-çò-can* shouting, bawling;  
talkative, loquacious *Stg.*

ཅ་དར་ *ca-dar*, also *tsá-dar*, *tsá-sar*, a sheet,  
blanket, toga.

ཅ་ར་ར་ *ca-ra-rá*, or *çi-rì-rì*, *W.* \**čár-pa*  
*ca-ra-rá yon dug\**, it rains heavily,  
it is pouring.

ཅ་རི་ *ca-rì* *W.* bug.

ཅ་རི་ *ca-ré* continually, always = *car*.

ཅག་ *çag* termination of the plur. of pers.  
pronouns.

ཅག་ཀྲུམ་ *çag - krüm* cartilage, gristle; *snar*  
*çag-krüm* bridge of the nose.

ཅག་དཀར་ *çag-dkár* *W.* quartz.

ཅག་ག་ *çág-ga*, *C.* \**çág-ga jhè'-pa\**, = *nyá-  
ra byéd-pa*, c. *la*, to take care of;  
\**çág-ga dág-po jhè'-pa\** to look after, to  
keep, preserve carefully; \**çág-ga dág-po\**  
careful, orderly, regular, tidy, of persons.

ཅག་ཅག་, ཅག་པ་ *çag-çág*, *çag-pa* smacking  
in eating *Cs.*

ཅག་ཅེར་རི་ *çag-çer-ré* closely pressed or  
crowded, in standing or sitting  
*Ld.*

ཅག་རོ་ *çag-rdó* = *çag-dkár* *W.*

ཅང་ *čan*, (v. *čian*, *čì - yan*), every thing,  
any thing whatever, *čan - sés* knowing  
every thing, epithet of deities or saints;  
more frq. followed by a negative particle  
and then signifying: nothing; \**čan mi sto\**  
it does not matter, it is indifferent (to me),  
frq.; \**čan med\** there is nothing here, or  
at hand; also = \**čan mi sto*; *čan mi sés-  
kan\** ignorant, stupid; blockhead, simpleton.

ཅང་ཅེུ་ *čan - téu* *Glr.*, also *čan-čan-téu*  
(ཅམེུ) a sort of small drum *Pth.*

ཅན་ *čan*, affix, adjective termination, prop.  
signifying: having, being provided with,  
= *dan ldán-pa*, corresponding to the Eng-  
lish adj. terminations -ous, -y, -ly, -ful,  
e.g. *tsér-ma-čan* thorny; sometimes also =  
-like or -ish: *bón-čan* Bon-like, heretical  
*Mil.*, *hín-du-čan* Hindoo-like, Hindooish;  
seldom affixed to verbs: *byéd-pa-čan* a  
doer, maker; in *C.* also for the possessive  
pron.: *ná-čan*, *kó-čan*, my, his (her), \**nag-  
gón sá-hib-čen\** the Sahib's inkstand. It  
may also be affixed to a set of words that  
form one expression: *tsér-ma nón-po-čan*  
having sharp thorns, *sén-gei mgó-čan* having  
a lion's head.



ཅན ཅན

ཅི ཅི

ཅན ཅན, po., prop. *čan-du*, postp. c. accus., to, with, *koñ čán-du mi gro* I do not go to him *Mil.*, *Pth.*; *ña čán-du* with me, in my presence *Mil.* The word seems to be rather obsolete; more recent editions having *gán-du* and *drün-du* instead of it.

ཅན་ཅིལ་ ཅན་ཅིལ་ (?) *W.* the green shell of a walnut.

ཅན་ཅི་, ཅན་ཅིར་, ཅན་ཅི་ ཅན་ཅི་, ཅན་ཅི་, ཅན་ཅི་ *čan-čé, čan-čér, čan-né, Sch.*; a small bowl or dish; *Cs.*: continually.

ཅན་དྲུང་ ཅན་དྲུང་ *čan-drün* green, unripe *W.* (?)

ཅན་ས་ ཅན་ས་ (?) kitchen, fire-place *W.*

ཅན་ཅོབ་ ཅན་ཅོབ་ *Cs.* nonsense e.g. *smrá-ba*.

ཅན་ ཅན 1. *Cs.* slow; *Lex.* *čám-gyis* *ḡog*, and several other passages, the sense of which is not quite clear; cf. *čam-mé*. — 2. glistening, glittering (?) cf. *lčam-mé*. — 3. *W.* whole, unimpaired, \**sa\** (lit. *rtsva*) \**čam-mé yod\** the whole store of hay is still left (entire).

ཅན་པ་ཏ་ལོ་ ཅན་པ་ཏ་ལོ་ *čám-pa-tá-lo Ts.* mallow.

ཅན་པོད་ ཅན་པོད་ *čam-pód Ld.* a bunch of flowers, sprigs etc., a handful of ears of corn.

ཅར་ ཅར་ 1. *Lex.* *čar-ré, Cs.* *ča-ré, Sch.* also *čar-már*, always, continually *Cs.* — 2. also *čar, čár-du*, with numerals, esp. *γčig-čar* at the same time, simultaneously, opp. to one after the other, successively (viz. doing or suffering a thing, sleeping, dying etc.) *Dzl.*; at once, on a sudden, opp. to gradually *Mil.*; *lñá-čar* all the five together *Thgy.*, *γmyis-čar, drüg-čar* etc.

ཅར་རས་ ཅར་རས་ *čar-ras v. doms-ras.*

ཅལ་ ཅལ་ *Cs.*: 'noise, *čal-čal* id.; *čal-rgyüg* rumour, (false) report'; *čal-čöl* idle talk, nonsense, *čal-čöl ḡtam* id. *Mil.*

ཅས་ ཅས་ *Pur.*, v. *čes* 2.

ཅས་ཅས་ ཅས་ཅས་ *Sch.* = *ča-čüs*.

ཅི ཅི num. figure: 35.

ཅི ཅི I. interr. pron. in direct questions:

1. what? (*C.* gen. *gañ* instead of *čü*) *čü šes* (like the *Hind.* क्वा जाने) who knows? *col. W.*; also pleon. at the end of a question after the... *am: ña nó - šes - sam čü?* do you know me? do you? *Dzl.*; *čü* of whom? whose? followed by *pyir, don, čed, slud (-du)*: why? wherefore? inst. of *čü pyir* also *čü - pyir* etc.; *de čü pyir žé - na* 'this wherefore? (= why this?) if so it is asked'. (This phrase, besides the gerundial particles — esp. *pas* — is the only way in which in *B.* the causal conjunction 'for' (*Lat. nam, enim*) can be expressed, and in translating into Tibetan, the English conjunction must therefore often be altogether omitted.) *čü brás-bu* what sort of fruit? *čü ri* what kind of a mountain? i.e. of what consisting? *Pth.*; *čü* also, like an adj., is placed after the word to which it belongs: *rgyu čü-las* for what reason? on what account? *Thgy.* — 2. why? wherefore? but only in negative questions: *bdág-la des čü ma čog* why should not that suffice me? *Thgy.*; *čü mi sgrub* why do you not procure...? inst. of the imp. procure! *Mil.*; *bsdm-na čü ma legs* if you considered..., why would not that be a good thing? = you had better consider, you ought to consider *Mil.*; frq.: *de byün-na čü ma ruñ* if that happened, why should it not be desirable? = would that it happened! oh, may it happen! — 3. how? in conjunction with other words, v. below. — 4. inst. of a note of interrogation, e.g. in: *čü ynañ*, for *ynañ-ñam, γšéys-par čü ynañ* do you allow(me) to come? *Dzl.* ८१, 13; ३३, 5.

II. correlatively: which, what; whatsoever; every thing, much like *gañ*, q.v., esp. the syntactical explanations given there. *čü*, as a correlative, ought prop. always to be written *ji*, yet not even in decidedly correlative sentences is this strictly observed: *čü byed(-na-ñ)* whatever I may do *Glr.*; *čü bygi bka nyan(-te) néd - kyis bsgrub* whatever we may be bidden to do, we shall obediently perform *Pth.*; *čü myur*, also *čü myur žig-la Pth.* as quick as possible;

also *ci* alone: by all means, at all events, *spyān ci drāns* he must be conducted here at all events *Glr.*

**Comp. and deriv.** *ci-ga* what? col. — *ci-dgar*, *ci dgá-bar* whatever one may wish, at pleasure, ad libitum. — *ci snyed* v. *snyed*. — \**ci ton*\* (lit. *yton*) \**zig*\* some, something col. — *ci lta-bu* of what sort, manner, fashion, quality or nature? *Lat. qualis*. — *ci ltar how?* in what manner? **what?** *da ci ltar bya*, *W.* \**da ci dō-dē*\*, what is now to be done? — *ci ltar gyūr-pai ytam byā-so* he related what had happened, frq. — *ci-ste*, followed by *na* or (rarely) *te*, in most cases = the *Lat. sin*, but if, if however; even supposed that; sometimes for *gál-te*, if, in case. — *ci sto* what does it matter? *ši yañ ci sto* if he dies, what does it matter? *Thgy.* (cf. *čan*). — *ci-dra-ba* similar to what? of what kind? also: of whatever description it may be *Glr.* — *ci-nas* from which or what? out of which or what? by which? etc. (*Bal.*: \**ci-ne*\* how?), *ci-nas kyañ* = *ciś kyañ* q.v. — *ci tsam how much?* *B.*, *W.*; *ci tsam yod kyañ* though he have ever so much *Mil.*; *ci tsām-du* how far? to what distance? — *ci-tzug* *Cs.*, col. \**ci-zug*, *gá-zug*\* how? in what manner? — *ci zig* 1. **what? what a?** 2. **some one, any one, something, anything;** *ci zig-tu dgos* for what (purpose) is it wanted? *Dzl.*; *ci zig-na* once, one time, at any time *Pth.*; *ci zig-nas* after that, afterwards *Pth.* — *ci yañ*, *ci-an*, *čan* **whatever**, any thing, all kinds of things, \**iul yō-na tsón-gyu ci yañ yō*\* *C.* if there is money, you may sell any thing; followed by a negative: **nothing**. — *ci rigs-pa* adj., *ci rigs-par* adv. 1. **in some measure**, to a certain degree; in part, partly *Tar.*; 2. **of every sort** *Dzl.* and elsewh. — *ci-la* **why? wherefore?** *Glr.*, *W.* col.; also for the *de cii píyir zé-na* of *B.*; further it is used inst. of an affirmative; e.g. question: shall we get rice there? answer: \**tob yin*; *ci-la mi tob*\* of course, why not? \**ci-la zu*\* **why! well!**

ཅི་ལིམ་ *ci-lim* (*Hind.* چالم 1. the bowl of a hukka (water-pipe). — 2. a hukka.

ཅི་ཚེ་ *ci-tse Kun.*, also *tsé-tse*, millet.

ཅིག་ *ciḡ*, enclitic, a modification of *yēḡ*, after *s* usually changed into *ḡiḡ*, after vowels, and the liquids *n*, *n*, *m*, *r*, *l* into *ḡiḡ* (exceptions, however, in provincialisms and in literature are not unfrequent) 1. after nouns, the indefinite article **a**, or **a few**, when following after a plural; sometimes also untranslatable: *bud-méd-dag ciḡ* some women; *mān-po ciḡ* many (sometimes expressly opp. to *mān-po*, the many, *Tar.* 7, 15); *gañ ciḡ* v. *gañ*; **a little, some**, *ḡiñ ciḡ fū-ru gro dgos* I must go and pick up some fire-wood *Mil.*; after infinitives: *krims dañ gál-ba ciḡ byéd-pa* to commit a trespass, to make one's self guilty of a transgression *Dzl.*; *tse pōs-pa grāns-med-pa ciḡ myañ* he suffered innumerable deaths *Dzl.*; it is even added to numerals, and not only when 'nearly', 'about' or similar words leave a given number undefined (*mi lña tsam ciḡ* some five people), but also in sentences like the following: *čú-miḡ bži ciḡ yod* there are four springs or fountains. In all these cases, however, it may also be omitted. The numeral for 'one' ought always to be written *yēḡ* and never *ciḡ*, but prefixing the *y* is so often neglected (e.g. in *tabḡ ciḡ-tu*, *lhan ciḡ* etc.) that even grammarians let it pass. — 2. when affixed to verbs (to the root of the imp. mood, or, in negative sentences, to the root of the present tense) it is a sign of the imperative. In ancient literature it is used without reference to rank, whether it be in making prayers to Buddha, or in giving orders to a servant; at present in *C.* only in the latter way; in *W.* it is of rare occurrence.

ཅེ་, ཅིང་, ཅིས་ *ciñ*, *ḡiñ*, *ḡiñ*, a gerundial particle, the initial letter of which is changed acc. to the rules obtaining for *ciḡ*; it corresponds to the English participle in **ing**, is used in sentences beginning with **when**, **after**, **as**, and is affixed to verbal roots and adjectives, in the latter case including the auxiliary verb to be: *yśón-por dūr-du bčug-ciñ bui śa zá-bar*



*gyir-čig* (= *bčüg-nas*, or *bčüg-ste*) may I, after having been buried alive, be obliged to eat my own son's flesh! *Dzl.*; usually however employed in the minor clauses of accessory sentences: *brös-šin gáb-pas* having hid themselves after running away *Dzl.*; frq. also where coordinate ideas are in English connected by **and** or **but**: *śá-la zá-žin krág-la fun-ba* eating flesh and drinking blood; *čé-žin légs-pa* tall and well-shaped; *drod ynod-čin bsil-ba pan* heat is hurtful (but), cold is beneficial *Lt.* It is also used like the ablative of the gerund in Latin: *nya bšór-žin fso-o* we live by fishing (piscando) *Dzl.*; and = *kyin* (q.v.): *ri-la dran-sron byéd-čin dug-go* he sits on the mountain acting the part of an anchorite *Dzl.*; *smre-śāgs don-čin dug* he sits wailing *Dzl.*; *ran-dgór gró-žin yda* he is wandering at pleasure *Mil.*; *čes smrá-žin yód-pa-la* as they were thus speaking *Glr.*; *čos stón-čin yód-pai tse* as he was just giving religious instruction *Tar.* 11, 12.

ཅུ་རི་ *ču-ri* n. of a female demon *Thgr.*

ཅུ་, ཅུ་ཅུ་ *čir, či-ru*, termin. of *či*, 1. **whereto** etc., little used. — 2. with *yañ*: **everywhere**, in every direction, for any purpose, by all means, with a negative: **nowhere** (so at least it is to be explained in several passages of *Pth.* and *Thgy.*).

ཅུ་ *čis*, instr. of *či*, *čis yid-čes-par gyur* **by what** am I to believe it? **what** shall make me believe it? **whereby** can I know it to be true? *Dzl.*; *čis kyañ mi skrág-pa yin* he is not to be frightened by any thing *Dzl.*; *čis kyañ*, and *čit-nas kyañ* frq. used as adv.; **by all means**, at all events, at any rate, *čis kyañ gró-na* if you wish to go by all means, at all hazards; *da čis kyañ gegs byao* now I will at any rate play him a trick *Dzl.*; *čis kyañ bžes-pa zu* I beg of you most earnestly to accept it *Mil.*; *čis kyañ slob* **never mind!** teach it me at any rate! *Pth.*

ཅུ་ *ču* 1. num. figure: 65. — 2. inst. of *bču*, used in compound numerals for the

tens, when the preceding numeral ends with a consonant: *sum-ču*, *drug-ču*, *bhun-ču*, *bgyad-ču*.

ཅུ་ག་ *ču-gañ Med., Čs.*: 'a sort of lime used for medicine'.

ཅུ་ཏི་ *ču-ti* (? *yču-ti*) **pig-tail**, **cue**, worn by boys and men in Tibet proper, *Ld.* and *Sp.* Cf. *čo-to*.

ཅུ་ལི་, ཅུ་ལི་ *ču-li, čo-li* 1. **W. a fresh apricot**. — 2. **C. dried apricots** without stones. — 3. a sort of wild-growing vegetable *Sik., Č.* — *ču-li ta-gir* the pulp of apricots boiled down to a conserve and formed into cakes *W.* — *bun-ču-li* a kind of peach *Kun.*

ཅུ་ག་ཅུ་ག་ *čug-čug* = *čag-čag Sch.*

ཅུ་ *čun* 1. **C. gourd, pumpkin**. — 2. n. of a place. — 3. for *čun žig*: *da kyod čun žyis-pa yin* you are a little too late now *Pth.*; *čun yó-ba* a little slanting *Glr.*

ཅུ་ཞིག་, ཅུ་ཟད་, ཅུ་ཟད་ *čün-žig, čün-zad, čün-zad*, a little, *B.* and *C.*, *mü-ge čün-zad čig* a partial famine *Mil.*; *čün-zad-kyi pyir* for the sake of a trifle, through an insignificant circumstance *Dzl.* ༡༧, 15; **some**, *Lat. nonnulla*, of rare occurrence, *Was.* (242); *čün žig skyén-bar gyir-nas* rather ashamed, somewhat confounded *Glr.*: *čün-žig pan-nam blta* I shall see, whether it will help, or has helped, a little *Mil.*; a little while, a short space of time, *čün-zad čig sdod čig* wait a little (while) *Dzl.* When followed by a negative, it may either be translated as in: *čün-zad ma bdé-ba* a little unwell, uneasy etc. *Mil.*, or as in: *dbaň čün-zad med*, there is not even a slight possibility = there is no possibility at all *Pth.* and elsewh.

ཅུ་ཞོ་ *čün-žo*, also *čün-žu, čün-ži, yčön-ži*, a kind of white stone.

ཅུ་ *čub W.*, from the *Hind.* चुप, \**čub čád-de dug\** he keeps silence, holds his peace.

ཅུ་ *čur*, in *čur mid-pa* to devour food entire *Sch.*

ཅུར་ནི *čür-ni* meal, flour, only in medical writings.

ཅེ *če* numer. figure: 95.

ཅེན་, ཤེན་, ཞེན་ *čé-na, šé-na, žé-na* (cf. *čig*), inst. of *čes smrá-na*, 'if one says so, asks so' etc., after words literally quoted, frq. (*W. \*žér-na\**).

ཅེ་སྤྱུང་ *če-spyán* jackal.

ཅེ་རེ་, ཅེར་རེ་ *če-ré, čer-ré* envious, jealous, *mig če-ré* (*čér-gyis* *Thgr.*, *čér-te* *Gl.*) *ltá-ba* to look with an evil or envious eye upon; *če-ré lón-ba* dim-sighted, purblind *Cs.*

ཅེས་མེག་ *čem-me-ba* bright, shining, of polished metal *Gl.*, cf. *kra-bo*.

ཅེས་ཅེ *čem-tse* scissors *C.*

ཅེུ་ *čeu* 1. a small sucking-pipe for drinking the Murva-beer, in which millet grains are swimming *Sik.* (v. *Hook. I.*, 175). — 2. a clyster-pipe.

ཅེར་ *čer*, v. *če-ré*.

ཅེས་ *čes* 1. (*Lex. इति*), also *šes* and *žes* (cf. *čig*) so, thus, in ancient literature regularly placed after words or thoughts that are literally quoted, and so continuing the sentence; the quotation itself is gen. preceded by *di skád-du*, or *di snyám-du*. In later literature *čes* and the introductory words are often omitted, in col. language always. Inst. of *čes smrás-so*, *čes ysuns-so*, so he said, thus he spoke, so has been said or spoken, so it is said, often only *čés-so* is used, and in like manner *čés-pa* for *čes smrás-pa*, this word, this speech; *čés-pa-la sogs-pa* these and similar words; *čés-pa di yañ* also the preceding poem (is written by him); *snyun žés-pa nád-kyi min yin* the word *snyun* is a term for 'disease' *Zam.*; *žés(-pa) dan* 'such, and', if a quotation is followed by another, where we say 'further', 'moreover'; *čés-pa-la* after words have been quoted, which form the subject of further discussion; *čes byá-ba*, or *čés-pa* the so called, frq. after names; *čés-su* rarely for *čes*. — 2. acc. to the usual

spelling and pronunciation (*čes, če*) of the Lamas of *Ld.* it is the ordinary termination of the infinitive in *W.* (in *Pur.* and *Bal. čas*, in *Kun. čā*), though etymologically as yet not accounted for; sometimes used also as a subst. or adj. i.e. partic.: *bsád-čes* killing, *bsád-čes yin* it is to be killed; *skyé-čes* pregnant, v. *skyé-ba*.

ཅོ་ 1. num. fig.: 125. — 2. *čö-dri-ba* *Lex.*, *C.*, to blame, reproach, slight; to vie with.

ཅོག་, ཅོག་ *čó-ga, lčó-ga* *Mil.* lark (not common in Tibet).

ཅོག་ར་ *čó-ger*(?), *čó-ger bzugs* *Gl.*, *W.* vulgo: \**čó-gan dug*\* he sits motionless.

ཅོ་ཏོ་ *čó-to*, also *čó-ti*, *Cs.*: a tuft of hair on the head, thus *Lex.*: *čó-toi* *čor-čóg* (= *ču-ti*?); cf. *lčän-lo*.

ཅོ་རི་ *čó-ri* = *čor*, *čän čo-ri* *Lex.*(?).

ཅོ་ལི་ *čó-li* = *ču-li*.

ཅོ་ལོ་ *čó-lo* the prattling or chattering of little children *Mil.*; cf. *čá-čö*.

ཅོག་ *čog* *Cs.*: a plural-sign; *Schr.* all (people). This, or a similar original meaning of the word is also to be traced in an expression usual in *Ld.*: *čóg-mdo* a place where three roads meet, v. *mdo*; cf. also *čag*. When affixed to a word, it must be preceded by the vowel *o*, the final consonant of the root being at the same time repeated. Affixed to verbs, it seems to convert them into participles: *čóns-so-čog-la* *Dzl. 27*, 6, to those arrived, to the (persons) arrived, *yín-no-čog*, *yód-do-čog* those being, existing (things or persons); *Cs.*: *γčés-so-čog* things that are valuable, precious, to a man.

ཅོག་ཅོག་པ་ *čóg-čog-pa* *W.* grasshopper, cricket.

ཅོག་པ་ *čóg-pa* *C.* to have leisure *čóg-na yon go* if you have leisure, come! \**čóg-ka*\* leisure, \**dhe-rin čóg-ka me\** to-day I have no leisure; \**čóg-ka jhé\** is an affirmative answer, when having been asked for some little service, something like: well, I'll do it.



ཨོག་བུ་ òg-bu a sort of **small tent** Cs.

ཨོག་ཚེ་ òg-tse, v. lèog-tse.

ཨོག་ལ་མ་ òg-la-ma a mineral(?) *Med.*

ཙོང་ òn̄ 1. *Lex.* a musical instrument, *Schr.*: a bell. — 2. *Mil.*: òn̄-la skyur-ba to push one down a precipice in order to kill him (the only meaning the context here will admit); cf. *tsen-dón*. — 3. v. *yèon*.  
ཙོང་ཅི་ òn̄-èi a small **bowl** or **dish** *Sch.*;  
v. òn̄-èe.

ཙོང་ཙོང་ òn̄-òon̄ **jagged, indented, serrated.**

ཙོང་མོ་ òn̄-mo, col. for lùn-mo.

ཙོང་བ་ òn̄-ba, *Pth.*: nu-bód òn̄-ba acc. to the context: to raise loud lamentations, wailings (at funerals); perh. etymologically connected with ò-nés. Cf. *yèon-skad*.

ཙོང་ཞི་ òn̄-zi = òn̄-zo.

ཙོང་རོང་ òn̄-rón, perh. = òn̄-òon̄, *Mil.* òn̄-rón tsér-ma.

ཙོང་པན་ òd-pán, **मुकुट**, ornament for the head, worn by kings, tiara, diadem, crown; the crest of gallinaceous birds.

ཙོབ་དར་ òb-dár *Ld.-Glr.*, *Schl.* p. 29, a(?).

ཙོར་གང་, ཙོར་ཅིག་ òr-gán, òr-èig a **mouthful, a gulp, a little** *Sch.*;  
cf. ò-ré.

ཙོལ་རུང་ òl-òun̄ *Thgy.* childish **prattle** or **babbling**.

གཙགས་པ་ *yèags-pa* 1. to **apprehend, to grasp** (with the understanding), to **impress**, gen. with *yid-la*, on the mind, e.g. the doctrine *Dzl.*; also *bka nan-yèags tšen-po ynan̄-ba* to give a thoroughly solid, impressive instruction; *yèags-po byéd-pa* = *yèags-pa*; with additional force: \**dò cày-po jhè-pa*\* *C.* to impress (to one's mind) as firm as a rock. — 2. relative to persons it is synon. to *èags-pa* to love.

གཙན་པོ་ *yèán-po*, *W.* \**šan-po*\* **clever; lively, sprightly**; *W.* also **attentive to, regardful of**; *yèán-po drün-po* clever and

sagacious *Mil.*, *yèan-drün ldán-pa* id. *Pth.*; hence also *yèan* sbst. sagacity, cleverness; *ka-yèan* clever words, clever speech *Cs.*; cf. also *ka-sbyán*; *W.*: \**šan cò-èe*\* to watch for; to keep guard, to watch; \**šan-rig cò-èe*\* to be very attentive, to listen with fixed attention, \**šan-rig-èan*\*, *C.* \**càn-rig-èen*\* very attentive; *W.*: \**šan skül-èe*\* 1. to exhort, admonish 2. to wake, to rouse from sleep; \**òs-si šan-skül tán-èe*\* to give religious exhortations, to hold parenetic lectures.

གཙན་པ་ *yèán-pa*, v. *yèod-pa*.

གཙན་གཞན་ *yèan-(y)zán* frq. **beast of prey**, *Lat. fera*, but more in a systematic sense, so that the cat, and even the dog may be included; *Glr.* po. *yèan-(y)zán tá-ma* 'the last of the beasts of prey', the cat.

གཙམ་བུ་ *yèám-bu* *Cs.* **humbleness, servility, flattery**, *Sch.* also **untruth, lie**; *yèám-bui nag*, or *tsig* a servile speech; *yèám-bu smrá-ba* to speak submissively *Stg.* (not much used).

གཙར་བ་ *yèar-ba* 1. *Sch.*: **cut out, put out, knocked out**, e.g. *mig* an eye (cf. *bèar-ba*. — 2. *Mil.*?

གཙལ་བ་ *yèal-ba*, *yèal-du bkrám-pa* to **spread, display, lay out** e.g. precious stones, jewels, on a table, on the ground, *Glr.*, also *Lex.*

གཙི་བ་ *yèi-ba* 1. vb. v. *yèid-pa*. — 2. sbst. = *yèin*; *bšan yèi* both kinds of alvine discharges. *Dzl.*

གཙིག་ *yèig*, num. **one**; *yèig kyan* even but one; **one and the same**, *dus yèig-tu* at the same time (whereas *dus èig-na* once, one day, which however is also written *dus yèig-na*); *yèig byéd-pa* to unite (vb. n.), to join (in an act), to act in concert; sole, alone; **dear, beloved**, *yab yèig* dear father! *Glr.*: *šin-tu ydiñ-bai ma yèig* my own (only) beloved mother! somebody, some one *Dzl.*, *yèig*... *yèig* the one — the other, somebody or other, very frq.; *yèig-gis yèig. yèig-la yèig* etc. one another, each other frq.; *mi-yèig* *C.* **differing, different**.

**Comp. and deriv.** *γèig-ka* single, only, opp. to several, *Mil.* — *γèig-čar*, *γèig-čar* v. *čar*. — *γèig-čig*, pronounced \**čig-čig*\*, a certain, some one, *ἕἰς τις*, *slób-ma-las γèig-čig Dzl.*; *bud-méd γèig-čig Dzl. 3V4, 5* (where *Sch.* has *čig-γèig* erron.); *γèig-γèig*, pronounced \**čig-čig*\*, 1. one at a time; separately, alone, esp. *W.*; 2. of the same kind, not different *W.* (v. *Fouc. Gram.* p. 21. 42), 3. adv. by one's self, only, solely *W.* — *γèig-čog* all-sufficient *Glr.* — *γèig-nyid* *Cs.* 'unity' (?) — *γèig-tu* 1. into one, into one body, together, *γèig-tu sdü-ba* to unite e.g. six countries, *Dzl.*; to contract, to simplify *C.* 2. at once, wholly, altogether *Dzl. 23, 3*; 3. firstly, in the first place, *γèig-tu-ni*; then follows *γnyis-su-ni* etc. *Dzl.* 4. only, solely *Thgy.* — *γèig-du* unity and plurality, *γèig-du-brál* not having these two qualities *Was.* (308). *γèig-pa* 1. the first *Wdn.* (little used). 2. having etc. one, cf. *dgu*. 3. of one kind, not different or manifold, *mi-γèig-pa* different *B.* and *C.* — *γèig-pu* (also *γèig-bu*?) alone, single, *γèig-pus mi ston túb-pa* to be able to cope alone with a thousand men *Dzl.*; *γèig-pur lus-pa* to remain alone behind *Glr.*; only, sole, *bu γèig-pu* the only son, frq. — *γèig-po* 1. alone, *rgyal-po γèig-po skyés-pa yin* the king alone is a man, *Dzl.* 2. being one, or the one, *ma γnyis-la skyés-pai bu γèig-po* thou (being the) one son of two mothers, viz. claimed by two, *Glr.* 3. *Pur.* the one — the other. — *γèig-šós* the other, when speaking of two.

**གཅིད་པ་** *γèid-pa*, also *γèi-ba*, pf. *γèis*, fut. *γèi*, imp. *γèis*, to make water, to piss.

**གཅིན་** *γèin* urine, *γèin γèid-pa*, or *γèi-ba*, *W. tán-čè*, to make water; *γèin šor* urine is discharged involuntarily; *γèin-rkyág*, both discharges, vulg.; *γèin-gág* the retention of urine *Med.*; *γèin-snyi* gonorrhoea, clap (?) *Med.*

**གཅིའུ་** *γèiu* 1. clyster-pipe = *čeu*; *γèi-ui sman* clyster *Lex.* — 2. clyster (?) *Cs.*

**གཅིལ་བ་** *γèil-ba* to spoil, to destroy *Sch.*

**གཅུ་བ་**, **ཁྱུ་བ་** *γèu-ba*, *lèu-ba*, v. *γèud-pa*; *γèu* or *lèu-šór* *Cs.*, *γèu-skór* *W.*, *γèus-bu* *Ts.*, screw. — *γèu-ti* v. *čü-ti*. — *γèu-dón* screw-box *Cs.*

**གཅུག་པ་** *γèu-gál* importance, *Cs.*

**གཅུག་ས་པ་** *γèugs-pa*, prob. not different from *γèags-pa*. The word occurs in: *yid(-la) γèugs(-pa)* beloved, a friend *Dzl.*; *mdza-γèugs byéd-pa* to treat amicably *Wdn.*; *Kon-γèugs* having conceived a hatred *Lex.*

**གཅུང་པོ་** *γèün-po*, resp. a younger brother.

**གཅུད་** *γèud?* *γèud(-la) bór(-ba)* *Lexx.* w.e.; *Sch.*: to forsake, to cast out, to reject; (eog. to *čud-zán?*)

**གཅུད་**, **ཁྱུད་པ་** *γèud-pa*, *lèud-pa*, pf. *γèus*, *lèus*, fut. *γèu*, *lèu*, imp. *γèus* (?) to turn, turn round, twist, twine, plait, braid; \**čud log tán-čè*\* *W.* to untwist, untwine a rope; \**čus zum tán-te nol dug*\* *W.* they wrestle and scuffle (prop. they fight scuffling); \**sen čus gyáb-čè*\* *W.* to press and bore with the knuckle; \**čüs-spu*\* a low expression for the hair; *lág-pa γèus* *Zam.*?

**གཅུན་པ་** *γèün-pa*, secondary form of *γün-pa*, *Lexx.*: *rtsád-nas γèün-pa*, prob. to subdue completely; *γèür-žin γèün-pa* prob. to beat or press a thing until it is soft.

**གཅུར་བ་** *γèür-ba*, secondary form of *γür-ba*; *γèür-šè* *Ld.* a coarse sort of vermicelli.

**གཅེ་བ་** *γèe-ba* to esteem, to hold dear, to love *Sch.*

**གཅེན་** *γèen* (*Cs.* *γèen-po*) resp. *Cs.*: one's elder brother *Dzl. 225, 11*; acc. to *Zam.*: first-born son.

**གཅེར་བ་** *γèer-ba* v. *bèer-ba*.

**གཅེར་བྱ་** *γèer-bu* naked, col., also *Mil.*; *γèer-nyál* id.; *Kun.*: \**čèr-góg*\*; resp. *sku γèer-bu*; *γèer-bu-rnams gäbs-par byéd-pa yin-pa* being one that covers the naked *Stg.*; *γèer-bur byin-pa* to make naked, to strip *Pth.*; *γèer-bu byün-ba*, *W.* \**čèr-nyál tón-čè*\* to show one's self naked; *γèer-*



*bu-pa*, *gèer-nyal-mkhan Mil.* (Ssk. *nirgrantha* a naked man, gymnosophist; *čós-sku gèer mtón-du gról-bas* having been delivered so far as to see the *čós-sku* (v. *sku*) unveiled *Glr.*

**གཅེས་པ་** *gèes-pa* (Lh. \**śé-pa*\*) dear, beloved, ... *ltar gèes-na yañ* although he is to me as dear as ... *Glr.*; *néd-kyi mi gèes-pa* a man dear to us, our beloved, our darling *Mil.*; *gèes-ma* a favourite, sweet-heart *Cs.*; *gèes-prug* dear child *Mil.*; excellent, precious, valuable, *šin-tu gèes-pai lña* the five important letters (viz. the prefixed letters) *Glr.*; *śes-pa gèes* it is of importance to know *Med.*; often as superlative: *ñig rtén dñ-na gèes-pa ran-srog yin* the dearest thing in the world is one's own life *Pth.*; *gèes-par byéd-pa Stg.*, *dzin-pa Glr.* c. accus., *W.*: \**śé-pa cò-čé*\* gen. with the dat., to hold dear, to love, to esteem, persons or things, but not applicable to the deeper affections of the heart. — *gèes-bśdus Lex.* w.e.; *gèes-bśus Cs.* choice pieces (out of books).

**གཅོད་པ་** *gèog-pa*, pf. *bəag*, imp. *čog(s)*, *W.* \**čag-čé*\*, imp. \**čog*\* trs. to *čag-pa*, to break, *dum-bur* to pieces; to break off, or asunder; to smash, a glass; to crack, nuts; to burst; split, blast, a gun, a rock; fig.: to break, to violate, a promise, a vow, a law etc. frq., *yáb-kyi bka bčag-tu med* the word of my father may not be violated (by me) *Glr.*

**གཅོང་, གཅོང་ནད་** *gèon, gèon-nád, consumption, phthisis, gèon - čén dmú-ču* prob. dropsy in the chest or in the pericardium *Med.*; gen. any chronic disease \**còn-la tsu' ma soñ-nam*\* *C.* it has not taken a chronic turn, has it? also fig.: \**sem cón-po dug*\* *C.* the heart is sick, afflicted.

**གཅོང་སྐད་** *gèon-skad Lex., Sch.*: lamentations, wailings, plaintive voices, cf. *gèon-ba*.

**གཅོང་བ་** *gèon-ba* 1. pf. *bśons*, to excavate, wash out, undermine through the action of water, *tür-du gèon-bar mi gyür-ro* they are not undermined (by the water)

*Stg.*; *gèon-roñ* a narrow passage, a defilé *Cs.* — 2. from *gèon*, to get faint, languid, wearied in mind, *C.*

**གཅོང་ཞི་** *gèon-ži, v. cön-ži.*

**གཅོད་པ་** *gèod-pa*, pf. *bəad*, fut. *gəad*, imp. *čod*, *W.* \**čad-čé*\*, imp. \**čod*\* 1. to cut; *čad-bya gèod-pa secunda secare Gram.*; to cut asunder, *kam-tsad-du* into small bits; to cut off, chop off, the hands; to cut down, to fell, trees; to cut out, the tongue *Dzl.*; to rend asunder, to break, a thread, a rope, chains, fetters. — 2. to cut off fig.: *ču*, the water, by damming it out, frq.; to reduce, the wages; to cure, a disease; to suppress, a passion; to discontinue, to give up, *zan, zas*, eating i.e. to abstain from food, to fast; *srog*, to kill, to murder, frq.; to stop a thing in its origin, to obviate, prevent, avert; to avoid; to lock, the door, frq.; ... *kyi*, or *la, bār-du gèod-pa* to throw obstacles in a person's way, to hinder, impede, frq.; *srog-la bār-du gèod-pa də-dug* all these life-endangering beings *Glr.*; (for more examples refer to *bar*); to stop, to make a pause, in reading, *śad yon-na drag-por bčad-pa* making a marked stop, when there is a *śad*, *Gram.*; *rnam(-par) gèod(-pa)*, or *bčad(-pa)*, section, paragraph; stop, pause; *yonś-gèod* id. *Gram.*; to decide, *čes bčad-do* thus he decided *Dzl.*; *krimś*, or (*Dzl.*) *žal-čé*, to pass sentence or judgment; to judge, condemn, cf. also *tág-gèod-pa*. — 3. to cross (little used), *ču-bo grü-yis* a river in a boat *Glr.* — 4. *rjes gèod-pa* to follow the track, used both of men and dogs; \**mār-dzi*\* (to follow) the smell of butter (viz. of roast-meat), \**kyür-dzi čəg-pa*\* *C.* to follow the sourish smell (viz. the smell of beer); (*g*)*sār-* (also *tsar Pth.*) *gèod-pa* to search into, to investigate, to examine or study thoroughly *Ld.-Glr. Schl.* p. 20, b. — *čad-pas gèod-pa* and other phrases v. under the respective noun. — \**čə-tāñ*\* *C.* the Tibetan rupee, having lines (*radñ*) of division marked, by which they may be cut into smaller pieces. — Note: In some phrases the

spelling of *γcód-pa* and the assonant verbs *spyód-pa* and *dpyód-pa* is variable.

གཅོད་, བཅོད་ *γcom, bèom, pride, haughtiness, arrogance, bskyün-ba* to put it off, give it up *Lexx.*; *bèom čüninus Tar.* 20, 6 despondingly, low-spirited; *γros-γcóm Lex.* obs. or prov. for *γros-bčám, v. čám-pa.*

གཅོད་བ་ *γcór-ba* to spread, scatter, disperse *Cs.*

བཅག་པ་ *bčág-pa v. γcóg-pa and čág-pa.*

བཅང་ *bčañ?* *Sch.*: 'bčañ-rgya-čén-po comprising much, comprehensive, very extensive; *bčañ-rgyár mdzad-pa* resp. to apply one's self, to bestow pains upon'.

བཅད་ཀ་ *bčád-ka W.* a whole that has been cut into, or a piece cut off.

བཅད་པོ་ *bčád-po W.* something old, torn, worn out.

བཅབ་པ་ *bčáb-pa v. čab-pa.*

བཅས་བཅོས་ *bčam-bčóm Sch.*: trivial things, medley, hodge-podge.

བཅའ་སྒྲ་ *bčéd-sga v. sga.*

བཅའ་བ་ *bčéd-ba* 1. *v. čéd-ba.* — 2. sbst. drinking; gen. used connected with *bza-ba*; *bčéd-ba dan bžá-ba*, or *bza-bčéa* food and drink.

བཅའ་འཕྲང་ *bča-čprán Mil.*, declivity, precipice *Sch.*

བཅའ་མག་ *bča-mág*, the usual pronunciation of *lčags-mag*.

བཅར་བ་ *bčár-ba* 1. = *bčér-ba* to squeeze, to press in a press *Thgy.*; to crowd, to throng, \**yár-la bčar\** *C.*, stand (or sit) more closely together! — 2. to pull or force from, to wrest *Cs.* — 3. *Lexx.*: *mig bčár-ba* the same as in *γčar-mig* (?). — 4. *Sch.*: *logs bčár-ba* to prop sideways. — 5. *Sch.*: *bčar bžugs-pa* to have a permanent residence (this would however be more correctly expressed by *čar*). — 6. *bčár-bai rta- bčids*, and *lam-bčár?* *Lexx.* w.e.

བཅཔ་བ་ *bčál-ba v. čál-ba.*

བཅས་པ་ *bčás-pa* 1. originally pf. of *čéd-ba*, little used. — 2. adj. together with,

connected with, having, possessing, containing a thing, with *dan* or termin. (the latter in prose only when a second *dan*, signifying 'and', occurs in the sentence); gerundially: *bčás-te*, sometimes also *bčás-pas* or *bčás-sin*; adverbially: *bčás-su* frq.; *kor dan bčás-pa (-te, -su)* with attendance, with a retinue or suite, frq.; *bu-mo bèu bod-blón dan bčás-pas skór-te* surrounded by ten virgins together with the Tibetan ambassadors *Glr.*; *btsün - mo dan srás-su bčás-te* with (his) wife and son *Glr.*; *gos dan bčás-su* (to go into the water) having one's clothes on *Dzl.*; *žal džüm-pa dan bčás-te* with a smiling face *Glr.*; *šér-sna dan bčás-pa* infected with, subject to, avarice; without *dan* or termin. (esp. po.); *krül-bčas* infatuated, fascinated *Pth.*; *bru-tán tun bčas* together with a small parcel of Duttan tea; it is also, like *rnams*, a collective sign, used in enumerations, referring to several nouns, *Wdn.*, or like *la-sógs-pa* and other (things), and more (such things), and the like: *rgyags dan bčas bskyál - lo* provisions and other necessities we shall supply *Mil.*

བཅིང་བ་ *bčén-ba*, fut. of *čén-ba* to bind.

བཅིངས་པ་ *bčéns-pa*, pf. of *čén-ba* to bind.

Both verbs (*bčén-ba* and *bčéns-pa*) are also used as substantives: bonds, fetters, whether of a material, spiritual, or magical nature.

བཅིབ་(སྒྲ)་བ་ *bčib(s)-pa v. čib-pa*; *Sch.* also: carriage, conveyance.

བཅིར་བ་ *bčér-ba v. čér-ba.*

བཅིལ་བ་ *bčél-ba v. čél-ba.*

བུ་ *bèu* (*Bal. \*wèu\**) ten, *bèu tam-pa* id.; *bèu-prag* a decade; *bèu-γcig, bèu-γnyis* (*Bal. \*wèu - nas\**) eleven, twelve etc., (*v.* also *bèo*); *bèu-pa, bèu-po* as in *dgu-pa, dgu-po*. — *bèu-skór ton, bèu-gyür ton* (the field) yields a tenfold crop. — \**čú-ka, čú-kai tal\** *C.*, \**ču-kág\** *W.*, tithe, tithes; *bèu-kág-pa* a collector of tithes, *bèu-kag don-pa* to tithe, to decimate *Cs.* — *bèu-dpón* corporal, Lat. *decurio, bèu-óg* (\**ču-*



*wáy\** Ts.) a band of ten soldiers. — *bèu-yèig-zál* the eleven-faced (Awalokiteswara) *Glr.*

བུ་བ་ *bèu-ba* v. ོ་ཅུ་*ba*.

བུ་བ་ *bèu-ga* v. ིུ་ཤུ་*pa*.

བུ་བ་ *bèugs*, from the phrases: *sems kón-med - pa dan bèugs med - pa dan ynod - pa med - pa Stg.*, and *Pratihārya Avadāna* (v. *Feer*) p. 3: *lha - byin - gyis bèugs byis - te* = *देवदत्तविगृहोत्तेन*, it appears, that *bèugs* signifies hatred, hostility, damage, loss, which when compared with *yeugs* seems rather strange, yet is in accordance with *कीदृश* (for this must probably be read inst. of *कीदृश*).

བུ་བ་ *bèud* (རས) moisture, juice, sap, but gen. combined with the notion of a certain inherent virtue or power; *zlá - bai bèud* a fructifying moisture, to be compared in its effects to the warmth of the sun, and prob. means night-dew (if after all it is any thing real); hence **essence, nutriment**, *rkán - gis bèud gyur* nourishment comes from the marrow *Med.*; *bèud - la soni*, *Mil.* also *bèud - la bor*, (this food) has proved a nutritious fluid, it agrees with him; *bèud - can* nutritious, succulent, of grass, food etc.; *bèud - méd* not nutritious, *Med.*; invigorating **cordial, quintessence**, *bèud - lén* an elixir of life; frq. fig.: *čos tams - čád bsdús - pai bèud Glr.*

བུ་བ་ *bèum - pa* 1. v. ིུ་ཤུ་*pa*. — 2. to use artifices, to **chicane** *Sch.*

བུ་བ་ *bèur - ba* 1. to be flattened down *Sch.* — 2. *Kun.* \**lin - po čur - te yon\** there is a draught (here). — 3. *C.* like *bkág - pa* to bar, obstruct, block up, e.g. of snow obstructing a road. Cf. ིུ་ཤུ་*ba*.

བུ་བ་, བུ་བ་ *bèe, bès* v. ོ་ཅུ་*ba*.

བུ་བ་ *bèr - ba* 1. to heap or pile up *Cs.*; *Lex.*: *šin pún - por bèr - ba* to pile up wood. — 2. = *bèir - ba* 1. to squeeze, to press *C., W.*; to squeeze in, *ri - brág ynyis - kyi bár du* something between two rocks *Pth.*; \**čer tán - čé\** *W.* to squeeze, press,

screw in; \**čer - čer tán - čé\** *W.* to throng, to crowd.

བུ་བ་ *bèo*, for *bèu* in *bèo - liá* 15, and *bèo - bryád* 18; *lo liá ysum bèo - liá* 3 times 5, 15 years (*liá ysum* standing pleon.) *Mil.*

བུ་བ་ *bèó - ba*, pf. and imp. *bèon*, prop. root of the fut. tense of ོ་ཅུ་*pa*, but in *W.* the usual word for *byéd - pa* to make, perform; to prepare, manufacture, construct; employed in all kinds of phrases; \**kó - la zún - can čó\** *W.* (he) makes him a liar.

བུ་བ་ *bèog?* *Glr.* 99.

བུ་བ་ *bèom* for *yeom*, pride.

བུ་བ་ *bèom - pa*, pf. of *jéoms - pa*, conquered, subdued; having conquered or subdued, e.g. *dgrá - bèoms - pa*, v. *dgra*; victory *Cs.*; *prog - bèom*, and \**čom - čóg\** *W.* robbery and acts of violence. — *bèom - brlág* p.n., Mathura, town of ancient India, in the neighbourhood of Agra, *Zam., Tar.* — *bèom - ldán* victorious *Cs.*; *bèom - ldan - dús* (*Kh.* \**wèom - ldan - dčé\**, *Ld.* \**čom - dan - dús\**, *C.* \**čom - dän - dčé\**) *भगवन्* *Cs.*: victorious, *Sch.*: 'the victoriously consummated', *Burn.* le bien-heureux, the usual epithet of Buddha, *Burn. I., 71.*

བུ་བ་ *bèól - ba*, v. ོ་ཅུ་*ba*; *bèól - ma* a thing committed to a person's charge, a trust.

བུ་བ་ *bèós - pa*, a verb of its own, though as to form resembling a participle, 1. to treat medically, hence to cure, to heal, *mčas kyan bèós - su med* he cannot be cured even by the best physicians *Med.*; *bèós - (pai)* *tab* the way of treating, the method of curing *Med.*; *smān - bèós* medical treatment *Med.* — 2. to do (a thing) for the sake of appearance, for form's sake, to affect, *bèós - su byéd - pa* to perform a sham work, e.g. blowing into a blazing fire *C.*; hence as subst.: a false conception, wrong idea, *bèós pa dan kṛl - bar gyur - ba* to give way to odd fancies, to have crotchets in the brain, e.g. in consequence of old age *Thgy.* — 3. partic.: made or contrived by art,

**artificial, feigned, fictitious**, *ma-bèos* artless, unaffected, genuine; it also seems to denote an absence of mental activity, or a forbearance of exercising such activity, in short that indifference to the world, which is so highly valued by the Buddhist, *Mil.* — *bèos-pai ras*, or *ras bèos-bu*, washed or prepared cotton-cloth *Cs.*; calico, chintz *Cs.*; in *S. O.* it seems to denote a costly, valuable fabric; *bèos-ma* sbst. and adj., a production of art, any thing made or contrived by art, esp. every thing imitated, counterfeit, mock, sham, not genuine, *frq.*; *bèos-ma ma yin-pa* natural, unfeigned, genuine, e.g. respect, reverence *Glr.* — *tsùl-bèos-mkhan*, one that is shamming, a hypocrite. Cf. རྩོས་པ་.

ལྷ་ lèa, *Ld.* for *lèi-ba*, **excrement, dung, manure.**

ལྷ་སྐྱ་ lèa-sga = *bèa-sga*, **white ginger**, v. *sgá.*

ལྷ་བ་ lèa-ba 1. *Cs.*: a sort of **carrot**, *Med.* *frq.*, but not known to the common people, at least not in *W.* — 2. ལྷ་བ་ acc. to *Was.* a garment made of wool or felt *Tar.*

ལྷ་ཁྱ་ lèag 1. **rod, switch, stick, whip**; *glan-lèag* ox-whip; *ria-lèag* kettle-drum stick; *lan-lèag* *Lex.* willow-twigg, osier-switch; *rta-lèag* horse-whip, whip in general, also a scourge, consisting of several straps with sharp knots; *spa-lèag* a cane, bamboo *Mil.*; *ber(-ma)-lèag* stick *Mil.* — 2. (*lèag-ma*) **stroke, blow, cut, hit**, *lèag rgyab-pa* to give a blow or cut, *rtá-la* to the horse *Glr.*; *mgo-lèag* (*Ld.* \**go-lèag*\*) a blow or stroke upon the head; *gram-lèag* a smack on the cheek, slap on the face, box on the ear *Cs.*; *tal-lèag* id. — 3. forepart of a coat of mail *Sch.* — 4. a kind of *Daphne*, v. *re-lèag-pa*.

**Comp.** *lèag-rdo* *W.* flint, flint-stone. — *lèag-brás* *Mil.* whip-cord, lash of a whip; *lèag-brén*, and *lèag-dnò* id. — *lèag-tsán* = *rta-lèag* *C.* — *lèag-yü* whip-stick, handle of a whip.

ལྷ་ཁྱི་ལྷ་ lèag-lèig' *Lex.* w.e.

ལྷ་པོད་ lèag-pód a girdle, made of plaited and interlaced strips and resembling a chain; one *Lex.* adds: *dán-mai dril-du lhas-pa* (?).

ལྷགས་ lèags 1. **iron**, *lèags-kyi* of iron; *lèags-bton-mkhan* a miner digging for iron; *rgya-lèags* Chinese iron; *po-lèags* an inferior sort of iron, *mo-lèags* a finer and better sort of it, *Cs.* steel (?) — 2. an iron instrument, tool, esp. **lock** (of doors), **fetter, shackle**, *sgo tams-dad lèags btab-èin* locking every door *Pth.*; \**kán-èag lág-èag*\* *C.* fettered on hands and feet; *ynam-lèags* 1. thunderbolt, 2. a flash of lightning just striking an object; *me-lèags* a steel to strike fire with, fire-steel.

**Comp. and deriv.** *lèags-kyü* *B.* an iron hook, esp. fishing-hook, angle; often fig.: *tugs-rjei*, or *èos-kyi lèags-kyüs dzin-pa* to seize with the hook of grace or of religion *Dzl.*, *Glr.* and elsewh. — *lèags-dkár* tinplate, white iron plate. — *lèags-sküd* thin wire. — *lèags-kém* or *Kyém* a spade. — *lèags-kéról* *Sch.* a big iron kettle (= *W.* \**èag-dol*\*) **stew-pan**, large iron pan or pot?) — *lèags-mgár* iron smith, **black-smith**. — *lèags-sgór* iron pan. — *lèags-sgyid* **trevet, tripod**. — *lèags-sgróg* **fetter, shackle**. — *lèags-èás* **implements of iron, hardware**. — *lèags-tig* a kind of **gentian**, cf. *tig-ta*. — *lèags-tág* **chain or chains**. — *lèags-tál* *Cs.* an iron dish or plate, prob. from *tá-li*. — *lèags-drégs* (*W.* \**èag-rág*\*) 1. **iron dross**, scoria or slag of iron; 2. **dirt** of the intestines. — *lèags-rdó* 1. perh. more correctly *lèag-rdó* **flint-stone**. 2. **iron-stone, iron ore** (?). — *lèags-prá* *Ü*, a kind of musket, imported from Rum (Turkey). — \**èag-bér*\* *W.* an iron bar, **crowbar, hand-spike**. — *lèags-mag*, *bèa-mag*, the Turkish

چكك flint-stone, tinder-box *W.* — *lèags-tságs* an iron **cribble or sieve, colander**. — *lèags-zám* iron bridge. — *lèags-záns* iron kettle. — \**èag-zán*\* *C.* good iron, **steel**. — *lèags-yyá* **rust** *Med.* — *lèags-ri* a wall encircling an estate, a town etc. — *lèags-slán* a large iron pan for roasting or kiln-



drying corn. — *lèags-sân* iron hoop, hasp, cramp-iron. — *lèags-sá* iron ore *Cs.* — *lèags-bsró* **smoothing-iron** *Sch.*

ལྷོ་མ་ *lèan-ma* **willow**, *Salix viminalis*, almost the only leaved tree in Tibet, frq. planted in the vicinity of villages; *rgyál-lèan* the specific name of this tree in *Kun.*; *rón-lèan*, *sér-lèan* different species of it; *lèan-dkár* *Kun.* a white kind with birch-like bark, cf. *so*; *lèan-ló* willow-leaves, 2. (ཟུ་) **matted hair**, *lèan-lo-can*, or *-pa*, one with matted hair, a penitent; also n. of a place in ancient India, of another in Lhasa, and of a third on the top of the fabulous *Rirab*. 3. **queue, pig-tail** *C.* — *lèan-rlóm* a flat willow basket *Ts.* — *lèan-shñ* willow-tree, willow-wood. — *lèan-sól* *Sch.*: 'the red willow'. — \**cân-sil*\* *W.* coolness, shade under a willow-tree.

ལྷོ་ལྷོ་ *lèan-lèón* *Cs.* = *san-són* a craggy place, a broken country.

ལྷོ་མ་ *lèam*, also *pyam*, 1. **lath, pole, rafter, spar** of a roof. In Tibet the rafters are placed horizontally, and support a layer of earth; in Mongol tents they are slanting, supporting the felt-covering. — 2. also *brag-lèam*, n. of an officinal herb used for healing wounds *Med.* — 3. *gyur-lèam* prob. denotes a glittering fish, or a fish rapidly darting along — 4. v. *lèam-mo*.

ལྷོ་མ་མེ་བ་ *lèam-me-ba*, perh. **variegated, shining, dazzling** *Glr.*

ལྷོ་མ་མོ་ *lèam-mo*, resp. for *spun*, and esp. for *srñ-mo*, acc. to *Cs.* also for *čün-ma*, a **royal consort**, a great man's **sister** or **wife**; *tha-lèam* a **princess** *Pth.*; *lèam-čün* a young princess or lady, a young unmarried lady of noble rank; *lèam-drál*, *mèed-lèam-drál*, *lèam-srñ* brother and sister.

ལྷོ་མ་པ་ *lèam-pa* 1. n. of a flower *Wdn.*; 2. n. of a kind of vegetables *S.g.*

ལྷོ་བ་ *lèi-ba* 1. sbst. (*Ld.* \**lèa*\*, *Lh.* \**lèi-a*, *čé-a*\*), **dung**, esp. of cattle; *bai-lèi-ba*, *bá-lèi* cow-dung; *lèi-skám* dry dung (used as fuel), *lèi-rlón* fresh dung. — 2. adj. **heavy**, *W.* \**čün-te*\*, *yan-lèi* 1. light and

**heavy**; 2. **weight**, \**yan-čì dān-da čò-čé*\* *W.* to balance equally, to counterpoise; with regard to food, perh. **heavy**, **oppressing** the stomach; but also in a favourable sense: **substantial, nutritious**; fig.: **weighty, important**, *Kyéd-kyi skyes dan bka-stsál lèi-ba des* in consequence of your weighty presents and requests *Glr.*; \**nám-čog čin-te*\* *W.* hard of hearing; *ka-na-ma-ló-ba lèi-ba* a heavy, deadly sin, frq.

ལྷོ་བ་ *lèid* v. *ljid*.

ལྷོ་མ་ཏེ་ *lèin-te* v. *lèi-ba*.

ལྷོ་མ་མ་ *lèibs* denotes a. things, which serve to protect the hands, when having to deal with hot or otherwise disagreeable objects; so gloves may be called *lèibs* *Sch.*, but esp. *tsa-lèibs* (*W.* \**tsalèib*\*) **pot-cloth** (to take pots from the fire), \**re-čib*\* *C.*, also \**lug-čib*\* id.; hence prob. *mig-lèibs*, resp. *spyan-lèibs* **eyelid**; *mig-gi lèibs-tór sty*, wisp in the eye, and perh. from some remote similarity *sgo-lèibs*, *sgoi ya-lèibs* the lintel or head-piece of a door; *nya-lèibs* fishgills, *Lex.* and *Cs.*; b. contrivances to facilitate the handling of different objects, as: **the handles** of pots and vessels, the handles, hilts, bows, ears, loops etc. of knives, scissors, pincers and other working-tools.

ལྷོ་བ་ *lèu-ba* v. *yèu-ba*.

ལྷོ་ག་པ་ *lèug-pa* *Cs.*, *mnyen-lèug* *Lex.*, **flexible, pliant**; a **supple branch**; *lèug-lèug byéd-pa* to bend repeatedly *Cs.*; *lèug-ma* a **root-shoot** of a willow or a poplar-tree, a **rod, switch**; \**čüg-gu*\* *C.* the bud of a twig; *lèug-prán* a thin branch or twig.

ལྷོ་ག་མ་ *lèugs, gri-yi lèugs* *Lex.* w.e.

ལྷོ་ཏ་ཀ་ *lèün-ka* = *skyün-ka*, **jack-daw**.

ལྷོ་མོ་ *lèün-mo* **thimble** *Glr.*

ལྷོ་ད་པ་ *lèud-pa* v. *yèud-pa*.

ལྷོ་མ་ *lèum* *Med.*, *lèum-tsa* *Cs.*: 'a plant, the stalks of which are used as a purga-

tive'; *lèum-dkár* prob. another species of that plant *Med.*

ལྷོ ལེ 1. resp. *ljags* (འཇགས་) **tongue**, *lèe rkyan-ba* to put forth, to show the tongue *Mil.*; *lèe brgyá-yis yon-tan cün-zad brjód-par nus ma mäs* even with a hundred tongues we should not be able sufficiently to praise the merit... *Pth.* — 2. **blade**, *Cs. gri-lèe.* — 3. (མག་མེད་) **thunderbolt**, *lèe jöbs-pai glog* a flash of lightning accompanying a thunderbolt. — 4. **flame**, *mè-lèe.*

**Comp.** *lèe-kyigs* the **frenum** of the tongue *Cs.* — *lèe-čün uvula*, *lèe-čün jabs* inflammation of the uvula *Med.* — *lèe-nyis-pa* **double-tongued**, **deceitful**, *lèe-nyis byéd-pa* to be double-tongued. — *lèe-téb*, *lèe-drá* a fleshy excrescence below the tongue *Cs.* — *lèe-bdé* a nimble tongue a babbler *Mil.* — *lèe-spyán* = *če-spyán* *Thgy., Stg.* — *lèe-bür* a swelling on the tongue *Cs.* — *lèe-myán-tsá* **alum** *Med.* — *lèe-rtzá* the root of the tongue, *lèe-rtzá-čan* a letter pronounced from the root of the tongue, a guttural. — *lèe-rtsé* the tip of the tongue *Cs.*, *lèe-rtsé-čan* a letter sounded with the tip of the tongue, a lingual. — *lèe-tsá(-ba)* a sharp-tasted, pungent medicinal herb *Med.* — *lèe-yžór* a tongue-scraper *Cs.*

ལྷོ ལེ *lèeg* a coat of mail for a horse *Sch.*

ལྷོ ལེ་པ་ *lèeb-pa* to go to kill one's self, to **seek death**, esp. by a leap into the water or down a precipice, but not every kind of suicide; also used of insects that fly into a flame etc.

ལྷོ ལེ་ *lèo-ga*, also *lèog-ma* or *mo* **lark**.

ལྷོ ལེ་ 1. *B., C.* a **turret** on a house-top, **pinnacle** (*W. \*speu\**). — 2. *v. lèog-tse.*

ལྷོ ལེ་པ་ *lèog-po* prob. **low**, *lèog-por skye* (a certain plant) is low-growing, it does not grow high.

ལྷོ ལེ་ཅེ་, ལྷོ ལེ་ཅེ་ *lèog - tse, lèog - rtse*, resp. *ysol-lèog*, **table**, in Tibet, esp. in *W.*, a very rare piece of furniture, and always small and low; *lèog-kébs* tablecloth, *lèog-kébs btin-ba* to lay the cloth; *rgya-lèog* a large table, a European table; *mdun-lèog* 'fore-table', a sort of table before an idol, for spreading offerings on it, *v. e.g. Hook. I, 172*; but it is not the same as altar.

ལྷོ ལེ་ས་ *lèogs, zer-lèogs* **pronunciation** *C.(?)*

ལྷོ ལེ་(ས་)པ་ *lèog(s) - pa* I. **to be agitated**, **to shake**, **to tremble**, *mè-tog mgo-lèog* *Zam.* a flower shaking, waving its head (little used).

II. 1. **vb. to be able**, *de ma lèog-na* if (he) is not able (to do that); *ji lèog-kyi* *Mil.* as much as possible, to the utmost; *\*na-rán-ghi gan cög-pa\** *C.* as far as I am able. More used: 2. **adj. able**, *šed-kyis mi lèog-pa* unable, feeble, weak, *rig-pas mi lèog-pa* ignorant; *\*ne tsar cög-la cög-pa me\** I am not able to carry the whole at once *C.*; *\*cög-čan\** clever, skilful, handy, *\*cög-méd\** awkward *W.*; *\*kē cög mi dug\** he does not get on with his mouth, he lisps; also *\*ka cög - pa\** irreverent, disrespectful in speaking *W.(?)*

ལྷོ ལེ་ *lèon, sbol-lèon* a frog in its first stage of development, **tadpole** *Pth.*

## ཅ

ཅ ཅཱ 1. the letter *č*, the aspirated *è*, pronounced hard and forcibly, like **ch** in *chap* or *church*. — 2. numerical figure: 6, *ča-pa* the sixth volume.

ཅ ཅཱ I. **part, portion, share** 1. opp. to the whole, *ča ysum-du bgos* divide it in three parts! *brgyai ča 1/3* *Glr.*; *stón-gi ča 1/3*; *bañ-mdzód ysum-ča yčig* one third



of the provisions *Dzl.*; *dbui ča tsam ñig rśér-gyis ma lón-bar* there being still wanting about as much gold as (the weight of) his head *Glr.*; *nán-par śiá-bai ča* the following day's first part, i.e. the following morning *Mil.*; *sá-ča* a piece of land *Glr.*, *C.*, also land, territory, country in general, *ghai sa-ča* the country of Gha *Glr.*; *zúr-ča* frontier parts, frontier province; *časnnyoms* at equal parts, equally, e.g. *ču sbyar* mixed with the same quantity of water *Lt.*; *ča-mnyám* id., *ča-mnyám žib bteg* accurately weighed in equal parts *Lt.*; *ča tsam*, *ča dra tsam* in part, in some measure; *ča ma dra* or *ma mñun-pa* partly not equal, differing a little; *ča tsam šes kyañ* even if one knows but a little *Mil.*; *yid smon ʼos ča tsam mī ṛdā-bas* it being not in the least desirable; *ča-rdzogs* being complete in every part, entire, integral *Sch.* — Esp. 2. the half, *nám-gyi ča stod*, the first half of the night, *nám-gyi ča smad* the second, the last half of it. Hence 3. the one part of a pair, similar to *ya*, *lham ča ṛèig* the one boot; *ča sgrig-pa* to pair, to match, to couple *Sch.*; an equal, a match, *ča-mñun-pa*, *ča-drá-ba*, *C.* also \**ča-lón-wa\**, similar, resembling *Wdn.* and elsewhere; *la-lá tár-pa ča-mñun dgé-ba med* some have no virtue befitting (i.e. leading to) final salvation *Thgy.*; *ča-méd* without an equal, matchless; *ča-ma-yin-pa* unfit, improper, unbecoming *Sch.*, *ñag ṛèóg-pa ni ča ma yin* not obeying will not do, is out of place *Tar.* 110, 11. — 4. a pair, = *zun* *Sch.*; *Zam.*: युग. — 5. share, portion, lot, *mśar-sdug blá-bai čá-nas mnyam* being equal as to their (respective) share of beauty *Glr.*; *dmán-ča dzin-pa* to choose the humbler (inferior) share, i.e. to be humble, = *dmán-sa dzin-pa Mil.*; in general: *ča dzin-pa* c. genit. to adhere, to be attached to a person or thing *Pth.*; *žin rmó-ba nai ča yin* ploughing is my business, my lot, my department *Dzl.*; *čá-la* equally, in equal parts, equally divided, *ká-ba nyin dgu mtsan dgu babs*, *čá-la nyin mtsan bəo brgyád babs Mil.* there was a fall of snow

during nine days and nine nights; it fell equally portioned out to days and nights, (together) eighteen (the peculiar mode of reckoning is here to be noticed)

II. news, intelligence, notice, construed like *rgyus* and *ytam*; *ytám-ča dri-ba* = *ytam dri-ba*; *ča yod*, *ča med* like *rgyus yod* and *rgyus med*; *nam čī ča mēd-kyi* čos the doctrine of the uncertainty of the day of death *Mil.*; ... *par ča mēis-te* there coming news or intelligence that ...; *skād-ča* v. *skad*; physically: voice, sound, *brág-ča* echo; intellectually: prospect, auspices, *Mil.*: *sróg-ča* prospects of life (as to its length and preservation), *kyim-ča* prospects regarding the household, *dgra-ča* prospects, expectations as to one's enemies; \**lám-ča\** *C.* prospects of a safe journey (cf. no 4).

III. thing, things, relating to clothes, ornaments, materials etc., cf. *čas*; \**go-lus-ča-tśán\** *W.* a complete suit of clothes; but mostly used in compounds: *ské-ča* neck-ornaments, *glo-ča* ornaments suspended to the belt or girdle, e.g. strings of shells; *dgós-ča* necessary things *Cs.*; *mčód-ča* things necessary for sacrifices, requisites for offerings *Glr.*; *mśón-ča* weapons; *yig-ča* prob. writings, deeds, documents *Glr.*; \**rē-ča\** cottons, cotton fabrics *C.*; *lag-ča* implements, utensils, goods, baggage etc. *Glr.* — There is still to be noticed the expression: *ča-bžag-pa*, lit. to add one's own share to a thing, 1. to adhere, stick, or cling to, to follow, obey (laws); *sañs-rgyás-kyi bká-la ča bžag* they adhere to the words of Buddha; *rgyál-poi bká-la* to obey the king's commandment. 2. to refer to(?) *C.*

ཅ་རྟེན་ *ča-rkyén* *Lex.*, *Sch.*: 'share of destiny, of fate; consequence of one's actions' (?).

ཅ་སམས་ *čá-mkan* soothsayer, fortune-teller *Sch.*

ཅ་ག་ *čá-ga* *Mil.*, hem, edge, border; *čá-ga dēbs-pa* to hem, to turn in (the edge of cloth).

ཐ་ག་འབྲུ ཅཱ-ga-bu *C.*, *Lex.* also ཅཱ-ga-pa, grasshopper.

ཐ་ཚོ ཅཱ-ཅོ *Lex.*, *Sch.*: 'things homogeneous, matched'.

ཐ་བ་ ཅཱ-ba, pf. and imp. *son* (the regular form *čas* being nearly obs. at present), in *W.* the usual word for རྒོ་བ་ to go, in *B.* little used and only in later writings, 1. **to go**, \*sór-te ཅཱ-ཅེ\* to retire, to retreat slowly; \*da ཅཱ yin\*, or \*da ཅེན\* adieu, good bye, farewell! \*da ཅེན zu\* resp., your servant! (in taking leave); \*á-ru-son\* go thither, or that way! \*á-ru ma ཅཱ\* do not go to this place, do not step this way! **to travel**, \*gyál-la\* (or *dé-mo*, *yág-po*) ཅཱ zig\* I wish you a safe journey, a pleasant trip to you! \*lóg-te ཅཱ-ཅེ\* to return, to go or come back; \*tin-la ཅཱ-ཅེ\* to follow, to come after or later; \*ཅཱ ཅུག\* let (him) go! give (it) up! let (it) alone! **to be gone, consumed, spent, used, wasted**, \*sín mán-po ཅཱ yin\* a great deal of wood will go, will be consumed. — 2. **to become, grow, get, turn**, \*tsan ཅཱ dug\* it grows night, it is getting dark; \*gas ཅཱ ཅེ\* to grow old; \*nág-po son\* that has turned black; \*sés-kan ཅཱ-ཅེ\* to get information; also with *la*: \*bág-ma-la ཅཱ-ba\* (= *bág-mar* རྒོ་བ་, *gyúr-ba*) to become a bride *Ma.*; \*mán-lami ཅཱ\* this is not used for medicine. — 3. with a supine (*B.*) or a verbal root (col.): **to be about, to be on the point, to be going**, *sléb-tu ཅཱ-bai tse* when they were on the point of arriving *Mil.*; *nyi-ma ཅཱ-rdu ཅཱ-ba dan* when the sun was just going to rise *Mil.*; \*me si ཅཱ dug\* the fire is on the point of going out; \*nad zi ཅཱ dug\*, the disease is decreasing. — 4. with the gerund it expresses a continuous progress, a gradual operation, an effect by little and little, \*ču pél-te ཅཱ dug\* the water increases from day to day. — 5. with the inf. it is used in the sense of the future tense, or like the Greek μέλλειν: **to intend, to purpose**, \*vi srid-de dir srin-ཅེ ཅཱ dug\* how long does he (do you etc.) intend to stay? \*nam lug sád-ཅེ ཅཱ dug\* when are you going to kill the sheep?

ཐ་བྱ ཅཱ-bu, a kind of little ornament worn in the ears *Ld.*

ཐ་བྱར་ ཅཱ byád 1. **thing, implement, instrument**, e.g. a musical instrument *Dzl.*, a surgical instr. *Med.* — 2. **clothing, dress**, *mi-sdüg-pai ཅཱ-byad-ཅེན* poorly clothed, ragged *Mil.*; **external appearance**, also of animals.

ཐ་ཙམ་ ཅཱ-tsám v. ཅཱ I, 1.

ཐ་ཙའ་ ཅཱ-tsád = *čag-tsad*.

ཐ་ཙན་ ཅཱ-tsán species, division, class *Sch.*

ཐ་འཇིན་ ཅཱ-dzin v. ཅཱ I., 5.

ཐ་རྩེགས་ ཅཱ-rdzógs v. ཅཱ I, 1.

ཐ་ར་ ཅཱ-ra 1. **oak**, also *mon-ཅཱ-ra* (on account of its growing only on the southern ranges of the Himalaya mountains, inhabited mostly by Non-Tibetans) in several species, with pointed, evergreen leaves, a tree much inferior in beauty to the English oak. ཅཱ-ra *preu Sch.*: 'the stunted or dwarf-oak'. — 2. also ཅཱ-ri, ཅཱ-li, ཅཱ-lú, a coarse sort of blanket made of yak's hair.

ཐ་ལ་ ཅཱ-la v. ཅཱ I., 5.

ཐ་ལག་ ཅཱ-lag 1. *C.* implements, instruments, required for the carrying on of a business. — 2. *W.* things, effects, luggage. — 3. *Tar.* 43, 18: ཅཱ-lag dan bčás-pa rdzógs-par sés-pa *Schf.*: 'the systematic and complete understanding'.

ཐ་ལང་ ཅཱ-lán joined with *rdéb-pa Lex.* and *Mil.*, meaning not known; *Wts.* gives: petite lance des bonzes.

ཐ་ལས་ ཅཱ-lam = *há-lam*, some; for the most part, rather *C.*

ཐ་ལི་, ཐ་ལུ་ ཅཱ-li, ཅཱ-lú v. sub ཅཱ-ra.

ཐ་ལུགས་ ཅཱ-ligs clothing, costume, appearance.

ཐ་ཤས་ ཅཱ-sás part, portion, share, *lus-kyi ཅཱ-sás* a part of the body, a limb etc.

ཐ་ནར་ ཅཱ-hár Chakhar, a Mongol tribe *Sch.*



ཆག་ *čag*

ཆ

ཆགས་པ་ *čags-pa*

ཆག་ *čag* 1. dry fodder for horses and other animals, as hay, barley etc.; *čag-yžon* trough, manger, crib. — 2. the fourth finger *Med.* — 3. resp. for shoe *Glr.*, also *pyag(-thám)*. — 4. *čag-péb-pa Glr.* = *pyag-péb-pa*. — 5. the breadth of a fist, *čag-gan* id, *Mng.* frq. — 6. v. *čag-pa*.

ཆག་(ད)ཀྲུམ་(ས)་ *čag-(d)krüm(s)* piece, fragment *Lex.*, *Thgy.*; \**čag-tüm-la son*\* *C.* it has gone to pieces.

ཆག་སྐྱེ་བ་ *čag-skye-ba Sch.*: 'having only one purpose, pursuing but one aim; unremitting, indefatigable'.

ཆག་ག་ཆོག་གོ་ *čag-ga-čog-gé* (or *pyag-ga-pyog-gé?*) various things mixed up or thrown together, medley.

ཆག་གྲུམ་ *čag-grüm Lex.* = *čag-dkrüm(?)*.

ཆག་གྲུག་པ་ *čag-ggyág-pa* to doubt *Sch.*

ཆག་ཆག་ *čag-čag* I. 1. with *byed-pa*, *debs-pa*, to sprinkle, besprinkle, *čus* with water, *kán-pa*, *lám-rnams* the house, the streets *B.*, *C.* (*W.* \**čab-čáb\**). — 2. *Sch.*: *čag-čag ydab-pa* to starch, to stiffen.

II. *W.* *čag-čag čò-čè\** to tread, to trample, e.g. the narrow paths or furrows between garden-beds; to clap the hands.

ཆག་ཆད་ *čag-čád* rent, break, rupture *Sch.*

ཆག་དྲུག་ *čag-düm* fragment, piece, crumb, scrap, bit.

ཆག་འདྲིང་ *čag-dín* doubtful, incredible *Sch.*

ཆག་པ་ *čag-pa* 1. a large tuft or bunch of flowers, ears of corn etc. — 2. pf. of *čag-pa*, broken; *ma-čag(s)-pa*, and esp. adv. *ma-čag(s)-par* also *čag-med-par* uninterrupted, unintermitting; uninterruptedly; *gas-čag-méd* without a crack, flaw, or chink. — 3. *lam čag-pa* v. *čag-pa*.

ཆག་པོ་ *čag-po* broken; a broken vessel, pot etc., a pot-sherd; *tsel(-po) čag(-po)* a broken dosser or pannier.

ཆག་བྱ་ *čag-bu*, diminutive of *čag-pa*, a little bunch.

ཆག་མོ་ *čag-mo* bunch, *brás-bu čag-mo* a fruit growing in the form of bunches

or clusters, like the grapes of the vine, the berries of the elder etc. *W.*

ཆག་ཅེ་ *čag-tse* a small grain, e.g. of ground grits, \**čag-tse-čan\** granulous; \**bag-pé čag-tse-čan\** ground grits, *W.*; *Hind.* *soojee*.

ཆག་ཚད་ *čag-tsád Sch.*: the right measure, *dug ster čag-tsád* if a sufficient quantity of poison has been administered to a person, *Med.*

ཆག་ཁྱིང་ *čag-šin* a wooden splint for a broken limb, \**čug-čè\** to put it on *W.*

ཆགས་པ་ *čags-pa* I. frq. for *čag-pa* 2.

II. vb. to be begotten, produced; *ma-čags-pa* not begotten or produced in the usual way of propagation, but = *rdzús-te skyés-pa*, or *lham-gyis grüb-pa Pth.* frq.; *mnál-du čags-pa* to be produced in the womb, as the foetus is; hence *čags* in compounds: animal, *dab-čags*, *yžog-čags* winged animal, bird; *srog-čags* in general: a living being, an animal, = *séms-čan*; *prül-gyi tsul-čags Glr.* prob. as much as a wonderful child, a prodigy; *šin-la čags-pa* to grow on a tree, of fruits; and in general: to rise, arise, spring up, originate, of the world, of new works, buildings, empires, customs, of eruptions on the skin; \**zil-pa čags son*\* *W.* dew has fallen; to come forth, to appear, = *byün-ba*, e.g. *ód-du čags-pa* to come to light, to appear *Mil.*; \**niul čags\** *W.* sweat comes forth, breaks out, I perspire; even: *ráb-tu čags-pa* = *ráb-tu byün-ba* to become a cleric (little used); *čags-rábs* genesis, history of the beginning, esp. of the world; *čags-tsul* 1. manner of beginning, origin, procreation *Med.* 2. *W.* form, figure, demeanour, \**čags-tsul sóg-po\** coarse, rude, rough.

III. 1. vb. to love, (*éřān*), *bú-mo-lu* a girl; *skyés-pa dan na-čün yèig čags-pa* the mutual affection between a man and a maiden; tender attachment in general, connubial, parental and filial love, *yid-la čags-pai bú-mo-rnams* my dearly beloved daughters *Pth.*; ardent desire or longing

for something, *grágs-pa-la* for glory; to be attached to, to cling to, e.g. *lus dan sróg-la* *čágs-pa* to life, *yúl-la* to one's home, to one's native country; often: to suffer one's self to be enticed by a thing, to indulge in; *čágs-par mi bya jigs-par mi byá-ste* allowing neither desire nor fear to have any influence upon himself *Samb.* — 2. sbst. love (*ἔρως*), lust, passion for, affection, attachment, *čágs-pa skyés* - so he fell in love *Dzl.*; *čágs-pa spyód-pa* = *kṛig-pa spyód-pa*. According to Buddhistic theory all *čágs-pa* is a great evil, as it betrays a troubled state of mind, and a reprehensible attachment to external things; yet even a saint, so far advanced in dispassion and apathy as *Milaraspa*, may sometimes be caught in very tender affections and sensations of *čágs-pa*, very like those of other human creatures.

**Comp.** *čágs-sdán* 1. *Schr.* love and hatred, 2. *Glr.*, *Pth.* jealousy (love showing itself in hatred), also *čágs-sdán-gi prag-dog*. — *čágs-spyód* coition, copulation, cf. *čágs-pa* III., 2. — *čágs-žen*, also *žen-čágs* = *čágs-pa* sbst. *Mil.*; \**čágs-žen čó-čé*\* *W.*, to love, c. la; *čágs-žen méd-pa* dispassionate, indifferent to all terrestrial things. — *čágs-séms* = *čágs-žen*. — *čágs-sred-čan* *Pth.* lustful, libidinous, wanton.

ཇཱ་ཅཱ་ (*མཐ*) resp. *skyems*, *ysól-čan*, *mčód-čan* *C.*, a fermented liquor, beer, wine, (not 'brandy' *Sch.*); *bu skyés-pa-la mìn*, *čan dráns-pa-la ytam* proverb: to the new-born child a name (is due), to the beer to be drunk a talk; *nás-čan* beer made of barley (the usual kind); *brás-čan* of rice *Glr.*; *gró-čan* of wheat *Cs.*; *búram-čan*, or *búr-čan* of sugar *Med.*; *rgün-čan* wine; *sbrán-čan* *Med.* honey-wine, mulse, mead? *rús-čan* *Med.*? — *zás-čan*, *zán-čan* eating and drinking, meat and drink. — *sloñ-*, *tig-*, and *bsu-čan* v. sub *bág-ma*. — Fig.: *btün-ba dran-šes bdúdrtsii čan* my drink is the wine of wisdom's nectar *Mil.* —

Here the process of brewing may be mentioned. When the boiled barley (*Ld.*

\**sbo-bód\**, *Ts.* \**fab\**) has grown cold, some \**pabs\** (q.v.) is added, after which it is left standing for two or three days, until fermentation commences, when it is called *glum*. Having sufficiently fermented, some water is poured to it, and the beer is considered to be ready for use. If proper care is taken (and the people of Ü and Ladak generally do so), the pale beer, thus obtained, is not amiss, and sparkles a good deal, but not being hopped it does not keep long. The people of Lahoul are accustomed to press out the *glum* with their hands, instead of filtering it, and mismanage the business also in other respects, so that their *čan* is a gray muddy liquor, that has hardly any resemblance to beer. The residue of malt, called *sbán-ma*, may be mixed with water or milk, pressed through a strainer, and used instead of barm in baking bread, cakes etc.

**Comp.** *čan-kan* beer-house, pot-house, tavern. — *čan-čan* drinking-cup or bowl *Sch*, *Wts.* — *čan-čem-čan* an intoxicated person. — *čan-čem-sa* *Lex.* prob. = *čan-sa*. — *čan-tun-mkan* a beer-drinker; \**čan-tun-kan mán-po dzom\** a great beer-drinking bout takes place *W.* — \**čan-dad-čan\** a drunkard, tippler *W.* — *čan-tsúgs* = *čan-čan* *Sch.* — *čan-tson-gi kyim* beer-house *Dzl.* — *čan-sa* 1. beer-house 2. beer-carousal, *čan-sa čén-po byéd-pa* to give or arrange a great beer-drinking bout *Mil.*

ཇཱ་ཅཱ་ཅཱ་ *čan-čün* a little *Sch.*

ཇཱ་ཅཱ་ 1. also *čad-dón*, *čad-mdó*, *W.* \**čád-ka\**, promise, engagement, agreement *ka-čád* oral, verbal engagement, *lag-čád* pledge of faith by hand; *čad-dón byéd-pa*, \**čád-ka čó-čé, züm-čé\** *W.*, to give a promise, make a contract; *yton-(bai)* *čád(-dón)* *byéd-pa* to agree about giving; *čad-dón ltar byéd-pa* to keep, fulfil a promise; *čad-rdó* 1. the stone which is broken in the ceremony of *rdo yčóg-pa* q.v. 2. monument, memorial of a covenant. — 2. in compounds also for *čád-pa* punishment, *lus-čád* corporeal punishment.



**ཆད་པ་** *čad-pa* I. sbst., resp. *bka-čad*, **punishment**; the preceding genit., contrary to our usage, is the genit. of the punishing person, thus: *rgyál-poi čad-pa* a punishment of the magistrates, i. e. a punishment decreed or inflicted by the magistrates, frq.; seldom, if ever, genit. of the punished action, and never that of the punished person. In classical language the usual construction of the words is the following: *čad-pas yčód-pa* to punish, *mi žig-la* somebody, ... *pas* or ... *pai pyir* for having ...; in more recent literature: *čad-pa yčód-pa Thgr., Glr.*; *čad-pa tób-pa* 1. to receive the fine incurred by another 2. to suffer punishment, to pay a fine; *ná-la čad-pa póg* punishment is inflicted on me, I am punished.

II. 1. to **promise**, e.g. *bká-las mi gál-bar* to obey. — 2. v. sub *čad-pa*.

III. adj. **begotten, born, descended from**; the Tibetans are *sbreu dan srín-mo-nas* (or *las*) *čad-pa* the offspring of a monkey and a Rakshasi *Glr.*; *šá-nas čad-pai bu* a full child *Glr.*

**ཆད་པོ** *čad-po* 1. **rent, torn, worn-out, ragged, tattered**, *sgyi-gu čad-po* a leaky purse. — 2. a limited time, a term *Sch.*

**ཆད་ཡིག** *čad-yig* a written contract; *čad-mál-gyi yi-ge Glr.* id.

**ཆད་ལུས་པ་** *čad-lus-pa* not to obtain the things hoped for, to be disappointed *Sch.*

**ཆད་མོ** *čad-so* 1. a limited time, a term. — 2. a time-purchase *Sch.* — 3. an agreement *Tar.*

**ཆན** *čan*, also *čan-tüg Sch.*, **boiled corn or barley** etc.; *bras-čan* rice-pap, *nas-čan* barley-pap.

**ཆན་པ་** *čan-pa* a pair of **scissors**, but the common people know only **shears**, which are for various purposes; the scissors mentioned in surgical books are prob. of a nicer construction.

**ཆབ་** *čab*, resp. and eleg. for *ču* 1. **water**, *dri-čab* scented water; *šna-čab*, *pyi-čab*, water which at the beginning and close of the meetings in the large mo-

nasteries is handed round, and of which every one present takes a few drops on his tongue, as a symbol of purification, in place of the original ablutions. — 2. for other fluids, as *spyán-čab* **tears**, *žal-čab* **spittle**, *ysan-čab*, or *čab-ysan* **urine**, *bu-čab* cow's urine (so with the Hindoos in *Lh.*, the cow being to them a sacred animal). — 3. in some compounds: **power, dominion, authority**. — *čab-rkyán* **brass can, brass-(tea) pot** with a long spout for pouring out tea, *W.*; also n. for Tibet, perh. on account of the large consumption of tea there. — *čab-kün* **privy Cs.** — *čab-sgó* **door**, *čab-sgo-pa* **door-keeper, porter**. — \**čab-dá*\* (spelling dubious) a wooden **pail**, of a similar shape as *čab-rkyán W.* — *čab-bróm*, *čab-róm* **ice**. — *čab-bliug C.* a vessel for rinsing one's mouth with water. *čab-mig* eleg. for *ču-mig* **fountain, spring**. — *čab-tšód* eleg. a **watch, a clock**. — *čab-óg* what is subjected to a person's sway, territory, dominion etc., *čab-óg-tu sdú-ba* to subject; *čab-óg-gi rgyál-po* a vassal, feudal tenant *Trig.*; *čab-óg-pa*, also *čab-báns* one owing allegiance to a sovereign, a subject. — *čab-šóg Cs.* eleg. for **letter, diploma** etc. — *čab-sér* eleg. for *ču-sér* **matter, pus**.

**ཆབ་མ་** *čab-ma W., C.*, also *Mil.*, **lid, valve; buckle, clasp**, *čab-tse*, or *čab-rtse C.* id.

**ཆབས་** *čabs Lex. čabs-yèig Sch.* = *tabs-yèig* **together**.

**ཆམ་** *čam*, in *čam-la bēbs-pa Lex.* w.e.; *Sch.*: to throw down, to cause to lie down; to subdue, subject; to spend, consume, **to have done with**; by this last signification it would be a syn. to *zin-pa*, and the circumstance that *čams* is used in Balti as an auxiliary vb. of the pf. tense agrees with that supposition, e.g. \**zan zós-se čams*\* I have done eating, = *zos zin B.*

**ཆམ་པ་** *čam-pa* 1. **cold** (in the head), **catarrh**; *sne-čam* id.; *gre-čam* catarrh in the throat, bronchial catarrh; *glo-čam* catarrh in the lungs; *rims-čam* an infect-

ing or epidemic catarrh. — 2. *Cs.* = ཅམ་མེ་ *pa accord, accordance.*

ཅམ་མེ་ *čam-mé* slowly, by degrees, gradually *Schr.* (cf. *čem-mé*).

ཅར་ *čar*, termin. of *ča*, 1. into parts, e.g. *bgó-ba* to divide into parts. — 2. as an equal, as a match, ... *la čar mi pód* he is not an equal to, cannot come up to ... *Thgy.*; ... *dan stón-ńrag-čar mi nye* prob.: he does not come up to ... at all (lit. not for the thousandth part) *Pth.*; so in a similar manner: *brgyai čar yan mi sleb Tar.* — 3. affixed to numerals, and sometimes, though less correctly, written *čar*, q.v. The terminations of the cases may be affixed to it: *lña čár-gyis* every fifth day *Thgy.*

ཅར་ *čar*, also *čár-pa*, 1. rain, *čar čén-po* a plentiful rain, *čar drág-po*, or *drag-čár* a heavy rain; *čar čén-pas* or *čé-bas* as it rained heavily *Pth.*; *čar bēbs-pa* to cause to rain; *čar bab* it rains, *W.* \**čár-pa yon\**; *čar-gyi rgyun* a sudden or violent shower of rain *Tar.* — 2. at Kyelang for watering-pot; this utensil having never been seen there before, the word was at first applied to it jestingly, but is now generally adopted; *ču-čság* 'water-sieve' would be more correct.

**Comp.** *čar-skyibs* a shelter, pent-roof, protecting from rain. — *čar-kēbs* dress against rain, rain-cloak. — *čár-čan*, *čár-ldan* rainy *Cs.* — *čár-ču* rain-water. — *čár-dus* rainy season. — *čar- dód (-byeu)* n. of a bird, water-ousel. — *čar-sprin* a rain-threatening cloud. — \**čar-bhi\** (?) *C.* rain-cloak. — *čar-rlün* rain and wind *Cs.* — \**čar-šin\** = *čar-skyibs W.* — *čar-lén* the coping or water-tile of a wall *Cs.*

ཅལ་ *čal*, *sku-čál* resp. belly, abdomen, *Cs.*

ཅལ་ཅེལ་ *čal-čul Lex.*, wavering, fluctuating *Sch.*

ཅལ་ཅོལ་ *čal-čöl Tar.* 184, 20 = ཅལ་ལ་ཅོལ་ལ་ *čal-la-čöl-le.*

ཅལ་མར་བདམ་བ་ *čal-mar brdál-ba* to spread equally, uniformly (vb. a.)

ཅལ་ *čas* (*Sch.* *čas-ka*) cf. *ča* III., 1. thing, tool, requisite etc., *sé-mo-do-la sogs-pai čas-kyis brgyán-te* adorned with ornaments of pearls and other things *Mil.*; *dga-stón-gyi čas rgya čén-po* grand festival arrangements; *čas dé-rnams bšig* overturn the whole affair! *Glr.*; *bág-mar rdzón-bai čas* things to be given to her as a dowry *Tar.* 121, 5; *lěags-čas* iron tools or utensils; *ltó-čas* food; *dmag-čas* military stores, requisites for war *Pth.*; *čsó-čas* provisions *Mil.*; *lág-čas* tool, instrument *Cs.* — 2. dress, garment, *pó-čas* man's dress; *čas-gós*, *W.* \**gón-čē\**, coat, dress; in a more general sense: appearance, form, shape, *búd-med-kyi čas-su byáste* appearing in the shape of a woman *Glr.*; *hór-čas byed* he puts on a Mongol dress *Ma.*; *bü-moi čas-su žugs* he puts on a girl's dress, disguises himself as a girl *Glr.*, *Pth.*; *čas sgyúr-ba* to put on, to assume another dress.

ཅལ་པ་ *čas-pa*, originally the pf. of *čá-ba*, but always used as a separate vb.

1. to set out, set forth, depart, *čas dgós-par* as I must depart from here *Thgy.*; *bód-du čas-so* they set out for Tibet *Glr.*; *dus-γčig-tu čas-so* they departed at the same time *Dzl.*; *čas-su jüg-pa* to send away, dispatch; *mgyógs-čas γtón-ba* to rush, run towards. — 2. to set about, to begin, *γsód-par* to kill; *gró-bar čas-pa-las* when he made arrangements to depart *Dzl.*; also in the following manner; *da pyir dón-ño žes čas-pa* 'now we will return' they said, making preparations, or: saying thus, they made preparations *Dzl.*; *žugs čas-so* he had set his mind on departing *Mil.*

ཅི་ *či* num. fig.: 36.

ཅི་ཀ་ *či-ka* wallet, knapsack *W.*

ཅི་རྩ་ *či-tra W.* variegated, figured, of fabrics.

ཅི་ལི་ལི་ *či-li-li* onomatopoetic word for snuffing up scents by the nose; \**žim-žim di-ma či-li-li kyer\** *C.* sweet odours of cakes are meeting us; *mé-tog dri-ma či-li-li* the perfumes of flowers are perceptible *Mil.*



ཇིག་ *čig* = *γēig* one, as the first part of compound numbers: *čig-bču* 10, *čig-brgya* 100, *čig-ston* 1000, *čig-kri* a myriad etc.; also: *čig-rkyān Lex.*, *Schr.*: 'separate, single, one alone'; *čig-skyēs Med.*, *čig-tān Med.?* — *čig-tüb* n. of a plant *Med.*; *Sch.* also: *čig-tüb-pa* to be able to do a thing alone; *čig-dril Sch.*: rolled, wrapped, packed up (in one parcel or bundle); *čig-láb byéd-pa* to talk to one's self, to hold a soliloquy *Schr.*

ཇིང་(ས)་ *čün(s)* v. *čün-ba*.

ཇིད་པ་ *čid-pa* v. *pyid-ba*.

ཇིབ་པ་ *čib-pa* equal, uniform, suitable *Sch.*

ཇིབས་(པ་) *čibs(-pa)* resp. horse, riding-horse, saddle-horse, *čibs-la čib-pa* (for *rtā-la zōn-pa*) to get on horseback, to mount; to go on horseback, to ride; *čibs-las γzól-ba* to dismount, \**čibs zól-la nan\** C. may your honour please to dismount; *kyéd-kyi čibs-su bul* I give it you for a riding-horse *Mil.*

**Comp.** *čibs-ka krid-pa* to lead a horse by the bridle *Schr.*; *čibs-ka түб-pa* to have the command of the bridle, fig.: to be expert in ruling *Ld.-Glr.* p. 14, a, *Schl.* where *pyibis* is incorr.). — *čibs-čās* a horse's furniture, harness *Cs.* — *čibs-tur* the head-piece of a bridle. — *čibs-dpōn* a master groom, equerry. — *čibs-rā* a stable for horses.

ཇུ་ *ču* I. num. fig.: 66.

II. sbst. (resp. *čab*) 1. water; *ču dan sai bu* is said to be a poetical name for wood; *báb-ču* lit. descending water, viz. brook, river, also rain. — 2. brook, river, *ču kyām-po* overflowing rivers, floods *Ma.*; *tān-ču* a river or rivulet of the plain; *ri-γzār-ču* cataract, mountain torrent *Glr.* — 3. water in the body: *snýin-ču* dropsy in the pericardium, *pāgs-ču* anasarca *Med.*; *pāgs-ču-zugs* one suffering from anasarca; v. also *ču-sér*; esp. euphem. for urine; *mī-ču* urine of men, *bā-ču* of cows *Med.*; *ču ni ču dra* the urine is like water *Med.* — 4. v. *ču-zén*.

**Comp.** *ču-klün* river, e.g. *ču-klün gan-*

*gā* the river Ganges *Dzl.* — *ču-klōn Cs.*: 'the body of a river', yet v. *klōn*. — *ču-dkyil* the middle of a river. — *ču-rkyāl* a leather bag for water *Cs.* — *ču-skād* the voice of the waters, the sound of rushing water. — *ču-skór, ran-tág-ču-skór* water-mill *Glr.* — *ču-skyür* n. of a bird *Thgy.*, *Sch.*: 'bittern, snipe'; also n. of a plant. — *ču-skyür* 1. *Lt.*: acidulous mineral waters 2. *C.*: vinegar. — *ču-skyēs* 'water-born', the lotus *Glr.* — *ču-skyór* a handful of water. *ču-ka* the bank or brink of a river. — *ču-küg* bay, gulf. — *ču-kür* containing water, po. for cloud; a native proposed to use this word also for sponge, which is a commodity hitherto unknown in Tibet. — *ču-kýil* puddle, pool. — *ču-gān* 1. full of water. 2. = *ču-sgān* (v. *sgān*) which latter is prob. the more correct spelling. 3. *Dzl.* 225, 2; 227, 18 = सत्त्व virtue, honesty, v. *Schf.* on this passage. — *ču-gri* a sort of knife; *Tar.* 43, 1 *Schf.* razor; also the attribute of a god, a weapon with a curved blade *Stg.* — *ču-gróg Sch.*: rivulet, brook; dish-water, rinsings; 'boiled water(?)'. — *ču-mgó C.* source or head of a river. — *ču-gāgs* stoppage or retention of urine, *ischury*, *ču-gāgs bigs* the *ischury* is removed (lit. bored through) *Med.* — *ču-grām* bank of a river; *ču-grām-gyi šin* a tree on the edge of a river, a metaphor for frail and perishable things. — *ču-rgyün* the streaming, continual flowing, current, often fig. — *ču-sgōn* the water-egg, po. for moon *Sch.* — *ču-nōgs* v. *nōgs*. — \**ču-ta-gir\** W. flour-dumplings, boiled in water. — \**ču-stān\** W. swaddling-cloth. — \**ču-tág\** W. calamus, sweet-scented flag, or some similar plant. — *ču-tūms Sch.*: 'a swelling in the flesh, or a tumour filled with water'. — *ču-mtā* the side or bank of a river, \**ču-tā tsüg-pa\** (the avalanche came down) even to the river side. — *ču-dār Wlk.* a small prayer-flag stuck up close to the river, in order to avert inundations. — *ču-düg Sch.*: 'a poisonous plant, hemlock', but Tibetans usually understand by it the stupefying power ascribed to certain rivers. — *ču-dōn* a deep well. —

— *ču-mdā* a **jet**, a spouting forth of water *Med.* — *ču-mdō* 'mouth (of a river), spout (of a tea-pot)' *Sch.*; but v. *mču*. — *ču-mdóg* the colour of urine *Med.* — *ču-rdó* *C.* small rounded pebbles, as in brooks. — *ču-nág* inundation, flood (?) *Ma.* — *ču-rnág* matter, pus *Sch.* — *ču-snód* 1. **pitcher**, **jug**. 2. *Schr.*: **chamber-pot** (yet in *W.* at least this article of luxury is not known). — *ču-pa* **water-carrier**. — *ču-pýág-pa* is enumerated among other synonyms to *grú-pa*, signifying a **ferry-man**, **water-man**. — *ču-prán* a little river, **brook**. — *ču-bár* 1. ('between the waters') **isthmus**, neck of land. 2. p. n. of a place in Tibet. — *ču-bál* n. of an aquatic plant *Wdn.* — *ču-bín* white paint for the face *Sch.* — *ču-bór* 1. **bubble**, also *čuí ču-búr* 2. **blister**, **bladder**, **vesicle**, e.g. occasioned by a burn or a vesicatory *Lt.* 3. **boil**, **ulcer**, **abscess** *Thgy.*, 4. *šai ču-búr* a word describing the foetus five days after conception *Thgy.* — *ču-bur-čan* 1. n. of a hell *Thgy.* 2. the eye *Schr.* — *ču-bo* **river**, frq., *ču-bo-ri* n. of a mountain with a monastery two days' journey from Lhasa *Glr.* — *ču-byá* a **water-bird**; *Sch.*: *ču-byá dkár-po* swan, *ču-byá ngo-dmár* stork (not known in *W.*). — *ču-byi* **water-rat** *Sch.* — *ču-lbág* v. *lbag*. — *ču-sbúr* 1. *Sch.*: 'driftwood and the like', prob. more correctly: thin pieces of wood, chips, chaff etc. floating on the water. 2. **water-beetle** *Med.* — *ču-sbrül* **water-snake**, not a mythological conception, like *klu*, but a really existing animal, though for Tibetans a somewhat fabulous one, as they have never seen the creature itself. The eel (*Sch.*) can hardly be meant by it. — *ču-mig* 1. **spring**, **fountain** frq. 2. n. of a vein *Med.* — *ču-rtśá* v. *ču-ču*, as a separate article. — *ču-tságs* 1. a **strainer**, **sieve**, 2. **watering-pot**. — *ču-tsán* 1. hot water, 2. warm water, not too hot for drinking *Med.* 3. a hot spring *Sch.* — *ču-tsód* 1. the clepsydra or **water-clock** of ancient India. 2. **clock** in general, *ču-tsod-kór-lo* a wheel-clock. 3. the Indian hour =  $\frac{1}{4}$  *kijim* or 24 minutes. 4. the European hour; *W.*: \**ču-tsód nyis*

*ma leb\** it is not yet two o'clock. — *ču-dzin* po. **cloud** *Mil.* — *ču-rdzá* earthen vessel for water, **water-jar**. — *ču-žen* (*Lex.* तरिणाह) long and broad, area, superficial extent, *ču-žen kru-brgyád-pa* eight cubits long and broad *Dzl.*; also *ču-žen-gáb-pa*, e.g. *ču-žen-gáb-pa-la dpag-tsád brgyád-ču Glr.*; *ču-žen-srab-tüg* in length, breadth and height; also separately: *čur dpag-tsád* ३१००, *žen-du yañ* ३१००, *mša-skór-du dpag-tsád* २००० *yód-pa* 2500 miles in length, 2500 miles in breadth, 10000 in circumference; yet except in this connexion *ču* alone is never used for length. As another signification of *ču-žen-gáb-pa* *Schr.* mentions moreover: proportioned, symmetrical; others have: beautiful, great, considerable, which e.g. is its proper meaning in: *ču-žen-gáb-pa nya-grodha* *Stg.* the stately fig-tree. — *ču-zém* **water-tub**. — *ču-zlá* 1. the image, the reflexion of the moon in the water; a sort of deception of the senses by witchcraft. 2. the water-month, the first month. — *ču-γár* a large **ladle** *Cs.* — *ču-bzóm* a **covered bucket** for carrying water. — *ču-žóbs* **water-ditch** *Sch.* — *ču-yar* col. **water-rat**(?) — *ču-rágs* **dam**, **dike**. — *ču-ri* 'hill of water', **billow**. — *ču-rúd* **water rushing in**, **inundation**, **deluge**. — *ču-rlábs* **wave**, **billow** *Dzl.* — *ču-lág* the arm of a river *Glr.* — *ču-lúd* *Sch.* dung, manure(?) — *ču-ló* n. of an edible plant *S.g.* — *ču-lóg* **floods**. — *ču-lón*, **dam**, **dike** *Tar.* 56, 15. *Lāš.* — *ču-šin* wood drifted away by the water = *ču-grám-gyi šin* v. above; or the translation of कदली plantain or banana-tree with its spongy wood, in the place of which the Tibetan thinks of the *žóm-bu*, a shrub of similar qualities, at any rate a symbol of perishableness, of the frailty of life. — *ču-šün* *Sch.* surface of the water(?) — *ču-šél* v. *šél*. — *ču-γsón* *Dzl.* २८, 17. a ravine containing water. — *ču-sá* **river-mud**, as manure. — *ču-sér* 1. animal water, **serum**, whether normal, or of a morbid character *Med.* — 2. **matter**, **pus**. — *ču-srán*, =  $\frac{1}{60}$  *ču-tsod*, i.e. a minute; the Indian or Tibetan minute is



equal to 24 of our seconds, = 6 *bugs* *Wdk.*, cf. *ču - tsöd*. — *ču - srin* a water- or sea-monster, also Capricorn in the Zodiac. — *ču - lha* water-god (*Varuṇa*); also = *klui rgyal-po*.

ཐུ་ཅུ་ *ču-ču*, = *la-ču*, rhubarb, *ču-rtśa* its root, used as dye and as a laxative *C*.

ཐུ་ནིང་ *ču-nin* four years ago *C.*, *W*.

ཐུ་བ་ *ču-pa* 1. *C*. a man's dress, coat, — 2. water-carrier.

ཐུ་བ་ *ču-ba* a large sinew, of which there are 16 acc. to Tibetan anatomy; *ču-ba ldög-pa* a contraction of the sinews *Cs.*, *žá - ba* lameness, paralysis of the sinews *Sch.* — *ču-rgyüs* (མྱུ་ལུ་) sinews, ligaments and nerves (there are 900 *rgyüs-pa*); with respect to these, as well as to the veins, Tibetan science seems to be rather in the dark. — *ču-rtśa* 'sinew-veins', a term coming nearest to what we call the nerves. — *ču-ba-lña-ldán*, and *lña-lén* *Cs.* names of countries in India.

ཐུ་མ་རྩེ་ *ču-ma-rtsi* a medicinal herb *Med*.

ཐུ་མ་ལོང་ *ču-ma-lón*, \**ču-gu ču-ma-lón*\* *Ld.* an infant, baby.

ཐུ་སོ་ *ču-só* the external and internal urinary organs.

ཐུ་ག་ *čug* v. *jüg-pa*.

ཐུང་བ་ *čün-ba* 1. adj. col. *čün-nu*, *W*. also \**čün-se*\*, little, small, *čün-čes-pas* *Dzl.* when he was very little; young, *bu čün-ba* or *-nu* the younger or the youngest son; *lo-čün* young in years; *ma-čün* the younger sister of the mother; \**á-pa čün-nu*\* the younger brother of the father; the younger or the youngest of the fathers (in polyandry); *čün-nu-nas* up from infancy; *čün-grógs* an early friend, friend of one's youth; *čün-zád* a little, cf. *čün-zad*; *čün-(gyi) sri* a devil devouring infants, infants-devil; \**nyin-kám-*, *no-mig-*, *pod-*\*, or \**nyom-čün-se*\* *W*. shy, timid. — 2. vb. to be little, small etc., *snyin ma čün dig* *Glr.*, be not timorous, do not fear! *dün-ma rgya ma čün dig* let the consultation not be tri-

fling, let at once something of moment be consulted; *dün-ma rgya mi čün-bar byed-do* let us now decide on important things *Glr.*; *čüns-pa* pf., *čüns-pa yin-nam* is it too unimportant? *Mil.* (*čün-jüg* v. *ja*).

ཐུང་མ་ *čün-ma*, *C.* also \**čün-grógs*, *čün-drís*\*, resp. *btsün-mo*, wife, consort, partner *B.*, *C.*; *lén-pa* to marry; *mi žig-gi čün-mar byéd-pa* to be made a man's wife, to be married.

ཐུད་ *čud* occurs only in *čud-γzon-pa*, *-γson-pa*, *-γsan-pa*, *-za-ba*, seldom *-dza-ba* (*Lex.*) to consume, spend, waste; *čud m zá-ba* inexhaustible.

ཐུད་པ་ *čud-pa* = *tsud-pa*, *jüg-pa*, to go, get in or into, to enter, to put in or into etc., to go into a town *Dzl.*; of food entering the body *Dzl.*; *gan yan rin-ba mi čud-pa med* all without distinction may enter (my religion), says Buddha, in opposition to the aristocratic exclusiveness of Brahmanism *Dzl.*; *tugs-su čud-pa*, resp., to impress on one's mind; *Kön-du* v. *Kön-pa*; *dog-tu* to subject *Tar.*; *grabs-su* c. accus. to procure, to provide or furnish one's self with a thing *Mil.*

ཐུན་ *čun*, occurs in *žin - čun* one that is watering or taking care of fields, *tsás-čün* gardens *ól-čün* meadows *Ld.*

ཐུན་པོ་ *čün-po* (ཏ་མ་) 1. bunch, bundle. 2. tuft, tassel, ornament, of silk, pearls etc.

ཐུན་མ་ *čün-ma* the second wife in rank.

ཐུན་ཅེ་ *čün-tse* *Bal.* little, small.

ཐུབ་པ་ *čub-pa*, a corruption of *čud-pa*, *kun čub-par byao* all this is to be well impressed on the mind; *dbañ-po tams-čád-du čub-pa* to pass through, to penetrate, every organ *Stg.*

ཐུམ་པ་ *čüm-pa*, *jigs-čüm-pa* *Mil.*, to shrink, to crouch with fear.

ཐུར་ *čur*, termin. of *ču*; *čur či-ba* to be drowned.

ཐུར་བ་ *čur-ba* a kind of vermicelli, prepared from butter-milk boiled *Med.*, *Ld.* \**čurpe*\*.

ཚུས་ *čus* 1. instrum. of *ču*; *Sch.* also *čús-  
rton-ba* 'to melt'; more correctly: **to  
gild, to plate** (in the warm or in the cold  
way), to overspread with a gold or silver  
liquid. — **after five days** *C.*, *W.*, or, the  
present day included, on the sixth day,  
cog. to *bču*.

ཆེ་ *če* 1. num. fig.: 96. — 2. v. *če-ba*.

ཆེ་གེ་མོ་ *čé-ge-mo* **such a one, lo** *čé-ge-mo  
zig-la* in such and such a year  
*Dzl.*; *čé-ge-mo kyod* you so and so *Thgr.*

ཆེ་འགྲན་ *če-grán* *W.* being jealous of one's  
own honour, *ni f.*

ཆེ་ཐབས་ *če-ťabs* **arrogance, haughtiness, sde-  
pai** *če-ťabs* the arrogance of the  
great *Ma.*; \**če-ťabs-med-kan*\* *W.* affable,  
condescending, kind; *če-ťabs-can* proud,  
arrogant, haughty; *če-ťabs byéd-pa* *B.*, \**co-  
če*\* *W.*, \**zuñ-wa*\* *C.*, to be arrogant, haughty.

ཆེ་དོན་ *če-dón* **a missive to an inferior, an  
edict.**

ཆེ་བ་ *čé-ba* 1. adj. **great**, (for *čén-po*); *bu  
čé-ba* the eldest son, the elder; *čé-  
bar gyúr-ba* to become great or greater,  
to grow, increase e.g. of passions; *čé-bar  
gró-ba*, *čer gró-ba* id., cf. *čer*, *čé-bar byéd-  
pa* to make great; frq. in conjunction with  
nouns: *že-sdán čé-ba* great with respect to  
anger, i.e. very prone to anger; *rígs čé-  
žin* being of high extraction; also in com-  
pounds, v. below. — 2. sbst. **greatness, high  
degree** *Mil.*; **superiority, excellence**, ... *kyi  
čé-ba stón-pa* to show the superiority of a  
thing *Mil.*; \**čé-wa šrún-wa*\* *Ld.* to behave  
decently, respectably. — 3. vb., pf. *čes* **to  
be great**, not only in *čé-žin*, *čé-o*, but also  
in: *na-rgyál ma čé-zig* do not be great in  
pride, i.e. do not allow pride to become  
great *Mil.*, and so in similar cases; cf. *čes*.

**Comp.** *čé-ka* *Sch.*: 'chiefly; the plura-  
lity'. — *čé-kyád* **greatness, size** *Dzl.* — \**če-  
dál*\* *W.*, \**če-dál-la čud soñ*\* he has entered  
the class of adults, he has come to full  
age. — *čé-rgyu* = *čé-ba*, cf. *ryyu* 3. — *če-  
brgyúd* perh. lineage by the eldest sons  
*Glr.* — *če-čün* **great and small; size**; *če-  
čün ni* in size. — *če-dón* the coming to

full age *Mil.nt.* — \**če-mi*\* *W.* an adult. —  
\**če-lóns*\* *C.* grown up, adult (*Sch.* 'chiefly'?)

ཆེ་ཞེ་ *če-žé* one's elder sister *Cs.*, the elder  
wife *Sch.*

ཆེ་བཞི་ *če-bži* *Liš.* = *bden - dpán*, **witness,  
eye-witness; witness, testimony**, *če-  
bžir dris-te* being questioned as a witness,  
or asked for a testimony *Stg.*

ཆེད་ *čed*, as sbst. of rare occurrence, *Schr.*:  
reason, signification = *don*; *Sch.*: *čed  
čén-po* a great thing, an important business  
or affair. Mostly *čed-du* postp. c. genit. **on  
account of, because of, for**; *ltá-bai čed-du  
yin* it is in order to see *Pth.*; *rin-gyi čed-  
du* as an equivalent *Pth.*; *lhai čed-du dzin-  
pa* or *ynyér-ba*, also *rjés-su džin-pa* or  
*ynyér-ba* to admit to the discipleship or  
communion of a god *Mil.* — As an adv.  
*čed-du* seems to signify 1. for a certain  
purpose, **designedly, purposely, expressly**, e.g.  
with *byéd-pa* to do, to make a thing;  
*múds-pa* to send off, dispatch. — 2. **again,  
once more, once again**, = *pyir* *Mil.* — *dgos-  
čed* the construction of any noun with *pyir-  
du*, *čed-du* etc., regarded by Tib. gram-  
marians as a case of declension.

ཆེད་དོན་ *čed-dón* v. *če-dón*.

ཆེན་པོ་ *čén-po* *B.* and *C.*, \**čén-mo*\* *W.*, **great**  
(*čén-mo* in *B.* only as fem. *Dzl.*  
ཁ་, b), *čén-por gyúr-ba*, *W.* \**čén čá-čé*\*,  
to become great, to increase, col. also for  
to grow up; *skyes-bu čén-po* a great man,  
a man of great worth (by his talents and  
actions), a saint; \**mi čén-mo*\* *W.* a man  
of quality, of rank, a nobleman, a rich  
man; *čén-ma* the first wife in rank; *čén  
čün ynyis* the first and second wife *Glr.*;  
\**čén-mo*\* *W.* also: **old**, \**ťú-gu lo ču čén-  
mo*\* a child ten years old.

ཆེས་མེ་བ་ *čem-me-ba* *Lex.*, *Cs.* **stillness, si-  
lence**, *čem - mer dúg-pa* *Schr.*,  
*čem - mer kó-d-pa* *C.*, to sit still without  
speaking.

ཆེས(ས་) *čem(s)* in compounds: 1. *čan-  
čem(s)* v. *čan*. — 2. *ka-čem(s)*,  
resp. *žal-čems(s)*, *bka-čem(s)* **farewell ex-  
hortation; last will, testament, srás-la** *Ka-*



*čem(s)* གོག་པ་ to deposit a testamentary disposal or devise for a son *Glr.*

ཆེས་(ས)་ཆེས་(ས)་ *čem(s)-čem(s)* 1. the noise made by thunder, by the shock of an earthquake etc., *brüg-sgra čem-čem sgrögs-pa* the rolling, roaring, clapping of thunder; *bzad-gád sur čem-pa* a roaring laughter. — 2. *kra čem-čem v. k'rá-bo.*

ཆེར་ *čer* termin. of *če*, *čer gró-ba* to grow, increase; *čer skyé-ba* to become great; to grow up, *čer skyés-pa* partic. grown up, adult; *da-dün čer toñ go on! go on! Mil.*; *rgyal-srid byá-ba čer ma byuñ Glr.* his government was not (yet) of much consequence (as he was too young); *ñés-pa čer med* this is not quite evident to me *Mil.*; perh. *Tar.* 36, 16; 101, 22; 120, 21; 169, 14 will allow a similar interpretation of *čer*. — *čer-na S.O.* yea; still more (?).

ཆེས་ *čes* 1. instrum. of *če*. — 2. pf. of *čé-ba*, as adv. **very**, *kā-zás nan čes-kyi* as the food is very bad *Dzl.*; *čes sgrin-pa* very prudent or clever *Sch.*; *čes dár-bar gyúr-to* it spread very much *Tar.*

ཆེས་པ་ *čes-pa* 1. pf. of *čé-ba* to be great, *ha-čan yañ čes-so* he is much too great *Dzl.*; *dmag-dguñ čes-pa* a great army; *dbañ čes-pas* being very mighty *Glr.*; *čar čes-pas* as it rained heavily *Pth.*; *dga čes-nas* greatly rejoicing *Mil.* — 2. to believe, but only when preceded by *yid* (resp. *fugs*), or *bden* (col.), c. *la*, also c. accus., or *par*, that, *Dzl.* ༡༩, 18.

ཆོ ཅོ 1. num. fig.: 126. — 2. as a word for itself seldom to be met with, e.g. *Ld.-Glr. Schl.* fol. 13, 6, *Tar.* 129, 20; signification not clearly to be made out. \**čó-med-pa*\* *C.* = *dón-med-pa* to no purpose, vain; fickle.

ཆོག་ *čó-ga* (འཁྱེད་པུ་) the way or method of doing a thing, e.g. of solving an arithmetical problem *Wdk.*, of curing maladies *S.g.*, esp. used of magic performances, *čó-ga-pa Cs.*, *čó-ga-mkan Mil.*, a performer of such ceremonies. Whether it may safely be used for religious rites or ceremonies in general, is doubtful.

ཆོག་པ་ *čó-gó Bal.* great.

ཆོང་, ཆོངས་ *čó - úé, čó - úés*, lamentation, wailing, esp. lamentations for the dead, dirge, *débs-pa Dzl.*, *bód-pa, don-pa* in more recent literature, *byéd-pa Sch.*, to lament, wail, cry, clamour; with *la* to cry to a person; the crying of a new-born child *Thgy.*

ཆོ་འཕྲུལ་ *čó - řrül* magical trick, jugglery, often put to *rdzu-řrül*, also used of the apparitions and doings of goblins *Mil.* Cf. *rdzu-řrül*.

ཆོ་བ་ *čó-ba* to set on (a dog), *čó-čó-ba* to set on repeatedly *Cs.*

ཆོ་འབྲངས་(ས)་ *čó - brán(s) Mil.*; *Cs.*: the mother's family or lineage; *čó-rigs Dzl.* frq. *Cs.*: 1. the father's lineage, descent by the father's side; 2. an honourable extraction. — *čó-ris Mil.*, frq. = *čó-rigs*, also applied to things, e.g. a cane: *čó-ris yé-nas btsün-pa* a cane of an excellent kind, not coming from any mean or noxious plant.

ཆོ་ལོ་ *čó-lo* 1. die, dice, game at dice. — 2. seal(?) — *čó-lo-mkan* a dice-player *Cs.*, *čó-lo rtsé-ba* to play at dice *Cs.*; *čó-lo-ris Glr.* the figure of a die, a square figure, in *Glr.* 47, 9 the Mongol translation substitutes a wheel, v. *kór-lo*; a checkered colouring or pattern, e.g. of cotton cloth *C.*

ཆོག་ *čog* 1. for *čó-ga*; *bón-čog Mil.* the ceremony of the Bonpos. — 2. v. *γčog-pa*. — 3. v. *čog-pa*.

ཆོག་པ་ *čog-pa* vb., sbst., adj. 1. to be sufficient, sufficiency, sufficient, ocdpir: *ñéd-la dé-kas čog* it is sufficient for us, we are satisfied *Mil.*; *dris-pas* (instr. of *pañ*) *čog-go Dzl.* ༣༩, 10 (there has been) enough of asking, = don't ask any more! *gán-du bžugs kyañ čog-par dug* it is sufficient (for him) wherever he may live, i.e. he is satisfied with any place of living *Mil.*; *ñéd-la nor loñs-spyód-kyis čog-pa yod* we have money and goods enough *Mil.*; *di ysüm-gyis čog-na* if these three are sufficient for you *Mil.*; *rin-po-čes čog-par*

*gyūr-nas* when they had precious stones enough *Dzl.*; *di-tsam-gyis čog-pa ma yin-no* that is not enough, that will not do *Dzl.*; *sgul-pa mi brgya žon čog-pa* his back (is) large enough for a hundred men to ride on it *Glr.*; adv.: *čog-par* sufficiently, e.g. *sbyin-pa* to give *Dzl.*; *\*ma čog-pa\** or *\*ga\** *W.* (col. for *čog-par*), *\*dün-če ma čog-ga sad son\** he not only struck but killed him; *pyin-pas čog-gi* it being sufficient (for the present) that I have come *Mil.*; *tams-čad-la čog-par gyūr-te* as all were satisfied *Dzl.*; *čog-par dzin-pa* to deem a thing sufficient, to be contented or satisfied with it; *čog šes-pa* vb., sbst., adj. to be contented, contentment, content; *ltā-bas čog mi šes-pai rdzas* a thing at which one cannot look enough *Glr.*, *Pth.*; *gyo-byād-kyi* (better *kyis*) *čog šes-pa* easily satisfied as to the necessities of life. — 2. **to be allowed, permitted, at liberty**, construed in the same manner: *krid-pas čog* you may have lessons with me, I will instruct you *Mil.*; *grān-pas čog* I am quite at liberty to compete with you, we may safely compete with each other *Glr.*; *tsō-ba drāns-pas čog* you can have meat set before you *Mil.*; with a root: *bu byin čog* then you may render up your son; hence it is in *W.* the usual word for *rūn-ba*, *\*nān-du ča čog-če yin-na man\** is it allowed to enter or not? *\*šrād-ma zā čog\** eating pease is allowed, also: pease are edible; *\*lē-na kyon čog ka tañ\** he issued an edict, that it should be permitted to fetch wool, i.e. he (the Maharajah of Kashmir) permitted the export of wool; *\*lēb-na ŋul čog* when it arrives, I shall take the liberty of sending it to you.

ཆོགས་པ་ *čogs-pa* seldom for *čag-pa* to be broken *Mil.*

ཆོང་, བཆོང་ *čon, mčon* a transparent, variegated, half-precious stone brought from India to *Ld.* and considered less valuable than *γzi*; perh. cornelian or sardonyx?

ཆོད་ *čod* 1. *C.* the cutting off; deciding; *\*čal-čō gya čem-po jhē-pa\** to bring about

a great remission of taxes, *\*bhu-lon-čō\** remission of debts; *\*sa-čō gya čem-po jhē-pa\** to make a great way; cf. however *pyod*. — 2. **partition-wall** *Sch.*, *čod rgyāg-pa* prob. to construct a partition-wall. — 3. v. *γčod-pa*.

ཆོད་པ་ *čod-pa* 1. **to be cut off**, *lām-sgo ŋnyis kā-bas čod-de* both approaches being cut off or obstructed by snow *Mil.*; *bčad kyañ mi čod-do* impossible to be severed, *caedendo non caeduntur*, *Glr.*; *mi-čod-rdō-rje* a diamond that cannot be cut to pieces, an epithet of a firm unbending king *Pth.* — 2. **to be decided, settled, fixed**, *goñ-lān dpyād-kyis* (or *pas*) *mi čod Glr.* the value (of the stone) cannot be fixed, though one should attempt to appraise it i.e. it is invaluable, priceless; *go čod-pa* v. go.

ཆོད་པ་ *čod-po* *W.* 1. **split, cut through**; 2. **distinct**, of words or writings.

ཆོད་ *čon* 1. *W.* (cog. to *čud*?) **useless**, to no purpose, *rin čon son* the payment has been useless, thrown away; gen. adv. *\*čon-la\** gratuitously, in vain, for nothing, *\*čon-la kōn-čē\** to hate without cause or reason; *\*čon-la dād-čē\** to sit idle, to spend one's time unprofitably. — 2. **tent** (?), *čon-tāg* tent-rope *Mil.*, *čon-ŋūr* tent-pin.

ཆོས་(ས)་ *čom(s)* 1. **robbery**, *čoms-kyis zas tsōl-ba* to live on robbery *Ma.*; *čom-po* robber *Dzl.*, *čom-po rkün-ma* robber and thief, gen. *čom-rkün*, *čom-rkün-gyi* *ŋigs-pa* fear of robbers and thieves; *čom-rkün-pa* id. *Stg.* — 2. **imp. of** *ŋóms-pa*.

ཆོས་པ་ *čom-pa* **to be finished, accomplished**, *W.*, *\*tō-re čom yin\** to-morrow it will be finished, *\*da čom son\** now it is done, completed; cf. *čam*.

ཆོལ་ *čol* 1. **inconstant** *Cs.*; *dpyid-čol* fickle spring-weather. — 2. *Cs.*: for *čō-lo* in compounds, *rus-čol* a die made of bone; *šin-čol* a wooden die; *dün-čol* shells used inst. of dice(?).

ཆོལ་ཁ་ *čol-kā* *Sch.*: 'a hole made by a blow; a nest'.

ཆོལ་མངས་ *čol-zāns* a shallow shore *Sch.*



ཅོས་ ཅོས (མཐོང་) 1. **doctrine**, a particular doctrine, **tenet**, or **precept**; *gsán-bai* ཅོས་ གི་ an esoteric doctrine, a mystery *Dzl.*; *kyád-čos* for *kyad-par-čan-gyi* ཅོས་ a peculiar, distinguished, sublime, and therefore difficult doctrine; *jig-rtén-gyi* ཅོས་ *brgyad* the eight doctrines or principles of the world (though frq. mentioned, I found them nowhere specified) cf. Foucaux Gyatcherr., Translation p. 264; *čos-brgyád-mkan*, a man of the world, worldling *Mil.* — More esp. 2. **moral doctrine**, whether any separate dogma, or the sum of various doctrines, **religion** in general, both theoretically (system of morality, ethics) and practically (faith, exercise of religion); *lha-čos* the religion of the gods or (Buddhist) deities, i. e. the Buddhist religion, as the only true one, in opposition to all other heresies and false religions (*log-čos*), as well as to irreligiousness (*čos ma yin-pa*); *ka-čos* profession with the lips, hypocrisy *Glr.*; *krig-pai čos-la brtén-pa* those practising the religion of voluptuousness (an expression designedly forcible, like St. Paul's: 'whose god is their belly'); *mi-čos* v. below; *čos čád-pa*, or *bšád-pa*, *stón-pa*, *smrá-ba*, *sgróg-pa*, resp. *čos-kyi sgrog-glén mdzád-pa* *Glr.* to expound, to teach, to preach religion; *čos smrá-bai žál-la ltá-ba* to watch the mouth of the preacher *Pth.*; \**čə dóg-pa*\* *C.* to read a religious book; \**čos šád-kan*\* *W.* a preacher; *čos čád-pai dun-kan* place where sermons are delivered, church *Dzl.*; *čos nyán-pa* to hear religious discourses *Dzl.*; *čos žu-ba* to ask for religious discourses; partic.: one eagerly desiring or asking for religious instruction, an inquirer *Pth.*, *Mil.*; *čos byéd-pa* to act or live religiously, righteously, = *čos bžin-du byéd-pa*; also merely to wish to become pious, to strive after piety; *kyed snyin-nas čos byéd-na* if you are in good earnest about religion, if piety is the aim of your heart *Mil.*; lastly in a special sense: to become or to be a monk *Pth.*; *čos-la sems ggyir-ba* *Mil.* to show an inclination for religion, to turn religious; *čos-su*, or

*čos-la jüg-pa* 1. vb. nt. to enter into religion, to be converted, also: to go over to a religion, to turn (Buddhist), 2. vb. act. to convert, to turn a person from a bad life to a good one, to make him a believer, to make another a convert, a proselyte; *čos-la gód-pa* = *jüg-pa* 1; *čos spyód-pa* to practise religion; the exercise of religion, worship *S.g.*; *bka-čos* the word of Buddha, the doctrine as taught by Buddha himself; *rtógs-pai čos* *Thgy.* the knowledge acquired by meditation, independently of books, scarcely different from *nies-dón*, or *non-čes*; *bstán-pai čos* *Thgy.* any knowledge derived from other sources. — 3. in a special sense the **religion of Buddha**, Buddhism, *dám-pai čos*, and frq. *dám-pa čos* id. (cf. ἡ πίστις Acts 6, 7); *čos dan bon* Buddhism and Bon-religion *Mil.*; *čos-la lón-spyod-par ggyir-ba* to live in the enjoyment of true faith. — 4. **religious writings**, and **writings**, books, literature in general, in as much as the Tibetans derivate every science from religion; *bón-gyi čos tams-čád* all the Bon-writings *Mil.* — 5. **custom**, **manner**, **common usage**, **fashion**, *mi-čos* manners of the world *Mil.*; *mi-čos-kyi dús-su* as long as he lived according to the ways of the world *Mil.*; *yül-čos-kyis* according to the custom of the country *Dzl.*; *kyád-čos* the way of distinguishing, of pointing out the characteristics *Glr.* (cf. under 1); **nature**, **quality**, *Dzl.* 22, 18 cf. *čos-nyid*. — 6. **substance**, **being**, **thing**, *čos tams-čád mi-rtóg-pa yin-gyi* as every thing existing is perishable *Dzl.* — Other philosophical expressions containing the word *čos* v. *Was.* (296).

**Comp.** \**os-skad*\* *W.* book-language, as opp. to *pál-skad*. — *čos-sku* v. *sku*. — *čos-skyón* v. *skyón-ba*. — *čos-kri* reading-desk, lecturer's chair, pulpit *Pth.*; reading-table, school-desk. — *čos-krim* v. *krim*. — *čos-krim-pa* v. *dge-bškós*. — *čos-kór* vulgo prayer-mill; the column of disks on the *mčod-rtén* *Pth.* v. *kór-lo* 2, also *kór-lo* extr. — *čos-grá* school. — *čos-(kyi) rgyál (-po)* 1. honorary title of kings deserving



well of religion. 2. = *γsîn-rje Schl. Buddh.* 93, 3. also as a p. n. — *čos-rgyüd* **religious tradition**, also = **confession, creed**, *rje-btsün-gyi čos-rgyüd dzin-pa-rnams* those embracing the religious tradition of his reverence, his fellow-believers *Mil.*; *čos-rgyüd γčig-pa* one confessing the same faith or religion *Thgr.* — *čos-čan* 1. **pious, devout**. 2. v. *čos* 5, *γig-pai čos-čan yin* having the properties of perishableness, being subject to the law of mutability *Thgy.* — *čos-rje* 'lord of the faith', viz. 1. **Buddha** *Lex.*, 2. devout or righteous lord, title of honour given to distinguished scholars *Tar. transl.* 331, and elsewh.; perh. also = *čos-rgyál*. — *čos-nyid* 1. = *čos* 5, **quality, nature**, *rgyám-tsoi čos-nyid-kyis* in a manner peculiar to the sea, *Dzl. ŚC, 9* (112, 9?). 2. philosophical term: **existence, entity**, = *de-bzin-nyid* (acc. to *Thgy.*) by which the Buddhist however means a negation of being, non-existence, non-entity. — *čos-stégs* *W.* = *čos-kri*. — *čos-stón* religious festive entertainment given to saints *Glr.* — *čos-dráni-po* **righteous** with regard to the laws of religion (adopted by Prot. Miss. for the scriptural term 'righteous' or 'just'), *čos-dráni-ba* justice, righteousness. — *čos-ldán* = *čos-čan*. — *čos-sdé* **convent, monastery**, *Wdk., Glr.* — *čos-pa* a religious man, a **divine, a monk**. — *čos-spún* a religious brother; such brotherhoods e.g. are formed by two devotees, before going on a pilgrimage. After having been consecrated by a priest, who consults the lot on such an occasion, they owe hospitality and mutual assistance to each other for life. — *čos-spyód* **exercise of religion**; *čos-spyód-bču* = *dgé-ba-bču*. — *čos-sbyin* is said to be frq. used in book-titles: *bkra-sis-lhün-po-nas čos-sbyin dzad-méd spel pyir bris* written from Tashilhünpo as a religious gift for infinite increase and blessing. — *čos-blón* a **pious functionary** or official (*bdud-blon* an impious or wicked one) *Glr.* *čos-ma* a religious woman, a **nun** *Cs.* — *čos-méd* without religion, **irreligious, wicked**. — *čos-myón* **religious frenzy**, *W.*: \**čos-nyón žugs*\* he has become deranged,

his brains are turned (in consequence of meditating). — *čos-zdg* **priestcraft** *Mil.* = *čos-lugs* religious party, **denomination, sect**. \**čos-sem-čan*\* *W.* inclined to religion, **pious**.

འཆད་པ་ *čád-pa* *Lex.*: = 'tomb, sepulchre'; = *pramārita Ssk.* killed, slain; *mčád-pa-med-pa* entire, perfect; *mčád-par byá-ba* = *mahimān Ssk.* greatness; also the magical power of increasing size at will'.

མཆོན་ *mčán* 1. **the side of the breast**, *mčán-gyi bu* bosom-child, darling, *mčán-gyi mčis-bráni* bosom-wife (cf. our 'bosom-friend'); *mčán-du γug-pa* to put into one's bosom *Glr.*; *mčán-kun* **arm-hole, arm-pit**, often = *mčán*; *mčán-kun γyás-pai rtsib-mai bár nas* (the Buddhas are born) from between the ribs of the right side (cf. *mñal*); \**čán-da*\* *W.* **pocket**, in clothes, cf. *dkú-mda*. — 2. v. the following article.

མཆོན་བྱ་ *mčán-bu* 1. **apprentice**, *bzoi* in a handicraft, trade or art, *rig-pai* in a science, disciple *Cs.*, *sgyú-ma-mkan-gyi* appr. of a juggler, conjurer *Zam.* — 2. *γi-gei mčán-bu* words or lines, printed or written in a smaller character than the rest, and inserted in the text (called *má-yig Cs.*) like our parenthesis, but without brackets; hence 3. **note, annotation** (*Sch.* also: testimony?).

མཆིག་ *mčig* *mčig-ba*, eleg. for 1. **to come, to go**, *slád-bžin-par mčio* I shall come later *Dzl.*; **to appear**, used of a god; *skyábs-su* (to put one's self) under the protection of another person, *ccd.*; *báns-su mčio* I will obey *Mil.* — 2. **to say**, *žes mčio* thus he said.

མཆིག་ *mčig* *mčig-ma*, resp. *spyán-čáb* a **tear**, *byin-pa*; *dón-pa Glr.*, *blág-pa Dzl.*, *γtón-ba Mil.* to shed (tears); *ském-pa* to dry up tears *Cs.*; *pyi-ba* to wipe off tears *Cs.*; *mčig-mas brnán-ba* to be choked with tears, to sob violently *Sch.*

མཆིག་ *mčig* 1. *Cs.* a stone for grinding spice etc., a **mortar**; *mčig-gu* a small mortar *Sch.*, a **pestle** *Cs.* — 2. **the nether mill-stone**, *mčig-ma* the runner or upper mill-stone, *Sch.*; *mčig skór-ba* to grind *Sch.*



མཆོད་ *mčün* Cs. = *kloñ*; one *Lex.* = *dkyil*;  
v. *kloñ*.

མཆོད་བྱ་ *mčün-bu* Cs. = རྒྱུ་ *čün-bu*.

མཆོད་ *mčid*, *bka-mčid*, *ysuñ-mčid*, *W.* \**mol-čid*\* resp the talk, discourse, speech (of an honoured person) Cs.; *mčid-lán* answer to such speech *Mil*.

མཆོད་པ་ *mčün-pa*, resp. *sku-mčün* the liver; *mčün-dri*, *mčün-ri* the midriff or diaphragm; *mčün-ka* liver-coloured; *mčün-nán* 'liver-pressing', first breakfast, because according to popular belief water rises from the human liver in the morning, which is depressed and appeased by taking some food; *mčün-nán byed-pa* to breakfast.

མཆོད་པ་ *mčil-pa* 1. fishing-hook *Dzl.*, *mčil-pas nya* རྩོད་པ་ to fish with a hook, to angle Cs. — 2. a little bird, *W.* \**či-pa*\*, *Ts.* \**čil-pig*; *či-pa skyá-wo*\* *W.* sparrow; *mčil-kra* sparrow-hawk; *mčil-mgó* a fabulous stone, like a bird's head, supposed to possess a variety of marvelous qualities.

མཆོད་པ་ *mčil-ma* 1. *W.* \**mčil-mág*\*, resp. *ljags-mčil*, *ljags-čab* spittle, prob. also other similar fluids *Lt.*; རྩོད་པ་ (*W.* \**pán-čé*) to spit; *mčil-lúd* (*W.* \**mčil-lúd*\*) morbid saliva, e.g. of people affected with a cough or with hectic fevers; *mčil-snábs* prob. id.; *mčil-snód*, resp. *žal-bžéd*, spitting-box; *mčil-zúm*, *mčil-bkáb* *W.* slavering-bib or cloth. — 2. = *mčil-lhám* *Tar.* 72, 9?

མཆོད་པ་ *mčil-lhám* shoe, boot, *mčil-lhám rnyis* རྩོད་པ་ to lose both shoes *Wdu.*; *mčil-lhám-mkán* shoemaker, cobbler, seller of boots; *mčil-lhám-gyi yú-ba* the leg of a boot Cs.

མཆོད་པ་ *mčis-pa* 1. also *mčis-lágs-pa*, eleg. for *yod-pa*, to be, to be there, to exist, *du mčis* how much is there, how many are there? Cs.; *sú-la dām-pai čos mčis-pa* whoever has the holy doctrine *Dzl.*; *yul dbús-nas mčis-so* (he) is (comes) from the country *Ü Dzl.* — 2. pf. of *mčil-ba* 1. *lam rin-po-nas mčis-te* having come from afar. 2. *žes mčis-pa* so-called.

མཆོད་པ་ *mčis-brán* 1. eleg. dwelling, abode, domicile; also when speaking modestly of one's own dwelling: *bdág-gi mčis-brán* my humble roof *Dzl.* — 2. *Lex.* wife, partner.

མཆོད་པ་ *mčis-mál* bed, bed-stead Cs.

མཆོད་ *mčü* 1. lip, *ya-mčü* upper lip, *ma-mčü* lower lip; *mčü btud mkas* *Wil.* prob.: one must be wise in lowering the lips, i.e. one must yield, giving up pouting; *ka-mčü*, resp. *žal-mčü* 1. lip 2. word, voice (?) *Sch.* 3. quarrel, strife, *ka-mčü rgyal-pám ji-ltar byuñ žé-na* if one asks, which are the details of the quarrel; \**čam-čü jhé'-pa*\* *C.* \**gyág-pa*\* Cs. to quarrel. — 2. beak or bill of birds, *mčü-la tógs-te gró-ba* to fly, carrying something in the bill *S. O.*; *mčü-lto* (or *ču-mdo*?) *W.* id. — 3. n. of one of the lunar mansions, v. *rgyu-skar*.

**Comp.** *mčü-skyé* muzzle *Sch.* — *mčü-sgrós* v. *sgros*. — *mčü-tár* *Sch.* (prob. a mis-print for *mčü-tór*) pustules, tubercular elevations on the lips. — *mčü-rinis* long-beaked, n. of a bird, and also of an insect (a large musquito).

མཆོད་པ་ *mčé-ba*, Cs. also *mčé-só*, corner-tooth, canine tooth, eye-tooth, fang, tusk of an animal, *mčé-la ytsigs-pa*, *W.* \**žé-čé*\*, to show one's teeth, to grin; *mčé-ba-čan-gyi sde* the class of the tusked animals, viz. the carnivora (lion, tiger, leopard), and the tusked pachydermata (elephant, boar etc.).

མཆོད་ *mčed*, *sku-mčed*, *mčed-lčám*, resp. for spun, brother, sister; *mčed rnyis* my two brothers *Dzl.*; *srás-mo lha-lčám mčed bži* four princesses, sisters; *déi mčed* his illustrious brother, in reference to a king, prince etc. *Glr.*; esp. of gods: *mčed bži* four divine brothers *Glr.*; *mčed-grógs*, *grogs-mčed* clerical brother, *mčed-grógs mán-po tsógs-par* where many clerical brothers assemble; *mčed-grógs dam-tsig yčig-pa* *Thgr.* betrothed brothers, religious brothers, = *čos-spün*; also *mčed-lčám* has this signification.

**མཚོང་པ་** *mčéd-pa* 1. **to spread**, to gain ground, esp. of a fire, frq.; also fig.: *bdág-gi dod-čags-kyi me mčéd-pas* as the fire of voluptuousness spread or increased within me *Dzl.*; also in the following sense: *már-me yčig-la yčig mčéd ltar* as one kindles one light by another *Mil.*; *yčig gleñ ynyis gleñ rim-pas mčéd-de* as (the news) spread more and more by gossiping people *Pth.* — *skye-mčéd* v. *skye*. — 2. = *gyó-ba*, *mi-mčéd-pai dád-pa* = *dád-pa brtán-po*.

**མཚོར་པ་** *mčér-pa* the mill, spleen.

**མཚོག་པ་** *mčog* the best, the most excellent in its kind, *skyés-bu mčog*, *mü mčog*, *rkañ-ynyis-rnams-kyi mčog* Buddha; *nyes-ltün-gis ma póg-pa* (or *na*) *mčog yin-te póg-rtin bšags-pa byéd-pa rab yin Mil.* the best thing is, not to have been surprised by sin, but after having been surprised, it is the best to confess it (and thus to atone for it); *γsui-mčog* chief or fundamental doctrine, main dogma, principal commandment etc. *Glr.*; *na ni jig-rtén di-na mčog* I am the highest in the world (says Buddha immediately after his birth) *Glr.*; *γnas-mčog* the most glorious or splendid country *Glr.*; *ro-mčog* excellent taste or flavour *Mil.*; *mčas-mčog-rnams* most learned gentlemen *Zam.*; also as a complimentary word; *mi mčog kyod* most honoured Sir! *Pth.*; *mčog-dmān*, *mčog dan tun-món*, *mčog dan pāl-pa*, good and bad, first-rate and common, fine and ordinary, of goods etc.; eminent and ordinary, of mental gifts, talents etc.; *mčog-tu gyúr-pa* = *mčog*, e.g. *mi-rnams-kyi nán-na mčog-tu gyúr-pa yčig* one that has risen among men, so as to become their chief *Glr.*; *γül-rnams-kyi mčog-tu gyúr-pa* the most splendid of countries. — Adv.: *mčog-tu* very, most, with verbs: *bón-po-la mčog-tu mós-pa žig* a great admirer of the Bonpos *Mil.*; gen. with adjectives: *ro mčog-tu miár-ba* extremely sweet; with the comparative: much, far, by far, greatly, dé-

*bas mčog-tu čeo ...* is far or much greater than that *Dzl.*

**Comp.** *mčog-sbyin pyag-rgyá* a gesture made in practising magic, in conjuring up or exorcising ghosts. — *mčog-zün* the model pair, the two most excellent amongst Buddha's disciples, Shariibú and Maudgalayibú, v. *Köpp.* — *mčog-rin* longest *Thgy.*

**མཚོང་** *mčon* v. *čon*.

**མཚོང་བ་**, **མཚོངས་པ་** *mčón-ba*, *mčóns-pa* to leap, to jump, frq., e.g. *čur* into the water; *mi-seb-la* among the people, e.g. of a mad dog).

**མཚོན་པ་** *mčód-pa* (བུན) I. vb. 1. **to honour**, revere, respect, receive with honour, *kün-gyis bkür žin mčód-pai* as worthy of being honoured and praised by all; usually ccapir. (rarely dp.) in the special sense: to honour saints or deities by offering articles of food, flowers, music, the sound, odour and flavour of which they are supposed to relish, hence to treat, entertain, regale (the gods), and in a more general sense applied also to lifeless objects, e.g. to honour a sepulchre in such a manner; *Glr. mčód-pa* may therefore in English be sometimes translated by: to offer, to sacrifice, but it should always be borne in mind, that no idea of self-denial or yielding up a precious good (as is implied by the English word), or of slaughtering, as in the Greek *θύειν*, can be connected with the Tibetan word itself, though in practice bloody sacrifices, abhorred as they are by pure Buddhism in theory, are not quite unheard of, not only animals being immolated to certain deities, but also men notoriously noxious to religion slaughtered as *dmār-mčod*, red offering, to the *dgrá-lha* q.v. — 2. *C.* resp. **to eat, drink, take, taste**, (in *W.* expressed by \**dón-čé\**).

II. sbst. **offering, oblation, libation**, *mčód-pa bul-ba*, *W. \*pül-čé\** frq., also *byéd-pa*; *ról-mo mčód-par bul-ba* to bring an



offering of music *Mil.*: *mčód-pa sna-łsogs łogs-te* carrying along with them all sorts of offerings *Glr.*; *mčód-pai kyád-par* *bèu* the ten kinds of offerings *Tar.*; *łha-mčód* offering or libation brought to a *łha*; *bru-mčód* an offering consisting of grain; *dus-mčód* offerings presented at certain times *Pth.*; *rgyun-mčód* daily offering; fig. *dád-pai mčód-pa Mil.*; *γtan-rág-tu sgrúb-pai mčód-pa púl* as a thanksgiving bring the offering of meditation! *Mil.* —

**Comp.** *mčód-kan* house or place of offerings, of worship, *Pth.*; adopted as an appellation for the temple of the Jews, as *łhá-kan* could not be used *Chr. Prot.* — *mčód-kri* offering-table, Jewish altar, *Chr. Prot.* — *mčód-lédg* prob. the same, *C.* — *mčód-čá Glr.* = *mčód-rdzás.* — *mčód-brjód* words of adoration, doxology. — *mčód-rtén Ssk.* **ཇེལ** (religious building) and **ལྷུཔ** (elevated place, elevation, tumulus) 1. etymologically; receptacle of offerings; 2. usually: a sacred pyramidal building, of a form varying in different countries and centuries, esp. near temples and convents, where often great numbers of these structures are to be seen. They were originally sepulchres, containing the relics of departed saints, and therefore called *γduñ-rtén*; afterwards they were erected as cenotaphs, i.e. in honour of deceased saints buried elsewhere, but in more recent times they are looked upon as holy symbols of the Buddhist doctrine, v. *Köpp.* I, 533. — *mčód-stégs* offering-table, altar. — *mčód-stód Sch.*: an offering with a hymn of praise. — *mčód-stón* an entertainment, as sort of libation, given to the priests *Dzl.*; perh. also a sacrificial feast. — *mčód-sdón* 1. *Sch.* = *mčód-rtén* (?), 2. offering-lamp *Sch.*, 3. the wick of such a lamp (in this sense it is used in a little botanical book). — *mčód-γnás* 1. prop. place where there is offered, place of sacrifice. 2. the object to which veneration is shown, image of a god *Glr.*, sanctuary. 3. the offering priest, the sacrificator. — *mčód-pa-po* a sacrificer *Cs.* — *mčód-búl* the offering of a sacrifice *Cs.* —

*mčód-sbyin* id. (though elsewhere *mčód-pa* sbst., as a gift to deities, is distinct from *sbyin-pa* a gift to men), also: sacrificer; *mčód-sbyin-gyi dun-kan* house where people assemble in order to perform sacrifices; *srog-gi mčód-sbyin* bloody offerings or sacrifices *Tar.* — *mčód-mé offering-lamp*, lighted in honour of a deity, and very common in the houses of Buddhists; \**čod-mé púl-čé\** *W.* to light such a lamp, (prop. to offer it). — *mčód-rdzás*, *mčód-čá*, *mčód-pai yo-byád* instruments, utensils, requisite for festival processions in honour of a deity. — *mčód-šóms* or *-bšáms* the upper shelves in the 'holy repositories, containing the little statues of Buddha etc.

**མཚོད་པ་** *mčór-po*, sometimes *pyór-po* 1. pretty, handsome, neat, elegant, *po mčór-po* a handsome man, *bud-méd mčór-mo* a pretty woman, esp. a smart gaily dressed female. — 2. *W.* also vain, conceited.

**འཇག་པ་** *čag-can* col. trodden, stamped; solid, firm, compact, like the Hindustani *pakka*.

**འཇག་པ་** *čag-pa* I. pf. *čag* (s) 1. to break vb. n., *snod čag-pa* a broken vessel *Dzl.*; fig. *nia-rgyál čag* my pride is broken, frq.; *der-byón-stabs čag* the opportunity of going there has been cut off *Mil.*; \**lam čag-pa* (also *šog-pa*)\* *C.* a. a beaten, practicable road (a road broken through, v. *čэг-pa*) b. *W.* an impracticable, broken-up road. — 2. to be broken off, abated, beaten down from the price, *žu-čag-med-par* there being no room for either asking or abating *Mil. nt.* —

II. also *čágs-pa*, pf. *bèags*, fut. *bèag* (imp. *čэг?*) 1. to tread, to walk, to move, esp. when speaking respectfully or formally, *yab-més-kyi žabs-kyis bèags-pai sá-ča* the place where my ancestors did walk *Glr.*; *žabs čágs-pai pyag pyir gro* follow me on my walk *Mil. nt.* — *čэг-tu* or *čágs-su gró-ba* to take a walk *Dzl.*; \**góm-čag-čé\** *W.* to step along solemnly; *čэг-péb-pa* v. *pyág-péb-pa*. — 2.

like *gró-ba* in a more general sense: *bžón-pa - la*, *čibš - la* to ride in a carriage, on horseback *Cs.*

འཆགས་པ་ རྟེན་པ་ 1 v. རྟེན་པ་. — 2. sometimes for རྟེན་པ་.

འཆག(ས)་ས་ རྟེན་པ་(s)-sa a place for walking, *Lex.*, *Cs.*

འཆར་བ་ རྟེན་པ་, pf. *bčans*, fut. *bčan*, imp. *čon(s)*, 1. **to hold, to keep**, to take hold of, *skrá-la* by the hair *Mil.* — *čan-zünš* handle, crook of a stick, *Mil.* — 2. **to carry, to wear**, to carry about one, e.g. amulets etc. — 3. (*yid - la*) **to keep in memory**, in one's mind. — 4. **to have, to assume**, e.g. the body of a goddess, of a *Rakshasi Pth.*

འཆར་ས་པ་ རྟེན་པ་ *W.* a (closed) handful e.g. of dough; \**čáns-bu*\* a clod (of clay), a snow-ball etc. formed in the hand.

འཆར་བ་ རྟེན་པ་ I. pf. *čad*, vb. n. to *yčód-pa*, like *čód - pa*, **to be cut into pieces, to be cut off, to decay**, *dum - bur* (to fall) to pieces *Med.*; **to cease, end, stop**, of diseases *Gl.*, of life *Lex.*; **to cease to flow or to blow**, of water or wind; **to die away, to become extinct**, of a family, a generation; **to be consumed**, of provisions *Pth.* of bodily strength *Thgy.*; **to be decided**, *Kyód - kyis bsád - par čád - na* you being determined to kill me *Dzl.* —

II. pf. and fut. *bšad*, imp. *šod* 1. **to explain**, *šog-tu čad* it will be explained below *Lt.*; *yid - la byos šig dan bšád - do* give heed, and I will explain it to you *Stg.*; *čad nyán-pa* to listen to an explanation *Sch.*; *šig čos řtam čád-pa* to teach the transitoriness of existence *Sch.* (?) — 2. **to tell, to relate.**

འཆར་བ་ རྟེན་པ་, pf. *bčabs*, fut. *bčab*, imp. *čob* **to conceal**, to keep secret, *čáb-pa-med - pai sems* a candid mind, open-heartedness *Stg.* (cog. to *šáb-pa*).

འཆར་བ་ རྟེན་པ་ I. vb. (pf. *bčam Lex.*), also adj. and sbst. **to accord, to agree, agreeing, agreement**, *srid-la mi čám-pas* as they did not agree about the government *Gl.*; *čam byéd - pa* to make

agree, to reconcile *Mil.*, \**čam mi čam\** col. they do not agree; *ka čám - pa* to agree upon, to concert, e.g. an escape; *ka čám-par* by concert, unanimously.

II. 1. **to dance**, *čám-par byéd-pa Sch.* 2. a dancer, *kro čám-pa* a dancer with a frightful mask; *gar - čám(s)* a dance; *čám-po* a dancer *Gl.*; *čam-dpón* leader of a dance; *čám-yig* book or programme of a dance.

འཆར་བ་ རྟེན་པ་ *Ld.*, *Sp.* cupboard.

འཆར་བ་ རྟེན་པ་ I. pf. *bčas*, rarely *čas*, fut. *bča*, imp. *čos*, **to make, prepare, construct**, but used only in reference to certain things; 1. *ynas*, vulg. *tsan*, *čá-ba Pth.* to prepare a place, house or abode, to settle; *mal čá-ba* to make a bed or couch *Cs.*; *dmag-sgár čá-ba* to pitch a camp; *krimš-ra čá-ba* to establish a court of justice *Gl.* — 2. *rgyal - krimš čá-ba* to draw up a law, to give laws, frq. — 3. *dam čá-ba* to make a vow, **to promise, assert, protest**, frq.; *yi - dam čá - ba* id.; also to utter a prayer; *dám - bča* v. sub *dam*. — 4. *skyil - krün čá-ba* = *skyil - krün byéd-pa*, v. *skyil-ba*. — 5. *blo-řtád čá-ba*, c. c. *la*, **to place confidence in.**

II. **to bite**, *yčig - la yčig čá-zin zá-la* to bite and devour one another *Dzl.*; so *čá-ba* to bite with the teeth (?) *Mng.*, or to gnash or grind the teeth (?); *šin čá-ba* to gnaw at a piece of wood *Stg.*

འཆར་བ་ རྟེན་པ་ *čar-rgyán*, or *čar-čán* a present given reluctantly *Sch.* (?)

འཆར་བ་ རྟེན་པ་, pf. *šar*, **to rise, appear, become visible**, of the sun etc., also of the sun's appearing above a mountain, from behind a cloud etc., frq.; **to shine**, *gañš-ri-la nyi-ma šar-ba* the shining of the sun upon a mountain covered with snow, a snowy mountain lit up by the rays of the sun *Gl.*; *řzugs - brnyán mi čar - ba* the not appearing of the image which is formed by the reflection of a mirror (as something strange and surprising) *Wdn.*; *řzugs čar-ba byéd-pa* to cause an image to be reflected (in the water);



*dpyid-ka šar* spring has appeared; frq. of thoughts: *nyāms-su*, or *yid-la čār-ba* (thoughts) rising in one's mind; *yid-la šar kyañ Mil.* though I can figure it in my mind; *grōgs-su čar* (they) appear as friends *Mil.*; *rgyān-du čar Mil.* it turned into a blessing. — *čār-sgo* thought, idea, conception, *čār-sgo byuñ* an idea comes, a (happy) thought, a (new) light, bursts upon me *Mil.*; *čar-ga Mil.* the rising, the rise.

འཇལ་བ་ *čál-ba*, secondary form to *čól-ba* II., 1. Cs.: to fluctuate mentally; in this sense prob. *Zam. yṭad-méd čál-ba* to fluctuate, to waver, without aim or object. — 2. to be confused, in disorder, *smra-čál*, also *čál-yṭám smra Lt.*, as a morbid symptom, prob. he raves, he talks nonsense. — 3. morally: *tsul-křims čál-ba S. g.* to break one's vow, *bsláb-pa* to act contrary to the doctrine, to violate it *Tar.*; in a more restricted sense: — 4. to fornicate, to commit adultery, *bud-méd smad-čál byéd-pa* a whore, harlot *Mil.*; *čál-pa, -po* lecher, fornicator *Stg.*; *čál-pa-rnams-kyi tsiḡ* obscene language, mentioned as sub-species of *kyál-ka*; *čál-mo* whore. — \**čal-la-čól-lé* *W.*, *čál-čól Tar.* 184, 20 confusedly, pellmell.

འཇིག་ *čī-ba*, pf. *ši*, 1. vb. to die, of a flame: to go out; *rañ čio* I will seek death *Dzl.*; *čī-ba yin* he dies, will die *S. g.*; *čī* or *ši-ba-las sós-par gyūr-ba Dzl.* to be saved from imminent danger of death (but not: to rise from the dead); *čī-bar byéd-pai ču* water causing death *Sambh.*; *ši-bar gyūr-to* they perished *Pth.* — 2. sbst., the state of dying, death, *čī-ba tsám-du gyūr-ba* to die almost (of grief etc.) *Mil.*; *dus-miñ čī-ba nyuñ-ba yin* premature death rarely occurs *Sambh.*; *čī-ba nam yon ča med Mil.* when death will come one does not know, (*W.* \**ši-čé*\* to die; death; \**ši son*\* he has died, \**ši yin*\* he will die).

Comp. *čī-ka* Cs.: 'the very act of dying,' but I doubt whether such a sbst. exists; I only know the adv. *čīl-kar* at his very

dying, at the point of death *Mil.*, when being extinguished *Glř.* (v. *kar* sub *ka* IV. 4, 5), and *čī-ka-ma* 1. adj. dying, *dud-gro čī-ka-ma* a dying animal *Glř.*; 2. sbst. the dying, *čī-ka-ma-ru = čī-kar* (doubtful); *čī-kar* and *čī-gar* may be incorrect spellings. — *čī-ltas*, more rarely *čī(-bai) rtāgs* forebodings, foretokens of death *Med.* — *čī-bdāḡ* the lord of death, perh. = *yšin-rje*, but it seems to be more a poetical expression than a mythological personage; *čī-bdāḡ bdud* id. — *čī-nād* a disease causing death, a fatal disease *Tar.* — *čī-ba-po* Cs.; a person dying(?) — *čī(-ba)-méd(-pa)* immortal; cf. *ši-ba*. — Note. *čī pō-ba* is prob. only a rather incorrect, yet common expression for *tsə pō-ba* to change one's place of existence, to transmigrate.

འཇིག(ས)་པ་ *čig(s)-pa* to bind *Sch.*, prob. an incorr. spelling for *kyig-pa*.

འཇིང་བ་, འཇིངས་པ་ *čīn-ba, čins-pa* I. vb., pf. *bčins*, fut. *bčīn*, imp. *čīn(s)*, *W.* \**čtn-čé*\*, to bind (in general); to fetter (a prisoner) *Dzl.*; to bind or tie up, to cord, a bundle or package; to tie round, to put on, a girdle *Glř.*; to bind up, to dress, wounds; fig. to render harmless, to neutralize, paralyze, esp. by witchcraft, to exorcise, frq.; *bčins gról-ba* to untie, to loosen, to take off the dressings *Lt.* —

II. sbst. any binding-material 1. ribbon, *mgul-čins* necklace, neckcloth, neckerchief. — 2. fetter, shackle, also fig. for magic curse, anathema. — 3. string, tie. — 4. cramp, spasm *C.*

འཇིང་བུ་ *čīn-bu* a spurious, glass jewel (*Schf. Tar.* 142, 9); *bsam-yas-čīn-bu* p. n. *Ma.*

འཇིག(ས)་པ་ *čib(s)-pa*, pf. *bčibs*, fut. *bčīb*, imp. *čibs* resp. to ascend, to mount, a horse or carriage, *rtā-la*, or more correctly *čibs-la*, to ride, to proceed on horseback.

འཇིགས་པ་ *čims-pa* to be full, to get full *Sch.*

འཆིར་བ་ *čir-ba*འཆོལ་བ་ *čöl-pa*

འཆིར་བ་ *čir-ba*, evidently a present-form of the pf. *čir-ba*, **to press, to squeeze**.  
 འཕྱུ་བ་ *ču-ba* 1. acc. to grammatical analogy 1. vb. n. to *ṛcūd - pa*, **to be twisted, distorted**, pf. *čus*. — 2. sbst. **curvature, crookedness, distortion**. — 3. adj., more frq. *čūs-pa* **crooked, wry**, *ka-čūs Wdn.* the mouth being wry, distorted *Lt.*; also obstinately perverse; fig. *yig-čūs Med.* frq., prob. = *kam-lóg*.

II. pf. *bčus*, fut. *bču*, imp. *čus*, *W.* \**ču-čē\**, 1. **to lade or scoop** (water), *ču-mig-la ču* to draw water from a well *Dzl.*; *ču-tóm* water-conduit *Sch.* — 2. **to irrigate, to water**, *žin* a field *Cs.* (?)

III. *nán-gyis ču-ba-la Tar.* 127, 6, when he was pressed hard, was urged with importunity; (this signification, however, seems to rest only on this passage).

འཕྱུག་པ་ *čüg-pa* **to be mistaken** *Pth.*, v. *pyüg-pa*.

འཕྱུར་བ་ *čün-pa*, evidently vb. n. to *jun-pa*, hence 1. **to be tamed, subdued, made to yield**, *stobs-kyis* by force, *las-kyis* by hard work. — 2. **to confess** *Cs.* — 3. **to wrap or twist** *Sch.* — 4. **to fix** *Sch.* — 5. **to fix one's self** *Sch.*; *čál-sar čün* entangled in vicious indulgences *Sch.*

འཕྱུས་(ས་)་བ་ *čüm(s)-pa* 1. **to wish, to long for** *Lex.* — 2. **to shrink** *Cs.*

འཆེ་བ་ *čē-ba*, pf. *bčes*, *čes* (*Sch.*), fut. *bče*, imp. *čes*, 1. **to assure, to promise**, *kas čē-ba Lex.*, resp. *žál-gyis čē-ba* id. — 2. resp. for *smrá-ba*, like *γsún-ba* (?)

འཆེག་པ་ *čэг-pa*, also *čág(s)-pa*, pf. *bšags*, fut. *bšag*, imp. *šog*, *W.* \**šág-čē\**, 1. **to cleave, to split**, *šin* wood; *sóg-les čэг-pa* to saw *Sch.*; *čэг-byéd* (a thing) that cleaves, a hatchet *Cs.* — 2. **to confess, to acknowledge**; v. also *bšág-pa* and *šóg-pa*.

འཆེད་པ་ *čéd-pa* an incorr. form of *čád-pa* or *mčéd-pa*.

འཆེས་ས་བ་ *čéms-pa*, pf. *bčems*, fut. *bčem*, **to chew** *Med.*

འཆེལ་བ་ *čél-ba* *Cs.* 1. **to believe, give credit to**; *blo-čél-ba* (?) *col.* id. — 2. *Lex.* = *žen-pa* **to wish** (?).

འཆོག་པ་ *čog wall Sch.*

འཆོང་བ་, འཆོངས་པ་ *čón-ba, čóns-pa Sch.* = *čán-ba*.

འཆོས་ས་བ་ *čóms-pa* 1. = *čám-pa Gtr.* and *Lex.* — 2. vb. n. to *šóms-pa* 4 *W.*, \**da čoms son\** now it is done.

འཆོར་པ་ *čór-po* = *mčor-po*.

འཆོར་བ་ *čór-ba* I. vb. n., pf. *šor*, 1. **to escape, slip, steal away; to drop from**, *stón-mo šor-gyis* as the meal escaped him, as he was deprived of the meal *Dzl.*; *rtsa-krág čór-ba* hemorrhage, bloody flux *Med.*; *bkrag-čór* without splendour, lustreless; *nor čór* the money is gone, spent, lost *Thgy.*; *šdóm-pa čór* the duty is violated *Gtr.*; *mé-la, ču-la čór-ba* to be consumed by fire, carried off by water; \**čani mi tuñ dé-ne ka mi šor\** *W.* I will not drink any beer, then the mouth cannot run away, i. e. then no indiscreet words will escape my mouth; **to flow out, to run**, of a leaking vessel, **to run over**, of a full one. — 2. **to come out, to break out**, frq. of fire; *krág-pa šor* a quarrel, a war broke out, also of water breaking through an embankment etc. — 3. **to go over, to pass**, from one person or thing to another, *rgyál-sa Bód-nas Me-nyág-la šor* the supreme power passed from Tibet to Tanggút *Gtr.*; *γžán-gyi dbán-du šor* then I shall get into the power of another *Mil.*; *rkün-ma-la šor* it became the prey of a thief. — 4. *W.* **to run away, flee, escape, elope**, inst. of *brós-pa*, \**šór-te ča-dug\** he retires, falls back.

II. vb. a., pf. (*b*)*šor*, fut. *γšor* (?) 1. **to pursue, chase, hunt after**, *ri-boñ rgyas* hares by means of nets; *nya čór-ba* to fish *Dzl.*; *Cs.* also to strain (?); *čór-sgé* a seducer; a swaggerer *Sch.* (cf. *sgэг-pa*). — 2. **to light, kindle, set on fire** (?)

འཆོལ་པ་ *čöl-pa* 1. **disorderly, dissolute, immoral**. — 2. **disorderly action or conduct, dissoluteness**, *čöl-pa sna - tsógs spyád-pa* committing several acts of immorality *Wdn.* — *kro-bo-čöl-pa* n. of a demon. (Cf. *čöl-ba* II).



འཇོལ་བ་ རྩོལ་ba I. pf. *bèol*, fut. *γèol* (?) 1. **to entrust** a person with a thing, to commit a thing to another's charge; **to make, appoint**, *dé-la rgyál-po རྩོལ་lo* they made him king *Pth.*; *btsün-mo-la rtá-rdzi bèol-lo* they made the queen tend the horses *Glr.*; *tab - γóg རྩོལ་zig* he may be employed as a kitchenboy, scullion *Pth.*; *dbañ-méd-du རྩོལ་ba* to make one powerless, to compel by authority *Glr.*; *bèol-bai rnyer Lex.* manager; *རྩོལ་bai no Ler.* intercessor; *pi-wán-la ram-dégs bèol-nas glu blañs* she sang with accompaniment of the guitar (lit. committing the accompaniment to the guitar) *Glr.*; *\*kyab རྩོལ་la\** (for *རྩོལ་du*) *\*yon-èè\** *W.* to place one's self under another man's protection. — 2. **to commit, commend, recommend**, *lās རྩོལ་ba* to commission one with an affair or transaction; resp. *prín (-las) རྩོལ་ba*, though *prín (-las)* seems to be sometimes a mere pleonasm; *bán-so yul deñ lha-srún-rnams-la prín-bèol mdzad-do* (the king) recommended the sepulchre to the tutelar gods of the country *Glr.*; *\*རྩོལ་te bór-èè\** *W.* to deposit a thing for temporary keeping.

II. = *ཇོལ་ba* 1. *Cs.* **to change, to turn aside** (?) — 2. **to be thrown together** confusedly, e.g. of the loose leaves of a (Tibetan) book; *རྩོལ་bar byéd-pa* to put in disorder, to confuse, to confound *Ma.*; *dge-sdíg རྩོལ་bar gro* virtue and vice are confounded *Ma.*; *\*i lé-ka རྩོལ་dug\** *W.* this affair goes wrong, turns out badly;

in a special sense: **to rave, to be delirious** *C.*; *\*ཇོལ་láb gyáb-pa\** *C.* id.; *\*nyid-ཇོལ་láb-pa, gyag-pa\** *C.*, to talk confusedly whilst being heavy with sleep; *\*ཇོལ་ka\** *C.* senseless talk; *\*ཇོལ་kan-ni fú-gu, ཇོལ་tág\** *W.* being of a mixed race; illegitimate or bastard child, bastard. — 3. morally: **to break a vow**; *\*a-ne ཇོལ་son\** he has broken his vow on account of a woman, i.e. by having married.

འཇོལ་མ་ རྩོལ་ma *Cs.*: 1. a thing committed to another's care. — 2. a sly, crafty woman, *Sch.* a dissolute woman.

འཇོལ་པ་ རྩོལ་pa I. pf. *bèos* or *ཇོལ*, fut. *bèo*, imp. *ཇོལ*, supine *bèos-su Dzl.* 3, 4, *W.* *\*cò-èè\**, pf. and imp. *\*ཇོལ\**, **to make, make ready, prepare, to construct, build**, a bow, a road etc. *Glr.*; *ཇོལ་sam am* I to build? *Glr.*; *drès-ma tág-par ཇོལ་pa* to make ropes out of *drésma* (a kind of grass) prop. to work *drésma* into ropes, *Glr.*; *γzab ཇོལ་pa* to adjust one's ornaments *Sch.*; *lus ཇོལ་pa* to dress, to trim one's self up *Sch.*; *γsár-du ཇོལ་pa* to renew, renovate, repair *Sch.*; *ltün-ba pyir ཇོལ་pa Tar.* 95, 20 perh. to retouch, amend, correct, improve. — *tsül-ཇོལ* hypocrisy, a mere outward performance of religious rites and observances *Mil.*, *tsül-ཇོལ ma byas spyód-pa* to live without hypocrisy *Mil.*; *tsül-ཇོལ-mkan* hypocrite. — *tsül-ཇོལ-pa* or *bèos-pa* acc. to *Cs.* also an established rule or canon.

II. *Sch.*: **to gnaw off** (secondary form to *ཇོལ་ba*).

## ཇ

ཇ་ ja 1. the letter *j*, media, palatal, like the Italian *gi* in Giovanni, *g* in giro; in *C.* as initial deep-sounding and aspirated, *jh*. — 2. numerical figure: 7. — 3. **tea**, resp. *γsol-ja*. For the trade in Central Asia it is pressed into brick-shaped lumps, a portion of which, when to be

used, is pulverized and boiled, having been well compounded with butter and salt or soda (*bul*) by means of a kind of churn of bamboo (*gur-gur*), after which it is drunk as hot as possible. Of late years tea grown on the southern slopes of the Himalaya Mountains finds its way into

Central Asia. The tea called *bru-tán* is considered the best, and of other teas *Cs.* mentions *rtse-ja*, *zi-lin-spú-ja* hairy (?) tea from Siling, (a province in the neighbourhood of the Kokonor); *Schr.*: *ynám-ja*, *mín-ja*, *bó-ja*, *ja-γziñs*, *zau*, *hü-čág*, *u-si*; *bzan-ja*, or *ko-tse* is, acc. to *Cs.*, good ordinary tea, *čün-jaug*, or *čün-čün* are sorts of inferior quality. The shepherds in *W.* make use of a surrogate, viz. the *Potentilla Inglisii* (*spán-ja*), growing on the mountains at a height of 15 000 feet; poor people in *Sik.* use the leaves of the maple (*γya-lí*).

Other **comp.** *ja-bkrüg* (pronounced \**jhab-tüg*\*), prob. for *ja-dkrüg*, **twirling-stick** *Ts.* — *ja-mčód*, libation of tea. — *ja-čág*, or *btág* **grinding-stone**, in India and Tibet used for kitchen purposes inst. of our little mortars. — *ja-dám* *Sch.* **tea-pot** (?) — *ja-bliug* *W.* a little pitcher-shaped **brass vessel**. — *ja-bin* (pronounced \**jham-bin*\*) *C.* **tea-kettle, tea-pot**. — *ja-ma* the man that prepares the tea in a monastery, **tea-cook**; *jai dpon* head-tea-cook. — *ja-ril* 1. *W.* **grinding-stone**; 2. *Lex.* **skull**. — *ja-sun-dan* 'a cup of tea, or: as much as a cup of tea' *Sch.* — *ja-seg* tea-dust *Sch.*

ཇ་མོད་ ja-hód *Lex.* yellowish red.

ཇག jag **robbing, robbery**, *jag rgyág-pa* to rob, to be a robber; *rku-jag-gyu-zól byéd-pa* *Glr.*; *jag-pa* frq. robber (not robbery *Sch.*); *jag-dpón* captain of a gang of robbers *Mil.*

ཇི ji 1. num. fig.: 37. — 2. the correlative form of the pron. *či*, **what**. For the construction of a sentence containing *či* or *ji*, v. *gan* II. The explanation there given shows, that in correct language *ji* is always followed by a participle: *ji yód-pa de púl žig* offer what you have, make a libation of what you have. Owing, however, to the slight difference in the pronunciation of *či* and *ji*, the former is frq. written in the place of the latter; *ji*, of course, is used in conjunction with the same words as *či*; a few more instances may follow

here: *ji-skad* whatever, relative to words spoken: *nas ji-skad smras kyañ* whatever I may say *Glr.* — *ji-snyéd* 1. as much as, as great as; 2. *C.* very much, every thing possible. — *ji-lta-ba* 1. adj. of what kind, of what nature, ... *ji-lta-ba bžin-du* ... *la yañ de-bžin-no* as it is with ... so it is with ... *Stg.* 2. sbst. quality, nature, condition *Cs.* — *ji-lta-bu* such as, like as, *Lat. qualis*. — *ji-ltar* adv. as, in what manner; 'a-mas *ji-ltar zér-pa bžin-du* according to what the mother has said *Glr.* — *ji-ste* = *či-ste*. — *ji nūs-kyis* to the utmost, to the best of one's ability *Dzl.* — *ji ma ji-bžin-du* (?) according to custom or common usage *Sch.* — *ji-mi-snyám-pai bzód-pa* a patience prepared for every event *Sch.* (?) — *ji-tsam* = *ji-snyéd*; *lo lña lón-pa ji-tsam-pa de-bžin-no* they are (as tall) as (children) five years old *Stg.*; *ji tsam byas kyañ* whatever they had done *Tar.*; *ji-tsam-na* or *nas* as soon as, when. — *ji-bžin* as, like, how, *ji-bžin tso mi ruñ* (he) can in no wise, by no means, continue to live *Lt.*; *ji-bžin-du ysun* elliptically: he said how (it was), he answered according to the state of the case (*Schf.*) *Tar.* 89, 9. — *ji-srid* as long as.

ཇུ ju num. fig.: 67.

ཇུ་ཁྱེག་ ju-tig denotes a way of drawing lots by threads of different colours, whence a class of Bonpos is called *pya-bon ju-tig-dan* *Glr.*

ཇུ་པོ་ ju-po *Liš.*, \**ju-lüm*\* *W.*, a globular stone used for grinding spices, = *ja-ril*.

ཇུ་ས་ ju-s *C.* **strategy**.

ཇུ་ས་མ་ ju-s-ma a sort of silk stuff *Cs.*

ཇུ་ལེགས་ ju-légs 1. *Sch.*: 'possessed of good manners, of propriety of conduct, **decent, agreeable**; *ju-bd* sincere' (?) — 2. *Cs.* **clever, skilled, able, experienced**. \**žin-gi lé\** in agriculture, \**mag\** in military matters *C.*

ཇེ je 1. num. fig.: 97. — 2. a particle, used for expressing the comparative de-



gree of an adj. or adv., and esp. a gradual growing or increase, often with termin. or *la*: *je man gro* (they) go on increasing or multiplying in number *Mil.*; *je ysal-du son* it has become more and more clear or evident *Thyr.*; gen. repeated: *je nye je nye son-ste* going nearer and nearer *Mil.*; *je cun je cun-la son*, also *je cun je nyun Mil.* less and less; sometimes also for the superlative degree, *Cs.*: *je dan-po* the very first, also *Lex.* — 3. *je-zig* a little while, = *re-zig Lex.* — 4. *Bhar.* 14, *Schf.*: 'an adhortative particle, often connected with a vocative'; *Sch.* has: *je kyod* 'now you, you first!' — 5. = *dbyans Lex.*

ཇོ 1. num. fig.: 127. — 2. v. the following word.

ཇོ་བོ་ (ཇོ་བོ་) 1. *C.* the elder brother, also *\*jo-jo\** and *\*a-jo\** (the latter also in *W.*), resp. *jo-legs*. — 2. lord, master, esp. nobleman, grandee, *W.* *\*jo\**, *yar-lun jo-bo Glr.* the lord of the manor of Yarlung; *\*ti-nan jo\** *W.* the nobleman of Tinan; *jo-jo min-po* my noble brothers (says a princess) *Glr.*; in *C.* used as honorary title for noblemen and priests, in *W.* also for noble Mussulmans; in ancient times for certain divine persons, and idols, particularly for two, famous in history: *jo-bo mi-skyod-rdo-rje*, and *tsan-dan-gyi jo-bo*, also *jo-bo ba-kya*, *jo-bo rin-po-che v. Glr.*

ཇོ་མོ་ (ཇོ་མོ་) 1. mistress, the female head of a household, a woman that governs as mistress of her servants *Dzl.* — 2. lady, esp. a cloistress, nun *Mil.*; in *W.* frq. — 3. goddess (cf. sub *jo-bo* 2), *jo-mo sgrol-ma* the goddess *Dolma Glr.* — 4. p. n. *jo-mo-lha-ri* one of the highest mountain summits in West-Bhotan, usually called 'Chumulhari'; *jo-mo-ka-nag* another summit in southern Tibet.

ཇོ་མོ་མཇུག་ (ཇོ་མོ་མཇུག་) *mjal-ba*, imp. *mjol*, 1. to meet c. *dan*, = *grad-pa*, without any respect to rank, *Mil.* often. More frq. 2. resp.: to obtain access to an honoured person; *zal-dnos-su mjal-bar yod* he (the incarnated Buddha) may personally be seen and spoken to *Glr.*; to wait

on, to pay one's respects to a person, *yab dan mjal tsal-lo* I will pay a visit to my father *Dzl.*; *nyis myur-du mjal-du yon* I shall take the liberty of soon coming back *Mil.*; *ryal-bai sku dan fa-mal mjal* to thee, Buddha, my own humble self approaches (says a prince to his father who appears to be an incarnated Buddha) *Glr.*; *mjal-bar zu-ba* to ask for an audience *Glr.*; *mjal-du mi btub* (they) cannot get in, cannot obtain admittance *Pth.*; *\*jal-cag do-de\** (or *\*cag-jal\** *Cs.*) *W.* to salute, to exchange compliments on meeting; *mjal-prad-byed-pa* = *grad-pa*; used also of a king and his ministers: *mjal-prad dan dgabai rtam man-po mdzad* (they) exchanged many compliments and expressions of joy *Pth.*; to visit or pay one's respects to holy places, as pilgrims do, to go on a pilgrimage, also *zal mjal-ba Mil.*; *ynas mjal-ba* id., *ynas-mjal-pa* partic., a pilgrim, palmer; *di mjol zig do* make your pilgrimage to this place. — 3. to understand, comprehend, *Zam.*: *'go-bai mjal-ba ཇོ་མོ་མཇུག་*; *don mjal-ba* to understand the sense *Mil.*, yet cf. *jäl-ba* 3. — 4. often erron. for *jäl-ba*.

Comp. *mjal-ka* audience, access, admittance, *mjal-ka rtön-ba*, or *ynan-ba* to give audience, *gags-pa* to refuse it *Mil.* — *mjal-dar* = *ka-btogs*. — *mjal-sna-pa* an usher, master of ceremonies *Cs.* — *mjal-pyag* salutation. — *mjal-mans* a visit paid by many together, a grand reception *Cs.*

ཇོ་མོ་མཇུག་ (ཇོ་མོ་མཇུག་) *mjin-pa* 1. = *jin-pa*. — 2. *rtswa-mjin* meadow *Bhar.* 82, *Schf.*

ཇོ་མོ་མཇུག་ (ཇོ་མོ་མཇུག་) *mjug* what is behind, hind part, e.g. of the body, resp. *sku-mjug*, posteriors, back-side, tail, often also *mjug-ma*; *mjug skor-ba* col. to turn one's back (on another); *mjug-ma sgril-ba* to wag the tail; fig.: the further progress and final issue of an affair, the consequences = *rjes*, opp. to *dnos-yzi* the thing itself, and to *snön-gro* the preparations *Thgy.*; the lower end or extremity, e.g. of a bench, a stick, a river (= mouth), of a procession, train etc.; with regard to time: the end, *zla-ba bgyad-pai mjug-la*, at the end of the eighth month;

in general *mjug-la*, *mjug-tu* adv. and postp., = *mfar*, at the end of, at last, behind, after, with the genit. inf., or the verbal root, gen. opp. to *mgo*. — *mjug-sgro* (W. \**jug-ro*\*) lower or inferior part, underpart, buttocks (cf. *yjug*); *mjug-to* id. — *mjug-btág* (for *btég*), and *mjug-ldeb* W. wagtail. — *mgo-mjug* above and below Dzl.

མེ mje, resp. *γsán-mje*, लिङ्ग, श्रेफ the penis; Zam. avoids the term by making use of circumlocutions, others employ it, esp. Med.; also in vulgar use; *mje lán-ba* erection of the penis; *mje sbubs-su nub* the penis recedes; *mje-mgo* glans penis. — *mje-rlig* the penis and testicles. — *mje-sbubs* the membraneous covering or sheath of the penis.

མེད་པ་ *mjéd-pa*, Zam. सह suffering, enduring, bearing patiently; Cs.: obnoxious; *mi-mjéd* prop.: free; gen. the world, the universe, acc. to Buddhist ideas; except in the last mentioned sense the word seems to be little used.

འཇག་པ་ *já-g-pa*, pf. *jags*, Cs.; Sch.: to establish, settle, fix, found; hence prob. *bde-jágs* and *kris-jágs*, *jags-kris* (Lex. and elsewh., but not frq.) time of prosperity, of peace, of rest, a time without disturbances, war, epidemics etc. (*kris* by itself is not known).

འཇག་པོ་ *já-g-po* 1. Lex. = *klu*, or n. of a Lu, also *jóg-po*. — 2. vulgo = *yág-po*.

འཇག་མ་ *já-g-ma* 1. Sch.: a sort of coarse and thick grass of inferior quality; so Pth. of a hut: *jág-mas püb-pa* covered with such grass. — 2. Lex. वीरण a fragrant grass, *Andropogon muricatus*. — 3. Glr.: a blade (of grass), stalk (of corn), *jág-ma reñ stén-na* on every blade, *kü-sai jág-ma pön cig* a bundle of blades of Kusha grass; *jag-rgód* Sch. horse-tail, pewter-grass, *Equisetum*. — 4. Sik. squirrel, perh. = *bya-ma-byi* Sch. (?)

འཇག་ས་ *jags*, v. sub *jág-pa*.

འཇག་ས་པ་ *jágs-pa* C. to give, to make a present *Georgi Alph. Tib.*

འཇའ་བ་ *ján-ba* to devour, swallow, Sch.

འཇའ་པོ་, འཇའ་མོ་ *ján-po*, *ján-mo* consort, husband, wife Cs.

འཇའ་ས་ *ján-sa*, v. *čán-sa*.

འཇའ་བ་ *jab-pa*, pf. prob. *bžabs*, fut. *bžab*, to sneak, slink, creep privily; to lie in wait, in ambush, *tsé-la jab-pa* to attempt a person's life Pth.; \**pág-ne jab-te sad tán-čé*\* W. to assassinate; *lkog jab byéd-pa* v. *lkog*; *jab-bus ma byin-par lén-pa* Thgy. to steal clandestinely. Cog. to *čáb-pa*.

འཇའ་ཅེ་ *jab-tse* nippers, tweezers.

འཇམ་མགོན་ *jam-mgón* = *jam-dpál*.

འཇམ་པ་ *jam-pa* B., \**jam-po*\* W., \**jam-jám*\* C. col. (opp. to *rtsüb-pa*, *rtsin-ge*) soft, smooth, tender, mild, e.g. of cloth, hair, a meadow, a plain without stones or rocks, of fruit, the air, the character of a person, a person's way of speaking (*nag* C., \**pé-ra*\* W., \**pé-ra jam-po dan*\* with mild expressions, fair words, in a friendly manner), of a law; of beverages: weak W.; of a (hay-)rake: close W.; \**jam-po ná-b-čé*\* W. to mow off close; *jam-bud* blowing or playing (the flute) softly, piano; *jam-rtsi* Med., seems to be a kind of medicine; \**jam-sán*\* W., C., plain, without ornaments.

འཇམ་དཔལ་ *jam-dpál* (मञ्जुश्री) *jam-mgón* (नाथ), *jam(-pai)* - *dbyáns* (འཇམ་པལ་) one of the two great Bodhisattvas of the northern Buddhists, the Apollo of the Tibetans, the god of wisdom, demiurge, and more particularly the tutelary god and civilizer of Nepal (v. Köpp. II, 21), incarnated in *Thonmi Sambhota*, and afterwards in king *Kri-sroñ-sde-btsán* and others. Cf. *spyan-ras-rgyis*.

འཇམ་མ་, འཇམ་མོ་ *jam-ma*, *rje-jám*, resp. for *tug-pa*, soup.

འཇམ་མོ་ *jam-mo* post-stage Sch.

འཇའ་, འཇའ་ཚོན་ *ja*, *ja-tson* rainbow frq., *ja-od* light, splendour



འཇམ་བུ་ *ja-ba*

of the rainbow *Pth.*; *ja-tson yal-ba* the vanishing of the rainbow frq.; *ja-lus* v. *lus*.

འཇམ་བུ་ *ja-ba* 1. also *ja-mo* *Sch.* lame, gen. *ža-ba*; *ja-bar byed-pa* to make lame, to lame *S.g.* — 2. to bespeak, to concert, to confederate *Sch.*

འཇམ་བུ་ *ja-sa, ja-mo, edict, diploma, a permit Cs., who declares this word to be Chinese.*

འཇམ་བུ་ *jar-ba* *Lex.* w.e., acc. to *Cs.* = *byar-ba* to stick together, to cohere.

འཇམ་བུ་ *jal-ba, pf. bèal, fut. γžal, imp. γol, W. \*čal-čē\*, 1. to weigh, *jal-byed sran* (a pair of) scales for weighing *Lex.*, *sran-la γžal-ba* *Glr.* — 2. to measure, *riñ-tuñ-tsád jal-ba C.* to measure the length. — 3. to appraise, to tax; to weigh in one's mind, to ponder; more fully expressed by *blos-jal-ba* to understand *Sch.*, although native grammarians refer this signification with less probability to *mjal-ba*. — 4. to pay, pay back, repay, *bū-lon* a debt, *skyin-pa* a loan, *kral* a tax; to retaliate, return, repay, esp. with *lan*: *pan-lan γnód-pas* or *lēgs-pai lan nyēs-pas* to return evil for good. The following is a Buddhist principle of law, but prob. existing only in theory: *dkon-mčōg-gi rdzās-la kři jal, dge-dün-gyi rdzās-la brgyad-ču jal, pāl-pai rdzās-la bdün-gyur no brgyad jal* divine or sacred objects are to be repaid or made good ten thousandfold, things or property of the clergy eightyfold, of ordinary men sevenfold, and besides the object itself, hence eightfold *C.*; in *Glr.* there is the following passage: *brkūs-pa la brgyad jal nos dan dgu.* — 5. often erron. for *mjal-ba*; thus prob. also in: *jal būl-ba* to bring a present *Sch.* (more correctly: a present of salutation). — *γāl-ka* the act, or business of measuring *C.**

འཇིག་ *ji-ba* 1. *Cs.*, also *lji-ba, a flea.* — 2. *Lex.* and *Cs.*: = *jim-pa.* — 3. *Cs.* = *jam-pa* soft, smooth. — 4. *Sch.*: disgusting, nasty, e.g. of a fishy smell.

འཇིག་རྟེན་ *jig-rtén* (receptacle of all that is perishable) 1. the external world: a. acc. to the common (popular) notion:

འཇིག་པ་ *jig-pa*

the whole earth, the universe, *jig-rtén-na dkón-pa*, what is rare, the only thing of its kind in the world *Dzl.*; *jig-rtén-gyi lha* the god of the world, a deity of the Bonpos *Mil.*; *jig-rtén-las dās-pa* one that has escaped from this world, one emancipated, blessed *Cs.* — b. the external world acc. to Brahmanic and Buddhist theories, as set forth: *Köpp. I, 231; jig-rtén-gyi kams id. Glr.*; *jig-rtén čāgs-pa* origin, beginning, *γnās-pa* duration, *jig-pa* destruction, *bžāg-pa* arrangement of the world, cosmography (title of a volume of *Stg.*) *jig-rtén γsum* the three worlds, earth, heaven, and hades; *jig-rtén (γsum-gyi) mgón-po* (*Triloknāth Hind.*) lord or patron of the three worlds, which is also the title of the third of the three highest Lamas, viz. of the Dharma Raja, residing in Bhotan, v. *Cunningh. Ladak 371*; *Buddha Sakya-tüb-pa* seems to have the same title, *Pth.* — c. fig.: *bdē-ba-čan-gyi jig-rtén*, or *bdē-gro mto-ris-kyi jig-rtén* the world of the blessed, like our 'heaven', but of rare occurrence. — 2. world, in a spiritual sense, *jig-rtén-gyi byā-ba* worldly things or affairs; *jig-rtén-la dgōs-pa* (or *pān-pai*) *bslāb-bya* useful maxims of life, moral rules *Glr.*; *jig-rtén-gyi čos brgyad*, v. *čos*; *jig-rtén byéd-pa* short expression for *jig-rtén-gyi las byéd-pa* *Mil.* — 3. symb. num.: three. — *jig-rtén-pa* 1. an inhabitant of the world, or the inhabitants of the world, the world as the totality of men, and more particularly of the worldly-minded; *jig-rtén-pa ni ma-dül-ba yin-pas* as the world is unconverted, in which sense also *jig-rtén* (by itself) seems to be used. 2. a layman.

འཇིག་པ་ *jig-pa* I. vb. 1. act. pf. *bžig, fut. γžig, imp. (b)šig, W. \*šig-čē, šig tān-čē\*, to destroy, buildings etc., frq.: to cut to pieces, to divide, e.g. a killed animal *W.*; to ruin, to annihilate, existing institutions or things, also other people; to abolish, annul, a law *W.*: to dissolve, an enchantment; to lay aside an assumed appearance or manner (= to unmask one's self) *Mil.*; to break, violate, one's duty, a vow, *Dzl.*;*

*rma - jig Med.* was explained: **healing** wounds. *jig-par byed-pa* = *jig-pa*, frq. — 2. vb. n. pf. *bzig*, and more frq. *zig*, *W. \*zig-če, zig čā-če\**, to be ruined, undone, e.g. by mischief-making people *Dzl.*; to fall to pieces, to decay, to rot, of the human body etc.; to be lost, to perish, *jig - par šin-tu sla* (earthly goods) may be easily lost again *Thgy.*; to vanish, disappear, *jig* (or *zig*)-*par gyur-ba* id.; *sem zig soñ W.* he was quite dejected or cast down; *zig ysós byed-pa B., C., \*zig-só (or -sób) čó-če* or *tán-če\** *W.* to 'restore from destruction', to rebuild c. dat. frq., also c. genit. *Pth.*; prob. also c. accus. — 3. to suck, draw out moisture *Sch.*, v. *jib-pa*.

II. sbst. **decay, destruction, ruin**, entire overthrow, *skyé-ba dan jig-pa kün-la srid-na* as it is the lot of all men to rise and to decay *Dzl.*; *lūs-kyi mtar jig-pai ltas* symptoms of the final decay of the body *Wdn.*; *\*čān-la koi zig-pa yod\** beer proves his ruin, beer is his destruction *W.*; *jig-pe čō-čen\** *C.*, *jig-pa-čan Cs.* frail, perishable.

III. adj., but only in conjunction with a negative: *mi-jig-pa imperishable*; *mi-jigrtāg-pa* as explanation of a synonym *Lex.* *འཇིགས་པ་ jigs-pa* I. vb. (*མི*) resp. *tsābs-pa*, to be afraid of a thing, is gen. connected with the instr. (lit. 'by'), in later literature and col. with *la, srin-pos jigs-šin* from fear of the Rakshasa *Dzl.*; *dé-la na mi jigs* I am not afraid of that *Mil.*; in *W.* frq. in conjunction with *\*rag\**: *\*kó-la jig rag\** I am afraid of him; also relative to the future, like *dógs-pa: yi-ge mās - pas jigs - nas = mán - gi dógs - nas*, fearing lest there should be too much writing, i. e. from want of room *Pth.*; *jigs-su-run-ba* dreadful, frightful, frq.; *\*jig-te dār-ri spē-ra zér-če\** *W.* to speak trembling and shaking with fear; *\*mán-po jig soñ\** *W.* I am very much afraid; *jigs-par gyur-ba* to be frightened, *jigs-par byéd-pa* to put in fear, to frighten.

II. sbst. (*མིལ*) **fear, dread**, *srin - poi jigs-pas* from fear of the Rakshasa *Dzl.*

*WČ.* 14 (unless *srin-pos* ought to be read, as above); *jigs-pa brgyad* the eight fears of life (so among the rest: *rgyāl-poi jigs-pa* the standing in fear of the king, who in the East is always supposed to be an arbitrary despot); *mi-jigs-pa* 1. fearlessness, intrepidity; *mi-jigs-pa sbyin-pa* to impart intrepidity; *mi-jigs-pai lág-pa* a fearless hand, heroic vigour. 2. pardon, quarter, safety *Cs.* — *jigs(-pa)-čan Cs.* 1. fearful, timorous. 2. dreadful, frightful (I never found it used in this sense).

III. adj. 1. (fearing) **fearful, timorous**, *jigs-pai gró-ba-rnams* timorous beings *Pth.* — 2. (feared) **dreadful, frightful**, *jigs-pai mtsón-ča* dreadful weapons; *kyod-pas lhaq-par jigs-pa yod* there is something even more formidable than you are *Dzl.*

**Comp.** *bār-de-la jigs skyób-mai smón-lam* a prayer efficacious in the Bardo-horrors *Thgr.* — *jigs-skrág* **fear**; also a terrible object, *jigs-skrág-tu soñ* he has been changed into a fright, a monster *Mil.*; *\*jig - tág tēm - pa\** *C.* (lit. *btón - pa*) to frighten, deter; intimidate, threaten; *jigs-skrág-pa* to fear, to be afraid *Dzl.* — *jigs-mkhan* col. **timid, timorous**. — *jigs-čan* v. *jigs-pa-čan* above. — *jigs-čum-pa* v. *čum-pa*. — *jigs(-pa)-po* one afraid *Cs.*(?) — *jigs-byéd* one that is terrifying *Sch.*, appellation of Yamāntaka, who is invoked, e.g. in drawing lots. — *jigs-brāl, jigs-méd* **fearless, intrepid, bold**; also noun pers. — *\*jigs-ri\** *W.* **fear, terror**, *\*jig-ri tsór-če\** to be afraid, *\*jig-ri kúl-če\** to frighten, to menace, to intimidate. — *jigs-sa Mil., jigs-sa čé* it is a very dangerous quarter or region, in that place there is much occasion for being afraid.

*འཇིག་ jin* 1. acc. to *Cs.* = *mčín, klon*, e.g. *rgyā - mtsōi; Sch.: mtsō - jin* the whole circumference of a lake; prob. more corr.: **the middle**, *Lex.: lūs-jām jág-po mtsō-jin jug* the smooth-bodied Lu alights in the middle of the lake. — 2. *srod-jin Lex.*; or *srod-byin* **twilight**.

*འཇིག་པ་ jin-pa*, also *mjin-pa*, **neck**, resp. *sku-jin; \*jin-pa gyūr-če\** *W.* to



turn or move round (as vb. n.), \**jün-pa gyür-te ltá-če*\* W. to look round, or back; \**jün-pa cág-če*\* W. to break one's neck; \**jün-pa züm-če*\* W. to hug, to embrace; *jün-kyóg* a wry neck Cs.; *jün-kün* the nape of the neck Gtr.; *jün-ltág* the back part of the neck Cs.

འཛིན་པ་ *jib(s)-pa* (Sch. also *jigs-pa*) pf. *bzibs* (*γzibs*), fut. *bzib* (*γzib*), to suck, e.g. of a suckling baby; *mčus* with the lips Lex.; *krag jibs-pa* to suck blood Lex.; to suck out, in, or up, to imbibe, absorb, also to blister, *jib-mán* W. vesicatory.

འཛིན་རྩི་ *jib-rtsi* 1. Cs. a kind of sirup. — 2. Wdn. a medicinal herb.

འཛིན་པ་ *jim-pa* B., C., a compound of earth and water, mud, clay, loam etc. (W. \**ká-lag*); *jim-skon* a small cup of clay, a crucible Cs.; *jim-γzugs* a figure formed of clay Gtr.; *rdó-rjei jim-pa* v. *rdó-rje*.

འཛིན་པ་ *jil-ba*, pf. *béil*, fut. *γzil*, to expel, eject, remove, turn off, *pyir jil-ba* Lex. id., e.g. noxious animals, vices etc.

འཇུག་ *jü-ba* I. vb. 1. pf. *jus*, to seize, grasp, take hold of, c. dat., *dprál-bai mdá-la jü-ba* grasping the arrow sticking in his forehead Gtr.; *γcig-la γcig jü-ba* taking firmly hold of each other (in a storm at sea) Gtr.; to seize a person (in taking him prisoner) Pth.; *lág-pa-nas* to grasp by the hand, to shake hands (in greeting) Dzl. — 2. pf. *bzus*, fut. *bzu*, W. \**zu-če* (or *ju-če*)\* to melt, to digest, *zas jü-ba* to digest the food; *ju slá-ba* digestible, *ju dká-ba* difficult of digestion; \**ra jü-če*\* W. to digest intoxication, to sleep the fumes of wine away; *ju-byéd* a sort of bile; the bile as the promoter of digestion Med. Cf. *zu-ba* II.

II. sbst. 1. digestion, *jü-ba slao* the digestion is in order, is easy Med.; *ju-stóbs čun* the digestive power is weak Med. — 2. a flea Sch. = *ji-ba*.

འཇུག་ *jug*, sometimes for *mjug*.

འཇུག་ཅོག་མ་ *jug-nógs* Cs. entrance, way of access, to a tank or river, Ghāt (Hind.).

འཇུག་པ་ *jüg-pa*, I. pf. and imp. *žugs*, W. \**žüg-če*, vb. n., 1. to go or walk in, to enter, *kün-pai*, or *čui nán-du jüg-pa* to go into the house, or into the water; *rgyá-mtsor jüg-pa* to put to sea, to set sail Dzl.; *lám-du jüg-pa* to set out, to start, to prosecute a journey; \**mál-sa-la žüg-če*\* W. to go to bed. In a special sense: a. of a demon, entering into a man to take possession of him, hence \**dé-žug-kan*\* W. possessed (by a demon); *jüg-ego* Med. the place where the demon entered the body. b. *dgé-ba-la jüg-pa* to walk in the path of virtue; acc. to Schr. *jüg-pa* by itself, without *dgé-ba-la*, implies the same, and in conformity with this a Lama gave the following explanation of the expression *jüg-pai las* in Thgy.: works that are a consequence of having really entered upon the practice of virtue, positive good works, opp. to the negative good works of the ten virtues. *čos-la jüg-pa* to turn to religion, to be converted; *čos* or *bstán-pa žig-la jüg-pa* to adopt a certain religion, a certain doctrine. c. *bud-méd-la jüg-pa* to lie with, sleep with a woman Med.; \**bár-la žüg-če*\* W. euph. expression for: to commit adultery. d. \**dün-du žüg-če*\* W. to appear, in reference to gods. e. *rjes-su jüg-pa* v. *rjes-su*. — 2. to set or fall to, to begin, *rig-pa shyán-bas rtsóm-pa kün-la jug* a skilled, an experienced man is prepared for anything, knows how to set about it, how to manage it Med.; gen. with the inf.: to begin to do, to commence doing a thing, *rtóg-pa-la*, resp. *dgóns-pa-la jüg-pa* to begin to think upon Dzl., Gtr.; *stón-pa-la jüg-pa* to begin to show Dzl.; *γcig-la γcig rnám-par brlág-pa-la žugs-pas* being in the best way of entirely exterminating one another Stg. — 3. pass. of *jüg-pa* II, 3, of letters: to be combined, to be preceded, to be followed, *zla yig snön-du ba žugs-čan* (words) having *zl* preceded by *b*, i.e. beginning with *bzl* Zam. — 4.

འཇག་པ་ *jug-pa*

to take place, to exist, *če-čün-kyád žugs-par mñon-pas* as evidently a difference in size is existing (?) *Dzl.* བཅ, 3.

II. pf. *bčug* (perh. also *jug* *Lex.*), fut. *žug*, imp. *čug*, *W.* \*čüg-čē\*, vb. a., with *nán-du* or termin.: 1. to put into, e.g. meat into a pan, a key into the key-hole, a culprit into prison; to infuse, inject, *žüg-par bya* this must be infused *Med.*; also fig. \*nyñ-rus čüg-čē\* *W.* to inspire with courage. In a special sense: a. *dé-la blo žüg-pa* to set one's mind on, to apply one's self to *Glr.* b. *mi žig čös-la žüg-pa* to convert a man, to induce him to adopt a certain religion; *žüg-pa* also without an object, to missionate successfully *Feer Introd. du B. au Cachem.* 68. — 2. to make, render, appoint, constitute, with the accus. and termin., or col. with two accus.: *mi žig rgyal-por žug-pa* to make one king *Dzl.*; *mñon-du žug-pa* to make public or manifest, to disclose, to show *Samb.*; \*sin čüg-čē\* *W.* to clear, clarify; frq. with the supine or root of a verb: a. to cause, compel, prevail on, *zar žug-pa* to prevail on another to eat something *Dzl.*; *skrod-du žug-go* I shall induce (them) to expel (you) *Dzl.*; *bžugs žug rgyu yin* he will induce (the god) to take his abode *Glr.*; *gron-su žug-pa* to be the cause of somebody's death *Mil.*; *yid-la žug-tu žug-pa* to cause a thing to enter a person's mind, to put in mind, to remonstrate; *pel-bar žug-pa* (resp. *mdzad-pa*) = *spel-ba* to increase, as vb. a.; \*jun čüg-čē\* *W.* to cause to exist, create, procure; \*kol jug-čē\* *W.* = \*skol-čē\* to cause to boil; *dar-du čug čig* cause it to spread *Glr.* b. to command, order, bid, *dmag dzin-du bčug* he ordered the soldiers to take (the man) prisoner (but he escaped) *Dzl.* རྩྩ, 3; *byed-du žug-pa* to bid one do a thing, frq.; *btsun-mo blon-pos gebs-su bčug* he gave orders for the queen being protected by the minister. c. to let, suffer, permit, *smon-lam debs-su čug* allow me to say a prayer; *rtsig-tu mi žug* I shall not give permission to build *Glr.* d. to give an opportunity *Thgy.* e. in a general sense:

འཇར་པ་ *jur-ba*

*dal-du žug-pa* to do things slowly, to be slow *Mil.* — 3. to put grammatically: *sñon-du žug-pa* to put or place before, *sñon-žug* a prefixed letter, a prefix; *ryes-žug* final letter, *yan-žug* the last but one; also to put, to use a word in a certain signification, *rgyu-mtsan-la žug* is used with reference to cause *Gram.* — 4. to banish, to exile (prob. erron. for *sp-žug-pa*), *byán-la* to northern regions *Glr.* — 5. *sgo žüg-pa* v. *sgo*. — 6. inst. of *byüg-pa*.

འཇག་པ་ *jug-pa* sbst. 1. the going into, the entering; in a special sense 2. the beginning, the first stage of a disease *Mig.* — 3. (འཇག་པ་) the incarnation of a deity. འཇར་པ་ *jürs-pa* avarice, *Dzl., Lex.*; *jürs-pa-čan* avaricious; *jürs-jur* a miser, niggard.

འཇར་མཁུ་མ་ *jud-mtün-ma*, or *jud-tün-ma* *Lex.* ('accessible to all') a prostitute; *jud-mtün byéd-pa* to be a harlot.

འཇར་པ་ *jud-pa*, and more frq. *dzud-pa*, secondary forms of *žüg-pa*. Cf. *čud-pa*, *tsud-pa*.

འཇར་པ་ *jün-pa*, pf. *bčun*, fut. *žun* (cf. *bžun*, *žun*) *W.* \*čün-čē\*, *Cs.*: to subdue, make tame; to make confess; *W.*; to make soft, to soften, e.g. iron; to punish, by words or blows; to convert.

འཇར་པ་ *jum-pa*, pf. *bčum*, fut. *žum*, imp. *čum*, to shudder, to shrink. (Acc. to grammatical analogy *jum-pa* ought to be vb. a., to cause to shudder, and *čüm-pa* vb. n.) *ša jüms-pa* *Lex.*, contraction of the muscles, shrinking, shuddering *Sch.*

འཇར་པ་ *jür*, supine of *ju-ba*; *jür mi* *dod* indigestible *Sch.* (?).

འཇར་པ་ *jür-ba* 1. (pf. *bčur*, q. v.) *Cs.*: complication; *Sch.* also: to struggle against, to resist. *Pth.*: *jür-bar ggyür-ba* to be entangled; *jür-bu* *Sch.*, \**jür-pa*\* *C.* tangled yarn; *srád-bui jür(-pa)* *Lexx.* w. e., *Sch.*: 'the tightness of the yarn'; *jür-miug* wrinkled, as the skin is in old age *Thgy.*; *jür-mig* a wire-drawing plate, *jür-mig-nas drén-pa* to draw through this plate *Thgy.* — 2. = *dzür-ba*



to evade, to shun, to go out of the way, *jur-méd* unavoidable *Mil.*

འཇམ་མཁའ་ རྒྱལ་, v. རྒྱལ་-ba I, 1.

འཇམ་མཁའ་ རྒྱལ་-pa, རྒྱལ་-po, well-sounding  
*Stg.*; *snyan* - རྒྱལ་ harmony, euphony.

འཇམ་མཁའ་ རྒྱལ་-pa 1. dexterity, cleverness *Lex.* 2. skilled, clever; *Sch.* decent; རྒྱལ་-po id.

འཇམ་མཁའ་ རྒྱལ་-sgég a coquettish, alluring, seducing attitude or posture; *Lex.*: རྒྱལ་-mtün རྒྱལ་-sgég རྒྱལ་ the harlot assumes such an attitude.

འཇམ་མཁའ་ རྒྱལ་-ba, pf. bžos, ft. bžo, imp. རྒྱལ་, to milk, *rá* - *ma* རྒྱལ་-ba to milk a goat, *o* - *ma* རྒྱལ་-ba 'to milk the milk'; *kyód-kyis* རྒྱལ་-ma bžos dug, *nas ni* bžos-pa med, it is you, not I, that have 'milked out the milk' *Glr.*; རྒྱལ་(-ba) - po, རྒྱལ་-mkan, milker, milk-man, རྒྱལ་(-ba) - mo milkmaid; རྒྱལ་-dod - རྒྱལ་-ba a cow that is able to fulfil every wish.

འཇམ་མཁའ་ རྒྱལ་-pa I. pf. bžag, ft. yžag, imp. žog, *C.* col. \*žág - pa\*, 1. to put, to place, e.g. the foot on the ground; also to place persons, to assign them a place *Dzl.*, *Glr.*; fig. = gód-pa (e.g. dgé-ba-la, byañ-čub-la, byañ-čub-kyi lám-la) v. gód-pa 3; to put in order, to arrange, *jig-rtén-bžag-pa* the arrangement (system) of the world; *lus dran* - *por* bžag - *ste* sitting straight, bolt-upright *Dzl.*, *Mil.*; bžag-na *mi sdod* if one places her any where, she will not remain there *Mil.*; *stén* - *du yar* bžag (the anchors) were placed above, were weighed *Pth.*; *lás-su* རྒྱལ་-pa to set one a task, to employ one in a certain service *Dzl.*, *rgyal-srid-la* རྒྱལ་-pa to appoint one to the government i.e. to make one king; *śéms* (resp. *tugs*) - *la* རྒྱལ་-pa to take to heart *Glr.*, *Mil.*; *lús-la* *grui du-śés* bžag-la if we fancy the human body to be a ship *Thgy.*; *nám-mka rán-gi náñ-du* žog transfer it to the nature of the ethereal space, i.e. figure it to yourself as ether *Mil.*; *pyir* རྒྱལ་-pa 1. to leave behind, at home *Dzl.*; 2. to put by, to lay aside

*Dzl.*; (another reading omits *pyir*). — 2. to lay or put down, a burden etc., \*žóg-la žog\* put (it) down and come! *C.*; nor (*y*) *soy* žog med heaping up treasures and depositing them was not, i.e. was never heard of; *yžóg* - *žog-mkan* a hoarder up, a miser *Cs.*; to leave, to leave behind, *lag* - *ryés* a trace or mark of activity, monumentum *Glr.*; to leave, quit, abandon, *rán* - *gi yul* one's own country *Glr.*; *póns-par ma bžag-par* so that it is not abandoned, given up, to poverty *Thgy.*; \*yüg-le žog\* *C.* (= \*pán - té bor\* *W.*) throw it away! to depose, *yi* - *ger* *bris* žóg - *pa* to depose in writing, *literis mandare* *Glr.*; *sá-bon*, *yduñ-brgyid* žóg-pa to leave an offspring behind, to propagate the species; to lay up, to keep, as holy relics; to lay aside, *ré-žig* žóg-la setting aside, apart, for a while *Dzl.*; *mnyám-par* žóg-pa v. *mnyám-pa*; *sgról-lam* žog shall we turn them out or leave them? *Mil. nt.*

II. pf. (b)žogs, fut. yžog, imp. žog, *W.* \*žog-čé,\* to cut, to hew, to square, a pen, timber etc.; to carve, to chip, a thin piece of wood etc.

འཇམ་མཁའ་ རྒྱལ་-po n. of a Lu *Mil.*, = *žag-po*.

འཇམ་མཁའ་ རྒྱལ་ = *lèon*, tadpole.

འཇམ་མཁའ་ རྒྱལ་-žon - žón col., *Sch.* žón - po, oblong, longish, oval, elliptical, cylindric, bottle-shaped etc.; col. also applied to stature: tall; žon - *nyáms* - *čan* *Wdñ.* oblong shaped, in relation to leaves, cones of fir etc.; *ló-ma* žon - *stábs* *nyág-ga-čan* split into narrow slips, wing-cleft (leaves of caraway) *Wdñ.*; *dbyibs* - žón an oval form.

འཇམ་མཁའ་ རྒྱལ་-tse *Cs.* = *lèóg-tse*.

འཇམ་མཁའ་ རྒྱལ་-pa, pf. bèom, also žom, fut. yžom, imp. čom, *W.* \*čóm-čé\* 1. to conquer, subdue, oppress, suppress. an enemy; *dód-čágs-kyis kün-nas* žóms-pa to be quite overpowered by lust; *nad* žóms - *pai sman* a medicine for a disease (to overcome it); *ráb-tu* yžóm-pa *di* the following overpowering (charm);

*bòom-mo* an exclamation like: I am done for! *perii!* — 2. **to destroy**, towns etc. *Glr.*; *bòom-la yžag-go* id. *Glr.* — 3. **to plunder, spoil, rob**, *žoms-pai* grabs *byás-pa-la* as they were about to rob him *Mil.* — 4. **to finish, accomplish** *W.*, cf. *žóm-pa*.

འཇོ་ རྒྱུ་ 1. *C.*, also *yžor*, **hoe, grubbing-hoe, mattock, pick-axe** (*W.* \**tóg-tse\**), *žór-gyis rkó-ba* to turn up with the hoe; *žór-po* a large mattock, pick-axe, spade, *žór-bu* a small one, a hoe; *žór-yú* the handle of a hoe, *žór-léags* the iron of a mattock *Cs.* — 2. supine of *žó-ba*.

འཇོ་པ་ རྒྱུ་པ་ I. vb. 1. **to hang down**, of a cow's udder, of the long hair on a yak's belly, of tails etc.; *žól-žól* hanging-belly, paunch. — 2. gen. *žyól-ba* **to turn aside, to make way**.

II. sbst., also (*Cs.*) *žól-žól* and *žžól-ba*, **train, trail**; *retinue* *Cs.*; *žól-gos* *Cs.*, *žól-ber* *Wdk.*, *Pth.*, a robe or garment with a train; *žól-čan* having a train; *žól-méd* without a train *Cs.*

འཇོ་པ་ རྒྱུ་པ་ *žól-lé* **hanging**, cf. *pyan-né*, *gród-pa* *žól-lé* hanging-belly, paunch, cf. *pyal* *Lex.*

འཇོ་པ་ རྒྱུ་པ་ *žól-mo*, acc. to the descriptions given by natives, a bird of the size of a blackbird, of lively motions and an agreeable whistling, in the neighbourhood of Lhasa, building in willow-trees and thorn-bushes; *Cs.* has: a turkey-hen.

འཇོ་པ་ རྒྱུ་པ་ *rdzan-ma*, or *rdzan-ma*, **store-room** *Thgy.*

འཇོ་པ་ རྒྱུ་པ་ *rid-pa* **lean** *Cs.*, gen. *rid-pa*.

འཇོ་པ་ རྒྱུ་པ་ \**žib-las* (?) *W.*, **service** done in socage, compulsory service, in the fields, on roads etc.

འཇོ་པ་ རྒྱུ་པ་ *rdžud-pa*, *rdžud-pa*, = *rgud-pa* *Lex.*

འཇོ་པ་ རྒྱུ་པ་ *rdžun*, *nad-ržun* *Mil.* a disease.

འཇོ་པ་ རྒྱུ་པ་ *žé(-bo)*, also *žje-u*, **lord, master, 1. ruler, king**, *yül-gyi* *žje mdžad-nas* ruling over a country, acting the part of a sovereign *Glr.*; *bod-káms-kyi* *žje-bor gyur* he became sovereign of Tibet *Wdk.*; *sá-gyi*

*bdag-po mi-yi* *žje* *Mil.* lord of the ground, ruler of the people; *žé-bo dan bran*, *žje-kól* *Stg.*, master and servant; *žje-blón* king and minister; *žje* *či lags* sir, what does that mean? *Glr.*; also a title before names, esp. names of kings, *žó-bo* *žje* *Dipangkāra* *Glr.*; *žje-bdud* *žje-btsán* the gentlemen devils and the gentlemen goblins (messieurs les diables et messieurs les farfadets); *žje dkon-mčóg-la* *žsól-ba* *žébs-pa* *Mil.* is in fact an empty phrase in the mouth of a Buddhist philosopher, but may nevertheless be used in Christian language for addressing God as 'our Lord'. — 2. **a nobleman**, a person of rank, *žjeu(i) rigs*, *žje-rigs* = *rgyal-rigs* the caste of nobility. — *žje-dpón* (*Lex.* རྒྱུ་པ་) = *žje*, master, lord, prince *Cs.*; *žjéma*, also *žčes-ma* *Cs.*, col. \**žé-ma\**, a lady of rank, *žje-čün* a young lady, a miss; *žjé-srás* a young gentleman; also a term of address *Cs.* — *žje-btsún* **reverend sir**, a title of the higher priesthood, *žje-btsún-ma* fem. — *žjé-sa* (or *žé-sa*) *žyéd-pa* to show deference, to pay one's respects; *žé-sai* *ytam*, or *žé-sai skad* courteous words, esp. ceremonial and complimentary terms, e.g. *dbu* for *mgo* etc. *W.*: \**yá-ša* *čó-če*, *yá-še* *pé-ra\**.

འཇོ་པ་ རྒྱུ་པ་ *žje-nár* the lower part of the leg, the shank (*W.* \**sug\**); *rkan-lág* *žje-nár* the lower part of the arms and the legs *Med.*

འཇོ་པ་ རྒྱུ་པ་ *žjé-ba*, pf. *brjes*, fut. *brje*, imp. *brjes*, *W.* \**žé-čé\**, **to barter**, to give or take in exchange; *di-dag-gis* *brjeo* it may be exchanged for these *Dzl.*; \**zan dan srog* *žé-čé\** *W.* to risk one's life for the necessary food (as thieves do); *brje-byai nor* articles of barter; in a more general sense: **to change, to shift**, *min* the name, *gos* the clothes *Dzl.*, *ynas* the place, *tse* the life, i.e. to die *Cs.* — *brjé(-ba)-po* a barterer *Cs.*

འཇོ་པ་ རྒྱུ་པ་ *žjéd-pa*, pf. and fut. *brjéd* 1. **to honour, reverence** c. dat., *mčód-čün* *brjéd-pa* id. *Dzl.*; *brjéd-pai* *žos* venerable *Lex.* — 2. **to forget**, frq. (cf. *lus-pa*); *brjéd-du* *žjug-pa* to make forget, to cause to forget.



**Comp.** *rjéd-nas-čan Lexx.* (मुषितस्मृति) forgetful, oblivious; *Cs.* gives inst. of it: *rjéd-nas-čan*, but also thus no clear etymological explanation is obtained. — *rjéd-ču* draught of oblivion, of Lethe *Cs.* — *rjéd-bsnyén* (etymology?) *sgüg-pa* technical term for the common practice of Indian servants to hide an object belonging to their master in some obscure corner, and after waiting (*sgüg-pa*) for some months, until it may be assumed that the thing is altogether forgotten (*brjéd-pa*), to appropriate it to themselves. — *rjéd-to* list of notes, memorandum - book, journal, diary, cash-book etc. *Glr.*, *C.*, *W.* — *rjéd-rdó* prob. monumental or memorial stone. — *rjéd-byán* specifications or lists of goods, pieces of luggage etc. which the Tibetans number and mark with the letters of the alphabet. — *rjéd-byéd* 1. a demon that takes away the power of memory, also *rjéd-byéd-kyi ydon*. 2. epilepsy (अपस्मार) *Med.* — *rjéd-zús Cs.*: 'the meat of forgetfulness'.

ཇེན་ནེ་བ་ rjén-ne-ba v. the following word.

ཇེན་པ་ rjén-pa 1. not covered, bare, naked, *B.*, *C.* (*W.*: \**cer-nyál\**), *rkañ-rjén* (-pa) barefooted, unshod; *žabs-rjén-par ydá-ba* or *yšégs-pa*, resp., to be barefooted, to go barefoot; *ydon rjén-du sdód-pa* to sit with unveiled face, *mgo-rjén-pa* with uncovered head, *rgyab-rjén* with a naked back *Cs.*; *rjén-par dón-pa C.* to strip perfectly; *dmar-rjén* stark naked *Sch.*; *rál-gri rjén-pa* a naked sword; \**žen-pa ton\** *W.* give it (me) not wrapped up! *sa-rjén* the bare ground, not covered with a carpet *Cs.*; *rjén-ne-ba* undisguised, obvious to the understanding, manifest *Mil.* — 2. raw, not roasted or cooked, *ša-rjén* raw meat, *dmar-rjén* red raw meat; *mar-rjén* not melted butter; *nas-rjén* raw barley, not prepared or roasted; also the meal of it: *W.* \**nar-jén\** barley-flour, cf. *Sch.*: *bra-rjén* buckwheat-meal. — *rjén-zús Med.* (*Cs.* also *rjén-rigs*) victuals that may be eaten raw. — 3. not ripe, unripe *W.*

ཇེས་ rjes 1. trace, track, mark left, impression made (on the ground), *pyi-rjes Med.* prob. id.; *mi-rjes* a man's track, *rta-rjes* a horse's track *Glr.*; *šin-rtai rjes* the track of a waggon or cart, a rut; *rkañ-rjes*, resp. *žabs-rjes*, the trace of one's foot, footprint, *rkañ-rjes byun* a footprint is made; *rkañ-rjes jóg-pa* to leave a footprint behind *Mil.*; *byas-rjes* proof of an accomplished deed, whether it be the work itself or some indubitable result of it; *lag-rjes*, resp. *pyag-rjes* impression or mark left of one's hand, hence fig.: action, deed, charitable institution, pious legacy, whereby a person wishes to immortalize his name. — 2. the hind part of a thing *Sch.* (?) — 3. in relation to time: that which follows, the consequence, the course or progress of a thing, the last, = *mjug*. — 4. adv. and postp. inst. of *rjes-su*, v. below. — *rjes yčód-pa* 1. *Sch.* to destroy, blot out, efface a track or trace, in *Med.* to eradicate the trace of a disease, to cure it thoroughly, 2. *Sch.*: to separate, disjoin the hind part (?) 3. *W.* \**žes čád-če\** to follow a trace or track, to find out or to come upon the track. — *rjes dzin-pa* to 'seize' the track, to overtake *Glr.*, also to be able to follow the track, *rā-ma kyui rjes mi zin-pa* a goat that cannot follow the flock *Mil.* — *rjes-la*, *rjes-su*, *rjes*, adv. and postp., afterwards, hereafter, for the future, later; after, behind, *deñ rjes-la*, *de-rjes* after that, afterwards, later *Mil.*; *dé-dag dās-pai rjes-su* after these were gone *Glr.*; *bžag-rjes po*. = *bžag-pai jóg-tu Lt.*; *nai rjes-su* after my death. *rjes-su* in conjunction with verbs corresponds to the *Ssk.* *अनु* and is often not to be translated, or serves only to give additional force to some other word or expression: *rjes-su gró-ba*, *brán-ba* to go after, to follow, to come after; also fig.: *spyód-pa tams-čád ya-rabs-kyi rjes-su brón-ba* to imitate the nobility, the free-born, in their whole demeanour *Glr.*; *lé-lo dan spyód-pa nán-pai rjes-su gró-ba* to imitate idleness and wickedness, or idle and wicked

people *Ld.-Glr.*; *slób-dpon-gyi rjes-su brjód-de* saying after the teacher *Thgy.* — *rjes-su dzin-pa to receive Pth.*: *kól-por rjes-su bzün-nas lto-gós-kyis bskyän - du ysol* pray take me (the orphan) into your service, and provide me with food and clothes; to receive as a disciple or follower = *čéd-du dzin-pa* frq.; **to draw after** (after death) *Mil.*; **to assist**, *di rjes-su zuñ zig do* take care of, or provide for this man (as a future co-disciple) *Mil.*; finally with respect to charms and spells: to commit to memory or keep in memory *ni f.* — *rjes-su жүг-pa* 1. vb. a. **to add, affix**, 2. vb. n. **to follow**, *bdag dan bdag-gi rjes-su жүг-pa* *slób-ma-rnams* I and the disciples that follow me *Mil.*; in a similar sense: *mi-la rjes-su slób-pa* to follow another as a disciple *Dzl.* 2, 3 (2, 3, 7 seems to be a corrupt reading). Also in the following phrases *rjes-su* may be understood in the sense of: afterwards, subsequently: *rjes-su drän-pa to remember, recollect*, keep in mind, *rjes-su drän-par byéd-pa* to bring to one's remembrance, to remind *Pth.*; *rjes-su gyód-pa to repent Cs.*; pleon. or without any obvious meaning in: *rjes-su mtün-pa Thgy.* **to agree**, to accord, *rjes-su rnyéd-pa Stg.* **to find**, *rjes-su dpág-pa to weigh, to ponder Cs.*, *rjes-su snyin-brtsé-ba Thgy.* **to pity**, *rjes-su bstán-pa Tar.* **to instruct**, and thus in similar expressions, esp. in one of frq. occurrence in legends: *rjes-su yi-rän-ba*, resp. *rjes-su tugs-rän-ba* (*Sch.* *erron. tugs-pa!*) **to rejoice, to enjoy**, for which sometimes also *rjes-su pyógs-pa* is used, e.g. *dbyé-ba-rnams-la rjes-su yi-rän-ba* to rejoice at people disagreeing, to enjoy dissensions and jarrings *Stg.*

**Comp.** *rjes-skyés* (འབྲུག) born later; younger brother. — *rjes-grüb-kyi miñ by-name, surname Cs.* — *rjes-жүг* 1. following, coming after, *pyi-räbs rjes-жүг tams-cäd* all the following generations *Pth.* 2. final consonant. — *rjes-tóg* prob. the same as *rjes-la Wdn.* — *rjes-tób Mil.* is said to denote short interruptions of meditation by taking food, but no more than is ab-

solutely necessary for the preservation of life. — *rjes-dpág* 1. consideration, deliberation. 2. *Was.* (297) a syllogism consisting of three propositions. — *rjes-ma* = *rjes* 2 hinder part *Cs.* — *rjes-méd* without leaving any traces, **trackless**, *жүг-pa* to destroy thoroughly *Glr.*

རྟེན་པ་ rjes-pa v. *rjé-ba.*

རྟེན་པ་ rjód-pa pf. and fut. *brjod*, **to say, pronounce, utter**, e.g. a charm or magic formula; *ñe miñ zód-da rag\* W.* I hear my name mentioned; *sañs-rgyás-kyi mtsän-nas* to pronounce or invoke the name of Buddha *Dzl.*; **to propound, promulgate**, *čos* a religious doctrine; **to enumerate, set forth**, *lēgs-pa* or *nyés-pa* the good or bad qualities, actions etc., *yón-tan* the excellence or superiority of a person *Dzl.* and elsewh.; **to treat** of a subject in writing: *lhág-pa-rnams ni dir brjód-bya* we have now to treat of the rest *Zam.*; an author even says *žes bržód-de* with regard to his own words (after a bombastic poetical exordium, like the 'dixi', of Roman orators) *Glr.*; *rjód-du méd-pa* unspeakable, inexpressible, ineffable, *rjód-du méd-čün dpág-tu méd-pa id. Dzl.*; *brjod-(kyis) mi län-ba* (or *lón-ba*) *id.*; also vb.: to be inexpressible or inexhaustible, frq.; *re-reñ miñ-nas rjod mi län* one cannot mention or enumerate them all *Mil.*; *don mdzäd-pa rjod mi län-ño* his utility is beyond description *Dzl.*; *rjód-kyis mi län-bai pyir mi bkod* I do not write it down, because it is impossible to relate every thing *Pth.* (v. *brjod*).

ལྗང་ཁུ་ ljangs, resp. for *lèe*, **tongue**, *ljágs-kyis čab dór-ba* to spit, to spit out; *ljags-čab* spittle, saliva; *ljags-dbügs* breath.

ལྗང་མོ་ ljan-mo p. n. of a district 1. in Ü, 2. in Kams.

ལྗང་ཁུ་ ljan-ku, or *ljan-gu Lt., W.*, **green** (gen. expressed by *nón-po*, notwithstanding the ambiguity), *ljan-skyá* greenish white, *ljan-nág* greenish black, dark green. — *ljan-pa* green corn, in the first stage of its growth (in the second stage it is



ལྷན་དྲུག་ *ljan-dün*

E

བརྟེན་ *brjod*

called *sóg-ma*, in the third *snyé-ma*). — *lo-ljan-ba* having a green blade. — *ljan-bu* greenness, verdure (grass, foliage, shrubs), *Lex.*: ལྷན་ — *ljan-dmar* greenish red; *ljan-sér* greenish yellow.

ལྷན་དྲུག་ *ljan - dün* (spelling?), **solid**, not hollow, *W.*

ལྷན་ལྷན་ *ljan-ljin* **filth, dirt, dust, sweepings**; *lud-pa ljan-ljin man* a great deal of foul mucous expectoration *Lt.*

ལྷན་ *ljab* *W.* **flat, plain, even**; \**ljab - ljab-ba bor\** lay or put it down flat; \**ljab* ཅོ་ཏེ་ *dug\** sit down flat (on the ground)!

ལྷན་གྱི་ *lji-ba*, 1. a flea (*ji-ba*). — 2. **heavy, weighty.**

ལྷན་གྱི་ *ljid-pa*, **heaviness, weight**, *γser dan ljid-pa mnyám-pa dgos* it must be weighed up with gold *Gl.*; *de dan ljid mnyám-pa* of equal weight, equal in weight *Med.*; *ljid-čan*, *ljid-lán* heavy; *ljid-čé-ba* very heavy; *ljid - méd* light, not heavy; *lus tams - čád - kyí ljid páb* he sat down with the whole weight of his body *Cs.*; *ljid-kyis nón-pa* pressing down by his(its) weight.

ལྷན་གྱི་ *ljén - pa* *Cs.* **to enter, to penetrate**, *bló-la* one's mind, = to be perceived, understood; *tson-ljén* a die or colour penetrating and remaining fixed in cloth etc. *Cf. žen-pa.*

ལྷོང་སྤྱོད་ *ljoñs* **a large valley, principal or main valley**; **region, district, province** *Dzl.*; *ljoñs dan yul-kór* countries and provinces; *ljoñs čén-po* a large country; *ká-ba-čan-gyi ljoñs dá*, *gáñs-čan(-gyi)* *ljoñs* Tibet, *frq.*; *nágs-ljoñs* woody country; *smán-ljoñs* a country of medicinal herbs *Zam.*; *mít-geñ ljoñs* a very poor country, starving country *Mil.*; *ljoñs-la* in the valley, in the plain; *ljoñs-mi-rnams* country-people *Cs.* — *ljoñs (-su) rgyü - ba* to rove about, *ljoñs gyúr-ba* the end of the estival fast of the

monks (about the end of August), when they are permitted to rove about the whole district of their monastery.

ལྷོན་པ་ *ljón-pa* a country of gods, **paradise**; *ljón - šin* a tree from paradise, or any large and beautiful tree; *ljón-pai nágs* a beautiful forest.

བརྟེན་ *brjid*, *Tar.* 11, 14, but more *frq. γzi-brjid*, **brightness, splendour, lustre**, *gen.* of gods and saints, *v. γzi*; also *dpal-brjid* *Lex.*; *brjid-pa* to shine, glisten, glitter *Cs.*, *brjid - kyis brjid* shining with brightness *Lex.*

བརྟེན་པོ་ *brjé - bo* a making up, a compensation by **barter**, *brjé - bo byéd - pa Glr.*, \**brjé-bo gyáb-čé\** *W.*, to give an equal measure in bartering, e.g. of salt for barley.

བརྟེན་ *brjod* (*cf. rjód - pa*) **sound; talking; speech**, *brjod bdé-ba* euphony; also well-sounding, agreeable speech; *brjod mi bdé-ba* the contrary; also: \**dha jé' mi de\** *C.* it is not meet now to speak about it; *brjód - pa* speech, utterance; *mion - brjód* synonymy, explanation of words; *Cs.* also: 'a poetical term'; *mčod-brjód* praise, eulogy, *Sch.*: invocation of a deity; *čé-brjód* *Schr.(?)*, and *čéd-du brjód-pa*, *Tar.* 140, 2 acc. to *Schf.*: preface, introduction, in *C.*: to approve, sanction, commend, *Was.* (270) in the title of a book: = འདུན་བཞི་ *w.e.*

**Comp.** *brjód-bya* *sbst.*, *Zam.* also *brjód-pa*, = བཞུགས་ an attribute, predicate *Lex.* — *brjod-méd* 1. a speech not earnestly meant, empty words, mere talk. 2. *Mil.*: the unspeakable, the transcendental, identified by some with the Nirvana, by others not. — *brjod-dód* *Tar.* 210, 7: *brjod-dód-tsam* acc. to *Schf.*: 'a mere supposition'; but in a passage in *Mil.* it seems to denote the (conceited) habit of constantly proposing one's own opinion, and so it might also be understood in *Tar.*

न्या, I. the letter *ny*, double-consonant, distinctly pronounced like *n + y* (*Ssk.* न्य), and used only as initial letter; therefore differing in its nature and sound from the *Ssk.* न्, though representing it in Sanskrit words.

II. symb. num. for eight.

III. fish (मत्स्य), *nya dzin-pa*, *W.* \**nya züm-čē\**, *nya čör-ba* (or *bšor-ba*) *Dzl.*, *nya lén-pa* (*blán-ba*) *Pth.* to catch fish; *dám-nya Ld.*, an eel *Cs.*; *rgyál-poī ysól-nya* the king's table fish *Pth.*

IV. also *nyá-ču* (cf. *ču-ba*). 1. tendon, sinew; *W.*: \**kān-pe nya dīd son\** my foot is asleep. — 2. col. mark, left by a blow, a weal, \**nya lais\** the blow has left a weal *W.*

V. 1. the fifteenth day of a lunar month, the day of the full moon. — 2. = *tses ni f.*: *zlá-bai nya drüg-la* on the sixth day of the month *Mil.*

VI. *nya Sch.* 1. lock (?) — 2. muscle *Med.*, *nya-bzi* the four principal muscles, viz. those of the arms and the calves of the leg, v. also the compounds.

VII. \**nya cād-čē\** *W.* to arrive sooner by a short cut; cf. also \**tad-nya\**.

Comp. *nya-rkyál* the bladder of a fish *Cs.* — *nya-skyogs gills.* — *nya-krá* sea-eagle, white-tailed eagle *Sch.* — *nya-kráb-čan* carp *Sch.* — *nya-krab-čen* sturgeon *Sch.* — *nya-króm* fish-market. — *nya-gán* 1. full of fish *Sch.* 2. full moon *Cs.* — *nya-grá*, *nyai grá-ma* small fish-bones. — *nya-gyūr* = *nya-lóg* 2 *S.g.*, *C.* — *nya-rgyá* fishing-net. — *nya-rgyáb* *C.*, earth heaped up (like the back of a fish) on the top of outer walls to prevent the entering of the wet. — *nya-rgyás* (*zlá-ba*) full moon *Pth.* — *nya-sgón* fish-spawn, roe of fish. — *nya-leibs* fish-gills *Cs.*; mother of pearl *Schr.* — *nya-ču* tendon, sinew; perh. also a large

nerve in the nape of the neck. — *nya-dól* fishing-net; \**nya-dól-pa\** fisherman *W.* — *nyá-dós* a load of fish *Sch.* — *nya-ldir* 'a muscle' *Sch.* — *nyá-pa* fisherman *Cs.* — *nya-pýis* (*Cs.*: fish-gills) mother of pearl *S.g.* and col — *nya-mid* *Sch.*: a sea-monster (this word seems not to be generally known). — *nyá-mo* a (female?) fish *Mil.* — \**nya-tsel\** bow-net, kiddie *W.* \**nya-tság* *C.* id. — *nya-tsil* the fat of a fish. — *nya-tser* fish-bones *Sch.* — *nya-tson-pa* fish-monger. — *nya-dzin* *Cs.*, \**nya-küg\** *W.*, angle, fishing-hook. — *nya-zán* a fish-eater, one feeding on fish *Cs.* — *nya-ris* fish-bone *Cs.* — *nya-lóg* 1. *Cs.*: 'a contraction or sinking of the sinews'. 2. *Sik.*: cholera (*Urd.* قَيْضَة) — 3. *Med.*, also *nya-lhóg*, a name for a disease. — *nyá-ša* 1. flesh of fish 2. *W.*: meat cut into long narrow strips and dried in the sun, in *C.* \**ša-bèüg\**. — *nya-yšóg* the fin of a fish *Cs.* — *nya-ság* fish-scale. — *nya-sóg* prob. the backbone with the bones attached to it, resembling a saw.

न्या, न्या *nyá-ga*, *nyag*, a steel-yard.

न्या *nyá-bo* body, figure *Sch.*

न्या *nyá-ma* (*Sch.*: 'mistress of the house, housewife?') hearer of a Lama, without being a regular disciple *Mil.* frq.; *nyá-ma pó-mo-rnams* *Mil.* (cog. to *nyán-pa*?) न्या *nyá-ra* care, *nyá-ra byéd-pa* *Sch.*, \**nyá-ra čō-čē\** *W.*, to take care of, to provide for a person, to keep a thing well; \**nyar go\** *C.* for *nyá-ra byed dgos*; cf. *ynyér-ka*.

न्या *nya-ra-nyo-ré* weak, feeble, frail, e.g. of a worm *Thgy.*

न्या *nyag* 1. v. *nyá-ga*. — 2. v. *nyág-ma*. — 3. also *nyág-ga*, *nyag-krám*, notch, indenture, *ló-ma prá-la nyág-ga-čan* having



multifid leaves, like those of caraway *Wdh.*; *nyag-ga med-pa* not cleft, not indented. — 4. of wool, *nyag-tu drén-pa* to draw out into threads, to spin *Mil.*

འགྲིག་ nyag-nyig *Cs.*, *Sch.* also *nyag-nyóg* filth, dirt.

འགྲུག་ nyag-nyug *Mil.* = *sna-tsogs* (?), of rare occurrence.

འགྲུག་ nyag-tág thread; chain, of gold *Mil.*, of iron *Mil.*; cord for stringing turkoises *Mil.*; a cable *Schr.*

འགྲུག་ nyag-mfil scale of a steel-yard, *nyag-rdó* weight of a steel-yard.

འགྲུག་ nyag-prán a small beam, a pole *Cs.*; an arrow; *nyag-pran-mdú* arrow *Mil.*

འགྲུག་ nyág-ma, also *nyag-ré*, single; *nyag yèig* 1. id., *skra*, or *spu nyag(-ma)* *yèig* a single hair, frq.; *skrá-yi nyág-ma* id. (a man has 21 000 of them *Med.*) — 2. a minimum *Mil.* — 3. *Sch.* also: bachelor, old voluntary bachelor. — *sañs-rgyas-nyag-yèig* *Thgy.*, *Pth.*, only Buddha, or nothing less than Buddha.

འགྲུ་ nyág-mo *Lex.* w.e.; woman *Sch.*

འགྲུ་ nyág-šin beam of a steel-yard.

འདྲ་ཀ་, འདྲ་གྱེ་ nyán-ka, nyán-ge *Sp. current*, Ribes.

འདྲ་ཏི་ nyán-ti *Pur. thy*, your (?).

འདྲ་པ་ nyán-pa (*nyán-to*, *nyán-tam*), imp. *nyon* 1. (also, though seldom, *mnyán-pa*) c. dat. or accus. to hear, to give ear to, to listen (cf. *tos-pa*); *slób-dpon-gyi tād-du* *čos nyán-pa* to attend to the religious instruction of the teacher; *ñag* or *tsig nyán-pa* *Dzl.*, *kā-la*, or resp. *žāl-la*, or *bka-nyán-pa* to obey, to yield; *ñas ji-ltar zér-pai kā-la nyán-na* *Glr.*, *ña zer nyán-na* *Mil.* if you listen to my word; *Tar.* 14, 14; 17, 16 c.e. *las.* — 2. to listen secretly, to be an eaves-dropper, \**pag-nyen jhè-pa*\* *C.*, \**pag-nyán čó-če, tán-če*\* *W.*, id.; *nyán-mkan* col. *nyán(-pa)-po*, fem. *nyan(-pa)-mo*, *B.*, a hearer, auditor; *nyan-tós* id.; but esp. of the personal disciples of Bud-

dha, the *Sravakas*, *Köpp.* I., 419; *Burn.* I., 296; *nyan-tós bču-drug* the sixteen *ynas-brtán* q. v.; *nyan-tós-ma* a female hearer; *kā-la nyán-po*, *nyán-mkan* obedient, *kā-la mi nyán-po* disobedient. — 3. to be able, later *B.*, and col., gen. with a negative: *gró ma nyán-pas* not being able to walk (on account of illness) *Mil.*; also like *ma btib-pa* not being willing; without a negative: \**nyán yin*\* *W.* yes, I shall be able; inst. of *riñ-ba*: \**za-nyán yód-na* *Kyon*\* *W.*, bring it me, if it is still eatable. ཉམ་ nyam, also *nyam-tig*, *nyam-yós* cricket, locust *Sik.*

ཉམ་(སྒྲིལ་) nyam(s), resp. *tugs*, *tugs-nyám(s)* 1. soul, mind, *nyáms-kyi grogs* companions of the soul, viz. the murmuring springs and rivelets in the solitude of alpine regions *Mil.*; *nyáms-kyi žan* the soul's wine, i.e. religious knowledge *Mil.*; *nyams dgá-ba* 1. well being, comfort, cheerfulness, *nyams mi-dgá-ba* an unhappy state, discomfort, *nyams-dgá glú-ru bloñs* sing a song of joy! *Mil.* 2. gen. adj.: agreeable, delightful, charming, *nyáms-dga-bai sa-ynás* a charming country *Glr.* — 2. thought, *nyams skye* or *žar* a thought rises. — 3. strength, magnitude, height, state, manner, *nyams-kyi tsád byéd-pa* *Pth.* (also with *bčád-pa* or *lén-pa* *C.*) to try, to put to the test, e.g. one's strength; *tugs-dám-gyi nyams sád-pa* to try the degree of a person's devotion or spiritual progress *Mil.*; *smra-nyáms*, *byed-nyáms* manner, — and particularly a pleasing, agreeable manner, — of speaking or dealing.

Other phrases are: *nyáms-su lén-pa* to take to heart, to interest one's self in or for a thing *Dzl.*, to commit to memory, to learn (v. below); *nyáms-su myón-ba* to suffer, undergo, experience *Dzl.*; *nyams ná-ba* v. the compounds; *nyams bčád-pa* *C.* to try, to examine; *nyams brú-ba* *C.* to irritate, provoke, vex; *nyams myón-ba* = *nyáms-su myón-ba*; *nyams bžág-pa* is said to be = *drán-pa nyé-bar bžág-pa*, v. *nyé-ba*; *nyams lén-pa* 1. = *nyáms-su lén-pa*, v. above, 2. col. to measure out, to

take the measure, the dimensions of, to survey, *sa* land, *nor* the property, to take an inventory, to ascertain or compute the state of one's property, 3. *C.* = the following; *nyams sád-pa* *csg.* 1. to try, to test, *byéd-dam mi byed* whether he will do it or not *Mil.*, to tempt, *tugs-dám-gyi nyams sád-pa* *v.* above. 2. to mock, scoff, trouble maliciously, provoke, irritate *C.*

**Comp.** *nyams-dgü* *v.* *nyams-tábs.* — *nyams-rgyüd* *Mil.* = *nyams, nyams-rgyüd-la sbyáns -pa*, intellectually skilled, well versed. — *nyams -ná* anxiety, fear, dread, of a thing, with the *dat.* or *instr.* *Mil.*; *nyams-ná-las tár-ba* to be delivered from anxiety *S.g.*; *nyams-ná-ba* *vb.* to be alarmed, to be in great anxiety *Sch.*; *adj.* dreadful, horrible, *nags-tsál nyams-na-ba* a horrible forest *Dzl.* — *nyams-bdág* is said to be used *resp.* or *euphem.* for *skyon*, e.g. for damage done to an image of a god by water *C.*; *nyams-čágs* *sin* *Schr.*; in *Thgr.* it seems to be used in this sense. — *nyams-čün* 1. faint, weak, languid, exhausted, by hunger, illness etc. *Dzl.*; poor in learning, destitute of knowledge, ignorant *W.*; destitute of money, destitute of virtue *C.* 2. *W.* col. for *snyems-čün*. — *nyams-rtógs* *resp.* knowledge, cognition, perception, *nyams-rtógs šig yod, nyams-rtógs bzán-po skye* or *škrüns*, a perception, a good thought arises (in my mind); in a general sense: *nyams-rtógs-kyi mtar pyin-pa* to obtain perfect knowledge *Mil.*, *frq.* — *nyams-stóbs* strength, *zin* is gone *Med.* — *nyams-ston-ysál* *v.* *ysál-po*. — *nyams-brtás byed-pa* strengthening, restorative, nourishing *Med.*, (but *nyams -brtas* he recovered, grew well, got up again *Dzl.*) — *nyams-tág-pa* suffering, tormented, exhausted *Dzl.*; *nyams-tág-pai skad* or *sgra* lamentation, doleful cries. — *nyams-tábs, nyams-dgü* *Sch.*: 'appearance, colour, figure, state' (?). — *nyams-myón* *Tar.* enjoyment, delight, *nyams-myón ma skyes ruñ*, although I had no real enjoyment of it *Mil.nt.*; *tsór-bai nyams-myón* prob. perception by the senses, knowledge acquired through the medium of the senses *Mil.* — *nyams-rtśál*

*Dzl.* ལྔ, 7 skill. — *nyams-mtsár-ba* *C.* wonderful, most beautiful. — *nyams-lén* a memorial verse, a rhyme or verse serving to retain things in memory *Mil.*

ཉམ་སྒྲི་བྱ་ *nyáms-pa* injured, hurt, e.g., by a fall *Dzl.*; of lifeless things: spoiled, damaged *C.*; impaired, imperfect, *stobs-nyams, dbán-po nyáms-pa, yán-lag nyams* *Lex.* (as explanation of *žá-bo*); *smra-nyáms* (the sick person) speaks little *Med.*; \**sem-nyám sön-kan* \* *W.* discouraged, disheartened; esp. relative to a violation of duty, failing in, *tsül-krim*s (or *tsül-las*) *nyáms-pas* because he has failed in, acted against the moral law *Dzl.*; *bzód -pa nyáms-par gyur-bas* because their patience failed *Dzl.*; also stained *Gl.*, e.g. *krág-gis* with blood; *nyáms-par byéd-pa* *Wdn.*; *nyáms-su žug-pa* *Gl.* to spoil, deteriorate, destroy; *ma nyáms-pa* entire, complete, untouched, uncorrupted.

ཉར་ *nyar* 1. *v.* *nya-ra*. — 2. *Cs.*, also *nyar-nyár*, oblong.

ཉར་གཞི་ *nyár-γdön* *W.* inst. of *nar-γdön*, shin, shin-bone.

ཉམ་ཉིལ་ *nyal-nyil*, or *nyal-nyöl* filth, dirt, foul matter, loose and dry dirt that may be removed by sweeping *Pth.*, *Dzl.*

ཉམ་བྱ་ *nyál-ba*, imp. *nyol*, 1. to lie down, e.g. before a tigress *Dzl.*; to lie down, to sleep, *nyal(-du) son* (he) went to bed *Gl.*; *rgya-srán-la nyal žüg-go* (he) slept in the street *Gl.*; *mi nyal tsám-la* when people go to bed, at curfew *Mil.*; *rta nyal byéd-pa* to make a horse lie down *Gl.*; rarely of things: *rtśva nyal* the grass is laid-down (by the wind or rain) *Dzl.*; *ra žog nyál-bai nya* so *Zam.* calls the letter *rnya*; fig. to rest, *bdé-bar nyál-du méd-do* (he) had no rest, viz. from envy *Dzl.* 22, 12. — 2. with *dañ* or *la*, to lie with (a woman) *Dzl.* and elsewh. — 3. fig. to dwell, to live *Mil.*

**Comp.** *nyal-kri* couch, bed, sofa *C.* — *nyal-gós* counterpane, quilt, blanket *Sch.* — *nyál-po coition, nyál-po byéd-pa* to practise cohabitation, *mán-du* immoderately *Med.* —



ཉི nyi

3

ཉི nyid

*nyál-bu* bastard, whoreson *Ma.* — *nyál-sa* sleeping-place.

ཉི nyi 1. num. fig.: 38. — 2. num. inst. of *nyis* in compounds, *nyi-brgyá*, -*stón*, -*krí* etc., *nyi-krí* also title of a book, the *Prajñā Paramitā*, containing 28 000 Sloka. — 3. for *nyi-ma*.

ཉིའདྲུག་ nyi-kúd a lake in Nepal *Pth.*

ཉིམ་ nyi-ma (*Bal.* \**nyó-ma\**, 1. the sun, *ðar* becomes visible, rises; *ðar* id., also: has risen, shines; *nub*, *rgas*, *W.* also \**skyod*, *bud\**, sets, is setting; *nyi-ma nub tse bar* (for *tsei bár-du*) until sun-set *Sch.*; *nyi-mai ynyen* akin to the sun, the *Sākya* race *Cs.*; \**da nyi-ma rin-mo\** *W.* now the sun stands already high in the heavens; \**nyi-ma-gan-ðar\** sun-flower, *Helianthus*. — 2. day, = *nyin-mo*, opp. to night, frq.; \**nyi-ma-tsé\** *W.* the whole day, all day long; \**nyi-ma-péd\** *W.* noon, mid-day; *nyi-ma yèig* one day, once *Dzl.*: *nyi-ma-re-rér* daily.

**Comp.** *nyi-dkyil* disk of the sun *Sch.* — *nyi-gün*, *nyi-mai gün* noon, mid-day; meridian(?) *Cs.* — *nyi-dgá* seems to be the n. of a medicinal herb *Med.* — *nyi-rgás* sun-set. — *nyi-ldóg* the solstice, *dgün-nyi-ldog* winter solstice, *dbyár-nyi-ldog* summer solstice *Wdk.* — *nyi-nub* = *nyi-rgás*. — *nyi-tsé* 1. *Sch.*: the time or duration of one day. 2. *Lex.*: = *འདྲེག་* direction, place, country(?); *nyi-tsé spyód-pa* *Lex.*: a kind of ascetic; *nyi-tsé-ba* *Sch.*: ephemeral; single, simple; *Thgy.*: n. of a class of infernal beings. — *nyi-tsód* sun-dial, *nyi-tsód-kyi kór-lo* the circle of a sundial *Cs.* — *nyi-dzin* eclipse of the sun (cf. *sgra-pcän*). — *nyi-zér* sun-beam, *nyi-zér rtá-la zón-nas* riding on a sun-beam *Mil.* and elsewh.; *nyi-zér-gyi rdul* a mote floating in a sun-beam. — *nyi-zlá* sun and moon; also the figures of sun and moon connected, crowning the top of the *mčöd-rtén*; *nyi-zlá bsad mi oñ* sun and moon will not stand still *Mil.* — *nyi-óg* below the sun; the earth *Was.* (49); *nyi-óg-gi rgyal-kams* *Gl.* id.; it seems, however, to

denote a certain country, acc. to *Mahāvvyut-patti* the same as *Aparāntaka*, *Williams*: the western country; cf. *Schf.* on *Tar.* 72. — *nyi-od* sun-shine. — *nyi-yól* any screen or shelter from the sun's rays: awning, curtain, parasol, pent-house *Sch.*; \**nyi-rib\** (prop. *agrib*) *W.* id., umbrella. — *nyi-ðar* sun-rise *Cs.* — *nyi-lhag* *Sch.* a cold day (?) — Cf. *nyi-mo*.

ཉི་ཤུ nyi-ðu (inst. of *nyis-ðu*), often in conjunction with *tám-pa*, twenty, *nyi-ðu-rtsa-yèig* *B.*, *C.*, \**nyi-ðu-nyer-yèig\** *W.*, *nyer-yèig*, twentyone.

ཉིག་ཉིག་ nyig-nyig *W.* loose, slack, lax, not tight or tense.

ཉིང་ཁུ nyin-ku, *Ssk.* *མཆུ* *Cs.*: 'heart, spirit, essence', cf. *nyin-po*.

ཉིང་ཏོ nyin-to *Sch.*: sure, trustworthy, *Lex.*: *nyin-tor* = *nes-par*.

ཉིང་ལག་ nyin-lag, a category not familiar to us; gen. mentioned together with *yán-lag*; it might be translated by: members of a second order, parts of the *yán-lag*; the exact meaning must however remain undetermined, as the Tibetans themselves are not able to give a clear definition of it. In *C.*: inner parts of the body, opp. to outer. In books, phrases like the following are to be found: *yán-lag dan nyin-lag tams-ðád dan ldán-pa*; *yán-lag dan nyin-lag ná-ba*; *yán-lag dan nyin-lag yèód-pa*; evidently the *nyin-lag* are smaller, but more numerous than the *yán-lag*. In *Pth.* also *nyin-sprúl* is found besides *yan-sprúl*, emanation of the third order; v. *sprúl-pa*.

ཉིང་མཆོམས་སྤྱུར་བ་ nyin-mtsáms sbyór-ba to be re-born *Stg.*

ཉི་ nyid 1. self, same, opp. to other persons, *ma nyid* the mother herself *Dzl.*; *mi de ni rgyál-po nyid yin-no* this man are you yourself, o king! *Dzl.*; the very, just he, just it etc., *las byéd-pai ynas nyid-la* just where I am working *Dzl.*; *dē druñ-nyid-na* (or *du*) close by, to, or before, hard by, *Thgy.*; *dus de-nyid-du* at the very moment, frq.; *mčöd-bya nyid* that which is venerable par excellence *Tar.* 15, 13; *yón-*

*tan nyid Tar.* 15, 14 id.; *dé-nas mi rin-ba-nyid-na* a very short time after *Tar.*; when added to adjectives it denotes abstract nouns, as in English the terminations: -ness, -ship, -ty, -cy, -y etc., but it is chiefly limited to the language of philosophical writings, from which a few expressions only (such as *ston-pa-nyid* the emptiness, the Buddhist vacuum) have found their way into col. language. — 2. In the more recent literature it is used resp. for *kyod*, **thou, you**; *nyid-kyi thy, your* *Pth., Ma.*; *nyid-rán you* (col. \**nyi-rán, nyo-rán\**) *W., C.*, resp., like the German 'Sie'; *nyid-čag(-rán) you*, addressed to one person or to several, *C.* (in *Glr.* *kyed-čag* seems to be used in the same way). — 3. **only**, *grāns-kyi lña nyid Zam.* only the numeral *lña*; *za nyid-do* the letter *za* alone (without a prefix).

ནིམ་(མོ་) *nyin(-mo)* 1. **day**, = *nyi-ma* 2; *nyin-gyi rin-la* during the day-time *Pth.*; *nyin-mor gyur* it dawns *Cs.*; *nyin-mor byed* 'making day', an epithet of the sun *Cs.*; *nyin* adv. in the day-time *Glr.*; *nyin-čig* one day, once *Dzl.*; *nyin čig bzin-du* daily *Dzl.*; *nyin-par* during the day-time *Dzl.*; by day-light *Dzl.*; *dei nyin-par* on that day, frq. *Dzl.*; *pyir nyin, pyi de nyin, dei pyi nyin* the following day, on the f.d. *Dzl.*; *tse bəo-liñai nyin* the 15th., on the 15th. *Glr.*; fig.: *bstān-pa nyin-par mdzād-pai skyés-bu* a saint that restores the doctrine, a reformer of faith; hence *Schr.*: *dād-pai nyin-byed* evangelist, apostle. — 2. **propitious day**; \**ña ča nyin-mo mi dug\** *W.* this day is not propitious for me to go.

**Comp.** *nyin-dkār* a white, a lucky day *Sch.* — *nyin-gān, nyin-tog-tāg* (*W.* \**tag-tog\**) all the day long. — *nyin-gūn* noon. — *nyin-gla* daily pay, a day's hire *Cs.* — \**nyin-tse-rē\** *W.* all the day long, the live-long day. — *nyin-mtsān* 1. a day and a night, *nyin-mtsān bəo-brgyād Mil.* for nine days and nine nights. 2. **day and night** *Dzl.*, *nyin-mtsān-méd-par* id., frq.; *nyin-méd-tsān-méd W.* id.; *nyin-mtsān-du* id.

*Mil.*; *nyin-mtsān mnyām-pa* equinox. — *nyin-žag(-čig)* 1. a day with the night, 24 hours, divided into 12 portions of time, called *kyim* (q. v.): *nam-pyéd* midnight, *nam-pyéd-yól* 2 o'clock a. m., *to-rāns* 4 o'clock a. m. (in popular language also: \**jā-po dān-po\** about 2 o'clock, \**nyis-pa\** 3 o'clock, \**sūm-pa\** 4 o'clock, *nam-lāns* 6 o'clock a. m. (i.e. the time when the sun first illumines the mountain tops; it is from this moment, and not from midnight, that in daily life the date is counted); *nyi-šār* 8 o'clock a. m. (when the sun rises upon the valley); *dros-žām* (col. \**nyi-dul\**) 10 o'clock a. m.; *nyin-gūn, nyi-pyéd* 12 o'clock, noon; *pyéd-čól* (*W.* \**zá-ra pi-mo\**) 2 o'clock p. m., *myur-smād* 4 o'clock p. m., *nyi-rgās* 6 o'clock p. m., *srod-kór* 8 o'clock p. m. (col. \**sa-rub, srod-rub\**), *srod-čól* 10 o'clock p. m. (col. \**tin-nyi\**) — thus acc. to *Wdk.* By adding the names of the 12 years' cycle (*nam-pyéd byi-ba, pyéd-čól glān* etc., v. the word *lo*), these terms have been rendered still more convenient for astrological calculations. Of course, all the terms given are strictly correct only at the time of the equinoxes, and deviate at the summer and winter solstices for more than an hour from the time indicated by our clocks. 2. *nyin-žag* as symb. num.: 15. — *nyin-bzin-gyis Pth.*, *nyin-ré bzin Glr.*, daily adv., with *gyi* adj. — *nyin-lām* a day's journey *Glr.*, *rkañ-tān-gi, rtā-pai, lūg-pai nyin-lām* a pedestrian's, a horseman's, a sheep-driver's daily march. — *nyin-rāns Tar.* (= *to-rāns*) day-break, morning twilight *Schf.*

ཉིབ་ལྷགས་ *nyib-pyōgs, W.* \**nyib-čog(s)\** the sunny side of mountains.

ཉིལ་བ་ *nyil-ba* to decay, to crumble to pieces, of rocks, mountains etc.; rarely to run down, of tears, to flow down, of locks of hair.

ཉིས་ *nyis* 1. instrum. of *nyi*. — 2. in compounds for *ynis*.

ཉི་ལྷ་མོ་ *nyu* num. fig.: 68.

ཉི་ཏི་པམ་ *nyü-ti pear Ld.*



**ཡུག་པ་** *nyug-pa* 1. to besmear, spos to perfume; to rub gently, to stroke, to caress *Sch.*, in this sense perh. *Gyatch* 17, 14. — 2. to touch, = *rég-pa* *ced. W.*; *C.?* — 3. to search after (feeling, groping) *Cs.* — 4. to put out, stretch out, *ཅུ་ནས་* *ngo* one's head out of the water, to look or peep out, resp. *dbu nyug mdzad-pa* *Glr.*; *nyug-nyug-pa* *Tar.* 80, 21 to stand out, to project (*Sch.*: to run to and fro?).

**ཡུག་རྩ་མེ་དོ་** *nyug-rtsa mé-tog* Carthusian pink *C.*

**ཡུག་རུམ་, རུང་རུམ་** *nyug-rúm, nyun-rúm* a eunuch *Dzl.*

**ལྲོ་བ་** *nyün-ba* 1. adj. col. \**nyün-nu\**, little; \**nyün-nu zig\**, *Ld.* col. \**nyün-nia-rig\**, *nyün-zad* *èig id.* *Dzl.*; *nyün-sás* *Wdn.*, a little, a few, some; *nyün-bar byéd-pa* to make less *Cs.* — 2. vb. to be little.

**ལྲོ་མ་** *nyün-ma* turnip, *la(-pug dan)* *nyün* (-ma) radishes and turnips *Glr.* — *nyün-ku*, *nyün-loi ja* turnip-soup, turnip-tea, an infusion of dried turnip leaves, much used, e.g. in Bhotan, and considered very nourishing(?). \**nyün-dó\** *C.*, mentioned by *Wts.* p. 137. as 'navets ronds', large sweet, red turnips (perh. turnip-rooted cabbage?). — *nyün-yzi* seed-turnips (*Cs.* turnip-seed). — *nyün-lo* a turnip leaf.

Note. In writing and speaking this word is often confounded with *yün(s)* mustard, so that e.g. *yün-ma* is said for turnip inst. of *nyün-ma*, *nyüns-dkár* for white mustard, inst. of *yüns-dkár*.

**ལྲོ་རུམ་** *nyün-rúm* v *nyug-rúm*.

**ལྲུའུ་བ་** *nyül-ba* to wander or rove about, to pass privily or steal through, e.g. towns, countries, mountains *Mil.*, burying-places, tombs (as jackals) *Mil.*; (*lta*) *nyül-pa*, *nyül-mi* *Pth.*, *sa-nyül* a spy *Cs.* (Also *nynyül-ba*, *nyül-ba*.)

**ཉེ་** *nye* num. fig.: 98.

**ཉེ་ཏི་** *nyé-ti* a pear *Schr.* (cf. *nyü-ti*, *nyó-ti*).

**ཉེ་བ་** *nyé-ba* I. vb., to be near, to approach, always with the supine of a verb,

*das byéd-du nyé-bas* when he was near dying *Dzl.*; *zlá-ba tsán-du nyé-bas* (when she was) near the completion of the months, i e. the time of giving birth to a child *Dzl.*, frq.; *slób-dpon yipir ón-du nyé-bas* when the time of the teacher's return drew near *Dzl.*; *zin-du mi nyé-ste* being not near having done *Dzl.*; even used as follows: *ynas der sléb-tu nyé-bai tse* when he came near the place *Mil.*

II. adj., col. \**nyé-mo\** near, both as to space and time, *lam-rin-gi gnyén-pas kyim-mtses nye* the neighbour is nearer than a kinsman living far off; *ká-ba dan nyé-bai sar* at a place near the pillar *Glr.*; *tag-nyé-ba id.*: *ri tag-nyé-ba zig* a near or neighbouring hill *Ma.*; standing near, fig. being closely connected with by consanguinity: *nyé-ba-rnams* *C.* relations, kindred (*Dzl.* ཁ་ཡ, 13 *gnyén-pas* prob. is preferable to *mo nyé-bas*); allied by similarity: *mtsáms-med-pa lña dan de dan nyé-bai sdig-pa* the five worst sins, and those coming nearest to them; near by friendship and affection: \**nyé-mo yin\** *W.* he is closely connected with us, he is desirous to enter into an intimate connection with us; *blo*, or *snyin*, or *sems nyé-ba* (or \**nyé-mo\**), friendly, kind, amicable, *blo nyé-ba ltar byéd-pa* to affect a friendly manner *Glr.*; \**nyé-mo jhé'-pa\** *C.* to love, e.g. parents loving their children or vice versa; *nyé-bai sras brygad* *Glr.* the eight intimate disciples (of Buddha, not historical, but mythical persons, Mandshusri etc.).

III. adv. *nyé-bar* or *nyer* 1. near, *dan* to, *dé-dag dan nyé-bar lhá-kan bžens* near to them he built a temple *Tar.*; *nyé-bar ón-ba*, *sléb-pa*, to come near, to approach; *nyé-bar gyür-ba id.*, *stóns-su nyé-bar gyür-ba dan* when it was nearly empty *Pth.*; *dár-la nyé-bar gyür-to* it began to spread, to extend itself *Pth.*; *nyé-bar yuás-pa* to be near, to stand near, e.g. of a star *Wdn.* — 2. *nyé-bar byéd-pa*, with *la*, to adhere to, to keep (one's promise) *Pth.* — 3. *nyé-bar bžág-pa* to make use of, to employ, *drán-pa nyé-bar bžág-pa* (མུཏུཔམས་, *Burn.* I.,

626. ཟུག་ near, though Tibetan dictionaries write ཟུག་) to make use of one's intellectual powers. To do this rightly forms part of Buddhist wisdom (v. *Köpp.* I, 436) and instruction (*Dzl.* ༡༨, 7, where *Sch.*'s version is incorr.), being divided into four divisions or degrees (*Burn.*); *sañs-rgyás-la dkón-pai du - šes nyé-bar bzág-pa* to apply to Buddha the notion of rareness *Tar.* 5, 13. — 4. **intensely, urgently, speedily**, *jigs-pa nyé-bar ži* fear is speedily allayed *Glr.*; *nadnyé-bar tso* the disease is speedily cured *Thgy.*; *nyé-bar lén-pa Mil., Thgy.* to seize eagerly, to strive for earnestly, to aspire to, esp. to the re-birth as a human being; cf. also *nyer-lén*; *nyé-bar mkó-ba* of urgent necessity, frq. *Tar. nyer p̄pel* it increases rapidly *Med.*

#### IV. sbst. v. *nyé-šin.*

**Comp.** *nye - skór Sch. nye - kór* those about us, the company around us, *kyed-rán-gi nye-kór-gyi ldóm-bu-ba* a beggar belonging to the people around you *Mil.*; esp. relations, kindred, *des nye - kór yan šugs-kyis yon* in this way family-connections are formed of themselves *Mil.* — *nyem-kón = nye-rin Cs. (?)* — *nye-grógs neighbour, fellow-creature Cs.* — *nye - čár* now *Sch.* — *nyé-dag Cs., nyé-du,* and most frq. *nye - brél (nyen - brél)* kindred, relations (these being considered a main obstacle to moral perfection, they are to be shunned accordingly). — *nye - gnás disciple, kyéd-kyi nye - gnás bgyio, nye - gnás-su mčio* I wish to become your disciple *Dzl.* — *nye-tsán, nye-rigs relative, kinsman.* — *nye-rin* 1. near and far, near and distant relations. 2. distance, *sgor nye-rin či-tsam yod* how far is it from here to the gate? 3. partial, *rgyál-po nye-rin čes* the king is very partial *Glr.*, *nye-rin-méd-pa* impartial *Glr.* — *nye-lám* near; now *Sch.*

ཉེ་ཞེ་ *nye-zo* damage, mishap, accident (syn. to *bar-čad*), *nye-zo-méd-par* without an accident, safely *Dzl.*

ཉེ་རེག་པ་ *nye-rég-pa Lexx.* to wash.

ཉེ་ཤིང་ *nyé-šin*, or *nyé-bai šin Med.*, a tree the fruits of which are used as a sweet medicine.

ཉེ་པ་, ཉེ་ཐམ་ *nyég - ma, nyeg - tág, v. nyág-ma.*

ཉེ་པ་ *nyéd-pa = mnyéd-pa.*

ཉེ་ *nyen* 1. = *nye, nyen-kór*, or *nyen-skór* = *nye-kór* a relative, *Pth.*: *nyen-kór žig yin* he is a kinsman; also alone, like *nyen.* — 2. with a vb.: danger, risk, *myün-du žig-nyen yod* there is a danger of its being soon destroyed *Glr.*; *dmyál-bar gro-nyén yda* there is a danger of going to hell; *sróg-gi bar-čád-du gró-bai nyen yod Mil.* of risking one's life; \**dün-nyen*\* C. he has the chance of receiving a good beating; occasionally also: to be near, to impend, in reference to happy events; in col. language it is simply used for danger, *nyén-čan* dangerous, e.g. *lam, las, sbrul* etc.

ཉེ་པ་ *nyén-pa*, pf. *nyén-to*, to be pained, pinched, pressed hard, e.g. by hunger, cold, enemies; to toil and moil, to labour hard, to drudge; v. *bañ.*

ཉེ་ *nyer* 1. = *nyé-bar.* — 2. v. *nyi-šu.*

ཉེ་ཐོགས་ *nyer - snógs Thgy., theme, task Sch.*

ཉེ་ཉེ་ *nyer-nyér, nyer-že; W. dregs, sediment.*

ཉེ་བ་ *nyér-ba* 1. *Sch.* to tan, curry, dress, make soft. — 2. *W.*, also \**nyer-kád tán-čé\**, to snarl, growl. — 3. *W.* to tarry, stay, linger (*snyér-ba* for *bsnár-ba?*).

ཉེ་མ་ *nyér-ma W. for nyér-ma, red pepper.*

ཉེ་ལེན་ *nyer - lén*, or *nyé - bar lén - pa*, is said to be = *rgyui rgyu*, original cause.

ཉེ་པ་ *nyél-ba* taken ill, sick *Sch.*

ཉེ་པ་ *nyés - pa* I. sbst. any thing wrong or noxious, or liable to become so, and the consequences of it; hence 1. evil, calamity, damage, *nyés-pa tams-čād deñ lüs-la duo* all sorts of plagues are collecting upon his body *Dzl.*; *lo-nyés* a bad harvest, failure of crops, *lo-nyés byün-bai tse* when



the harvest had been bad; in a special sense in medicine: the three humours of the body, air (v. *rhui*), bile, and phlegm, gen. called བྲི་ཐོག་ nyod-byéd *nyés-pa* ysum the three noxious matters (most diseases being ascribed to a derangement of one of them). — 2. **moral fault, offence, sin, crime**, *nyés-pai skyon*, being contaminated by a crime *Dzl.*; *lus dan nág-gi* (or *kai*) *nyés-pa* sin in word and deed *Dzl.*; *nyés-pa byéd-pa* to commit a fault, a crime; to sin, frq.; also: *mi zig-la nyés-pa byun* a slip has occurred to a person *Dzl.*; *bdág-la nyés-pa ci zig yód-de ma rnan* what crime have I committed, that you will not give me permission? *Dzl.* — 3. **punishment** *C.* \**nyē-mig*\* id., resp. \**ka nyē*; *nye-pa póg-kan*\* he that has got a punishment.

II. vb. **to commit an offence**, *dis ci nyés-te bzun* what offence has he committed that he is taken prisoner? *Dzl.* (cf. above); *snón-čad bdág-gis nyés-pa bden* it is true that formerly I committed a fault *Dzl.*; *snár ma sbrán-pa nyés-* so the not reporting sooner was a fault *Dzl.*; *gyógs-pa nyés-* so you have committed a fault by covering... *Dzl.*; *bdag nyés-na* if harm is done to me; hence *ci nyés* in a general sense: *kyod ci nyés-pa smros zig* tell me what has happened to you *Dzl.*; *btsón-na ci nyés* quid mali, si vendideris? *Dzl.*; *mi drán-nam ci nyés* is she out of her senses, or, what is the matter with her? *Dzl.*; *ci nyés-na why, ci nyés-na kán-pai nán-na rdzin-bu bskyil* why is there a pond within the house? *Dzl.*; *ma nyés-pai gró-ba* innocent beings *Mil.*; *ma nyés-pa pyir byun* he came out again unhurt *Dzl.*; *nyés-byas* a wicked action, a sin *Cs.*; *nyés-ltun* sin, sinful deed, trespass, *nyés-ltun-gis póg* he has been overtaken by a sin *Mil.*

ཉི་ལོ་ *nyo* 1. num. fig.: 128. — 2. **carrot** *Cs.*

ཉི་ཏི་ *nyo-ti* a pear *Ld.*

ཉི་བ་ *nyó-ba*, pf. and imp. *nyos*, 1. **to buy**, *diul bgyas* for a hundred rupees; *nyó-(ba)-po* a buyer, purchaser, *nyo-(ba)-*

*mo* fem.; *nyó-mkan* a buyer, customer; *nyó-to* account, bill; *nyo-tsón* commerce, traffic; *nyo-tsón byéd-pa* to trade. — 2. **to take at rent, to take the lease** (of a field, by buying the crop).

ཉི་ག་པ་ *nyóg-pa* soiled, dirtied, made unclean, e.g. of victuals *Mil.*; *nyóg-ma* *Sch.*, *ču-nyóg* *Lex.* muddy, foul water; *nyog-nyóg-po* confused (story) *Tar.*

ཉི་གས་བྱིང་ *nyogs-byin* *Sch.*: too soft; *nyog-nyón* *Sch.* soft, tender, weak, inclined to weep; \**šés-nyog-čan*\* (for *ščés-nyog-čan*) dandling, fondling *W.*

ཉི་པ་ *nyód-pa* food *Lex.*

ཉི་མོངས་པ་ *nyon-móns-pa* (seldom without *-pa*), *Ssk.* ཉི་མོངས་ 1. **misery, trouble, pain**, frq.; also used as a verb: *nyon-móns-šin*; *tsá-bas nyon-móns-te* molested by the heat *Dzl.*; *nyon-móns-par gyur-ba* to get into trouble *Dzl.*; *nyon ma móns-sam* had you to experience any hardship? *Dzl.* — 2. in a restricted sense: **the misery of sin**, *nyon-móns-pa-las pán-pai don med* this does not avail for being delivered from such misery *Dzl.*; *sin, nyon-móns-pai nad, dri-ma* *Dzl.*; *sér-sna-la sógs-pai nyon-móns-pa* avarice and other sins *S.O.*; *nyon-móns-pa-méd-pa* free from sin, sinless *S.O.*; *nyon-móns-čan-gyis nyá-ša nyos* *Zam.* the offender buys the flesh of a fish.

ཉི་བ་ཉི་བ་ *nyob-nyób* weak, feeble-minded *Sch.*

ཉི་ར་ *nyor* 1. v. *nyó-ba*. 2. **a rectangle** *Cs.*

ཉི་ལ་ *nyol*, imp. of *nyál-ba*; *nyól-ba* prov. for *nyál-ba*.

ཉི་ས་ *nyos*, imp. of *nyó-ba*; *nyos-mi* a slave *Cs.*

གཞན་པ་ *rnyán-ba* *Sch.*, prob. = *rnyán-ba*.

གཞན་ *rnyan* 1. a pestilential disease, epidemic, or contagious disorder, **plague**, *mdze dan brum-bu rnyan* *Ma.*; *rnyan-nád* id.; *rnyan-dug* a poison against, or a remedy for the plague *Med.*; *dka-rnyán* a destructive plague *Sch.* — 2. a species of wild sheep, **argali** (*Ovis ammon*).

ཁན་པ་ *nyán-pa* **cruel, fierce, severe**, *lha nyán-rnams* *Glr.* gods of vengeance, deities of terror; *klu-nyán* *id.*; *krim nyán-pa* a cruel commandment, *frq.*; *dam-tsig nyán-pa* prob. a rigid vow, a solemn oath *Mil.*; of mountains: **wild, rugged, precipitous**; *nyán-sa* a rugged country *Mil.*; in *nyán-pai nyad* (v. *nyad*) prob.: dangerous. — *nyán-po* *subst. Mil.*?

ཁན་པ་(པ་) *nya(-ba)* 1. **neck, nape**, *nyá-ba brtuis* the neck is contracted or shortened *Med.* — *nyá-ko* hide, or leather of a beast's neck *Cs.* — *nya-kóbs* screen of the neck (attached to a helmet) *Sch.* — *nya-rgyab* (?) *C.* breast-work, parapet. — *nya-rtse* vertebra prominens, the cervical vertebra with its projecting process *Mil.* — *nya-tsigs* cervical joint. — *nya-réns* stiff neck, *nya-réns-can* 1. having a stiff neck; 2. stiffnecked, obstinate. — *nya-sin* a yoke (for oxen) *Glr.*, *Lex.* — 2. *skad-nyá* v. *skad*.

ཁན་པ་ནང་ *nya-nán*, or *snya-nán*, a village on the frontier of Nepal

ཁན་པ་བོ་ *nyá-bo* a **witness**, one that gives evidence *Cs.*, *Lex.* = *dpán-po*; *nyá-bo byéd-pa* to pledge for, to be surety for; *Dzl. W.*: *bskyi-nyá byas*, *Sch.*: 'he made an attested loan'.

ཁན་པ་གཞི་ *nyi-ga* for *nyis-ka* *Stg.*; *nyi-zér* for *nyi-zér* *Lex.*

ཁན་པ་ཏུ་ *nyig-tu* *Lex.* = *yeig-tu*.

ཁན་པ་ *nyid*, resp. *mnal*, **sleep**, *nyid-du gro-ba* to fall asleep *Glr.*, *Mil.*; *W.* \**nyid ma yon*\* sleep has not come, I am sleepless; \**nyid ma kug, nyid kug ma nyan*\*, also \**nyid san son*\* *id.*; *nyid mi tub* he cannot find sleep *Med.*; *nyid-tum-pa* one uninterrupted portion of sleep *Glr.*; *nyid mtug-pa* a sound sleep, *nyid-srab* a light sleep, a slumber *Med.* — *nyid-log-pa* (prop. *nyid-kyis log-pa*) *Dzl.* to fall asleep, *Dzl. W.*, 16; 22, 9 (thus correctly translated already by *Schr.*), prob. also to sleep; *nyid-la gro-ba*, *W.* \**ca-če*\*, to fall asleep; *nyid tūg-por son* he fell into a deep sleep *Mil.*; \**da-rin nyid ma log-*

*mkan-dug*\* *W.* I am still awake; *nyid sád-pa* to awaken, to awake *vb. n.*; *nyid-yur-ba* to be overcome by sleep *Sch.*, *Tar.* 31, 22, *Pth.*, — *nyid-rdól* *C.* somnambulism; \**nyid-ma-mün-la döl-če*\* *id.*, *Ld.*; \**nyi-čöl gyáb-pa*\* *id. C.* — *nyid-can* sleepy *Cs.*; *nyid-méd* having no sleep, sleepless; *nyid-yér* morbid sleeplessness; *nyid-yár* *Med.*, *Pth.*, *id.*? *nyid-lam* *C.* = *rmi-lam* dream.

ཁན་པ་ *nyis* 1. also *nyis sig* (v. *sig*), **two**, *de nyis, nyis-po, nyis-ka* the two, both; *nyis(-su)-méd(-pa)*; *mi-nyis-pa* *Tar.*, not being two, i.e. not differing, identical, the same, *na dan rgyál-ba nyis-su med* I and Buddha, we are one, i.e. I am an incarnation of Buddha *Glr.*; *Cs.* also: indubitable, thus perh. used by *Mil.*; *nyis-su byün-ba* to be divided into two, to become two *Glr.* — 2. **a (married) couple**, *brám-ze nyis* Brahmin man and wife. — 3. **both** (v. above), in Tibetan often added, where two nouns have the same predicate, either disjunctively, and then usually followed by *re*: *jó-bo dan byams-mgón nyis mdzö-mo re stén-du bzugs* both the lord and the Maitreya were mounted on bastard-cows *Glr.*; *na-rán re nyis* either of us *Mil.*; *pyi nan nyis čos-lugs gañ bzañ* which is the better of the two religions, the esoteric, or the exoteric? *Glr.*; — or copulatively: *kyo-süg nyis-la rás-čug yeig-las mi bdóg-ste* as they both, husband and wife, had only one cloth together *Dzl.*; — and reciprocally: *čos dan bon nyis rtsód-pa* the contest between the religion of Buddha, and the religion of the Bons *Glr.*; *kyod dan na nyis bza-mi byao* we two shall marry each other *Glr.* In most cases mentioned sub 3, *nyis-po* (the two), *nyis-ka*, (*nyig-ga*, *W.* col. also \**nyi-ko, nyi-kad, nyi-kod*\*, *Sp.* \**nyi-mo*\*, may be used inst. of *nyis*; *nyis* may also refer to several nouns on one or on both sides: *kyed dan na nyis* both you (referring to several persons) and I; but it may also be quite omitted, as in other languages: *ga dan bai jug-tsul* the way



of employing the (two) letters g and b Gram.

**Comp. and deriv.** *nyis* - *skyes* one that is born twice i.e. a bird Cs.; also one that has entered into a religious order Cs. — *nyis* - *čär* v. *čar*. — *nyis* - *nyis* two a piece. — *nyis* - *ldab* twofold, double, v. *ldab*. — *nyis* - *čün* (ཐྱིབ་) 'drinking twice', the elephant. — *nyis* - *pa* 1. the second. 2. having two, possessed of two, e.g. *ngo-nyis* - *pa* having two heads. two-headed; also double-tongued, deceitful W. 3. having doubts, doubting(?) Wdn. — *nyis* - *po* the two, both (v. above). — *nyis* - *méd* v. beginning of this article. — *nyis* - *dzin* prob. the state of being affected or influenced by contrary things: doubt, unsteadiness, wavering Gtr.; *nyis* - *dzin* *ltá* - *ba* prob. to look upon two things as differing, to think them different Mil.

གཞུག་མ་ *nyüq-ma* Cs. natural, opp. to *bčos* - *ma* artificial, hence (Sch.) = *dños* - *ma*; Lexx. = *འཇིག་མ་* innate, peculiar. It occurs in the expressions: *sems nyüq-ma*, and *nyüq-mai sems* Mil.; *nyüq-mai ye-šes* Mil.; *nyüq-mai don* Mil. and Lexx.; *ma-bčos nyüq-mai nán-du* dres, perh.: is dissolved into the uncreated primordial existence Mil. Our Lama explained it differently in different passages, and was not certain of the true meaning of the word.

གཞུང་དྭར་ *nyün-dkär* rape-seed for pressing oil; but cf. *nyün-ma*.

གཞུལ་བ་ *nyül-ba* = *nyül-ba*.

གཞེ་བ་ *nyé-ba*, Gtr. also *nyeo*, *smyé-bo*, a wooer, courter.

གཞེ་མ་ *nyé-ma* the twisted part of the colon or great gut, Med. and col. (Sch. errone.: rectum).

གཞིན་ *nyen*, resp. *sku-nyén* 1. kinsman, relative, *byáms-pai nyen* loving relations, frq.; *nyén-la byáms-pa byéd-pa* to love one's relatives; *nyén-gyi sgyig-mo*, *sgyig-mo* as a degree of relationship Lexx.; *nyen byéd-pa* to become related, or allied, by marriage Dzl. — 2. gen. *nyén-po* helper, friend, assistant, esp. spiritually: *rgyud nyén-po bzán-bar byin-gyis*

*rlobs* bless my soul, that it may become a good spiritual helper (to these people) Mil.; *nyén-po-la ma ltós-par* without looking up to a spiritual adviser Mil.; frq. used of supernatural helpers: *bod dül-bai nyén-po* the promoter of the conversion of Tibet (the special Saviour of Tibet, as it were), *Awalokiteswara*, frq.; applied to things: remedy, means, expedient, antidote, *nád-la ysó-bar byéd-pai nyén-po* assistants in curing maladies (e.g. medicine, diet etc.) Med.; *dei nyén-por* as a remedy for *Thgy*, frq.; *sgrüb-pai tabs mi šes-pai nyén-por* as a remedy for helplessness in acquiring a certain object, i.e. direction or instruction how to obtain it *Thgy*; *nyén-po ysán-ba* mysterious helpers, or sources of good (relative to fetish-like objects frq.) — 3. Cs.: '*nyén-po* adversary, antagonist, enemy; contrary, opposite, adverse'; Sch.: '*nyén-por rtén-pa* to adhere to the counter party'; Lexx. have '*spán-byai nyén-po*' a *nyén-po* to be shunned, explaining *nyén-po* by *འདྲིམ་མེད་* (prob. to be corrected into *འདྲིམ་*) opponent, adversary. Sure proofs of this signification of *nyén-po* I seldom met with in literature, but Lewin mentions some instances scarcely to be doubted. — 4. i. o. *mnyen* and *bsnyen*.

**Comp.** *dpuñ-nyén* helper, assistant, frq. — *pá-nyén*, *má-nyen* a relation on the father's side, on the mother's side Cs. — *bšes-nyén* friend, esp. spiritual friend, v. *bšes*. — *nyen-grás* (Sch.?), *nyen-brél*, *\*nyen-dün-po\** W. relations, esp. of the same blood; *nyen-sdé*, *nyen-tsán*, *nyen-srid* Mil. id., col. — *nyen-dün* 1. Sch.: 'concord, harmony, amongst kinsmen', in which sense it seems to be used in *Stg*: *nyen-dün zád-pa yin* this harmony ceases. 2. relations, *pá yañ ma yin*, *nyen-dün min* neither father nor relations *Thgy*. — *nyen-zlá* prob.: qualified, fit for matrimonial alliance (as to birth etc.), *kyéd-rnams kyañ ned rgya-nág-pai nyen-zlá yin-pas* as ye Tibetans may enter into connubial connexion with us Chinese Gtr.; in a concrete sense: a good match, *nyen-zlá ma nyéd-*

*kyis Dzl. 30, 14; kyod dan nyen-zlá min* I am not allied with you by marriage, with you I am not on terms of affinity. — *nyen-sál (?)* reconciliation *C.* — *nyen-bšes* relatives and friends, also separately: *kyód-la nyen med bšes kyañ med Mil.*

གཞིར་བ་ *nyér-ba* *c. accus. to take pains with, to take care of, to provide for, to try to get; to procure, to acquire, nyer byéd-pa id.; as a sbst. Tar. 165, 22: the procurer, provider Schf.; gen. in conjunction with don in various ways, as: bdag don zig nyér-te as I have to look after a business Dzl. 22, 7; don nyér-ba to earn money; don-du nyér-ba c. accus., rarely c. dat.: to provide for, to strive to procure, nor don-du nyér-ba to endeavour to make money, frq.; yo-byád don-du nyér-ba-rnams people who desired to have goods Tar. 169, hence don-nyér exertion, effort, zeal, don-nyér čen-po dgos great exertions are necessary Mil.; in this sense prob. also Tar. 4, 8: earnest exertion (in investigating); don-nyér byéd-pa c. la to study, investigate (a thing) Glr.; don-nyér-čan 1. zealous, painstaking. 2. Sch. also: liked, welcome, mgon a welcome guest. — dkon-nyér Tar. 183, 21, Schf.: administrator of valuable property; acc. to others: the first secular functionary of a ytsug-lag-kañ, about the same as bailiff (steward) of a convent, = lha-nyér Georgi Alph. Tib. (in an edict); also the manager of the daily sacrifices (dgon-nyér?); slob-nyér a student, čos-slob-nyér a religious scholar (a student of theology) Mil., slob-nyér gán-du bgyis where did you study? Mil. — ytað-nyér byéd-pa to trust (a person with), to intrust (a thing to) Glr.; čéd-du nyér-ba, and rjes-su nyér-ba v. čed. — nyér-ka attention, care, nyér-ka byéd-pa ceg. to pay attention to, attend to, take care of Pth.; nyér-ka ytað-pa to commit (a thing) to a person's charge, to put a person in trust of Glr. — nyér-pa farm-steward, in convents etc. — nyér-byañ prob. = nyér-ka. — nyer-tšan store-*

room, store-house, (if under the charge of a special *nyér-pa*).

གཞིར་མ་ *nyér-ma* a fold of the skin, wrinkle *Med.*; *nyer-ma rëns-pa gyur* the wrinkles are made straight, are smoothed *Stg.*; *nyér-ma-čan* wrinkled; *kro-nyér (भ्रुकुति)* a frown, a severe or angry look v. *kro-ba*; *nyér-ba* to wrinkle, *sna-gón nyér-ba* to knit the brows, to frown *Pth.*

གཞིལ་བ་ *nyél-ba* = *mnyél-ba Sch.*

གཞིག་པ་ *nyóg-pa* to desire, to wish earnestly *Cs. v. snyóg-pa.*

གཞིང་ *nyód* strength, durability, stoutness of cloth etc., *C. and W.*, *nyód-čan* strong; *nyod-čün*, *nyod-méd* weak; *Lea. lus nyod-čün* a weakly body or constitution.

གཞིང་པ་ *nyód-pa* to draw, stretch, strain *C., W.*

མཉམ་ *mnyan C. boat, skiff, wherry; mnyán-pa* boat-man, ferry-man.

མཉམ་པ་ *mnyán-pa* 1. = *nyán-pa Dzl. etc.* — 2. v. *mnyan.*

མཉམ་ཡོང་ *mnyan-yód*, आवस्ती, a town in the northern part of Oudh.

མཉམ་ *mnyam* v. the following word.

མཉམ་པ་ *mnyám-pa (सम)* col. *\*nyám-po\**, 1. like, alike, equal, same, *mnyám-po yód* they are alike, equal, not differing, col.; with *dan*, seldom with the termin., *lha dan mnyám-pa yod* they are like unto the gods *Pth., Glr.*; *zlim-por mnyám-pa* roundish *Sambh.*; *rigs mnyám-pa* of equal birth, rank *Dzl.*; *dus mnyám-pa* contemporary, simultaneous, frq. *mnyám-par gyur-ba* to become equal, to be equal *Dzl.* — 2. even, level, flat, *lag-mtil ltar mnyám-pa* flat like the palm of the hand *Glr.* and elsewh.; *mnyám-pa* (or *-par*) *byéd-pa* to make even or level, to even, to equalize *Dzl.*; to divide equally; *sems mnyám-pa* imperturbation, evenness of mind, not to be affected by kindness or the reverse; *sems mnyám-par jóg-pa* to compose the



མཉེན་པ་ *mnyéd-pa*

3

རྩེད་པ་ *nyéd-pa*

mind to perfect rest, for meditation, frq.; *mnyám-pa sbyór-ba* id. (?) — *mnyám-du* adv. (col. \**nyám-po\**) c. *dañ*: together with, in company of, *blá-ma dañ nyám-du* grogs *düs-su* Mil.; *ma dañ mnyám-du* ཨི་བ་འཁྲུག་པ་ Thgy.; col. \**ña dañ nyám-po sog\** or merely \**nyám-po sog\** come along with me! \**nyam sön-te\** going along with; *nyi-ma śār-ba dañ mnyám-du* with the rising sun Mil.; col. \**ḥul dañ nyám-po\** in walking, *ambulando*; \**fen dañ nyám-po\** in taking it away (it was broken); \**kúr-pa nyám\** (to send something) by (with) a cooly. — *mnyam-méd*, *mnyam-brál* unequalled, matchless; *mi mnyám-pa* 1. unequal, 2. uneven. — *pyag* (or *lag*) *nyñis mnyám-bzag-tu yód-pa* both hands laid together on the stomach, *mnyám-bzag pyág-rgya-čan* id. — *mnyam-pa-nyid*, **समता**, equality, parity; impartiality, justice.

མཉེན་པ་ *mnyéd-pa*, pf. and imp. *mnyes*, fut. *mnye*, W. col. \**mnyo-če\**, 1. to rub, between the hands or feet, e.g. ears of corn; one's body *Tar.*; esp. hides, hence to tan, **curry**, dress; *kó-ba mnyés-pa* a tanned hide, dressed leather; \**śed dañ nyé-če\** W. to rub in or into with force. — 2. Cs. also: to coax.

མཉེན་པ་ *mnyén-pa*, W. \**nyén-mo\**, flexible, pliable, supple; soft, smooth, of the voice frq.; of the mind *Dzl.*; *mnyén-par byéd-pa* to make soft, smooth, flexible, *gyür-ba* to become soft, of the skin etc. *Med.*; *mnyen-mnyél-ba* to make soft by tanning *Sch.* — *mnyen-mnyés yšin-pa* to caress, to fondle *Sch.*

མཉེན་པ་ *mnyél-ba* 1. also *nyñél-ba*, to tan, to dress (hides) *Sch.* — 2. resp. for *nál-ba* to get tired *Pth.*

མཉེན་པ་ *mnyés-pa*, resp. for *dga-ba*, in more recent writings and col. for the *dgyés-pa* of ancient literature, to be glad, to take delight in, ced.; to be willing, to wish, often with *fugs*; *mnyés-par byéd-pa* to make glad, to give pleasure; e.g. to the king by presents *Glr.*, to Buddha by worshipping him *Glr.* — *mnyes-bśin-pa* *Lex.*, *Sch.*: to love much; to be rejoiced at.

མཉེ་མཉེ་ཅན་ *mnyó-mnyo-čan* W. fondling, petting, *prú-gu-la* a child.

རྩེ་ལོ་, རྩེ་ལོ་ *nyá-lo, nyá-lo*, several wild-growing species of *Polygonum* *Med.*

སྤང་བ་ *nyán-ba* Cs. = *bśál-ba*, to rinse; W. to suffer diarrhoea, *nyañ-nád* diarrhoea; *nyán-pa* diarrhetic stool; *nyán-ma*, *nyán-ma* id., *ni f.*

རྩེ་རྩེ་ *nyañ-nyñi*, worn-out clothes, rags Cs.

རྩེ་ *nyan* = *nyan* wild sheep, argali.

རྩེ་བ་རྩེ་བ་ *nyab-nyáb-pa* to seize or snatch together *Sch.*

རྩེ་ *nyas*, sometimes used for *brnyas*.

རྩེ་, རྩེ་ *nyñi, snyi*, W. \**nyñi, nyñi-nu\** (cf. *nyñi*) 1. snare, for catching wild animals, *nyñi dzúg-pa* to lay snares, also fig. — 2. trap, *púr-nyñi* mouse-trap (consisting of a flat stone supported by a little stick (*púr-pa*)). — 3. net *Sch.* (?)

རྩེ་པ་ *nyñi-pa* old, ancient, of things, e.g. clothes, *ysar-nyñi* new and old; *śiár-gyi yi-ge nyñi-pa-rnams* ancient records *Glr.*; *brda-nyñi* the ancient orthography *Zam.*; *lo-nyñi* = *na-nñi* last year *Wts.*; *drañ-srón nyñi-pa* the old rishi, i.e. the well-known, of long standing, opp. to a new-comer *Dzl.* — *nyñi-ba* vb., pf. *brnyñis*, to grow old, *gos brnyñis* old clothes, *lham brnyñis* old shoes *Lex.*; *nyñi-bar gyür-ba* id.; *nyñi-bar byéd-pa* to wear out or away in a short time *Dzl.*

རྩེ་མ་ *nyñi-ma*, n. of the most ancient sect of Lamas, clothed in red, v. *Köpp.*; *Schl.* 72; *nyñi-ma-pa* one belonging to this sect.

རྩེ་པ་ *nyñi-pa*, pf. *brnyñi*, (b) *brnyñis*, fut. *gnyñi*, 1. to wither, to fade, also fig. — 2. to grieve, (vb. n.) *Sch.*

རྩེ་ལ་, རྩེ་ལ་ *nyñil, snyil, so-nyñil*, the gums.

རྩེ་ལ་ *nyñil-ba* v. *snyil-ba*.

རྩེ་པ་ *nyñi-pa* I. vb., pf. *brnyed*, *brnyes*, fut. *brnyed*, (ལམ) to get, obtain, acquire; to meet with, find, B., C., frq.; *gán-*

*nas rnyed* where did you get that? *Dzl.*, also: whence shall I get it? *Dzl.*; *mi rnyéd-du mi rún-no* it must be got or procured by all means *Dzl.*; *nas rnyed* I obtain; *rnyéd-par dká-ba* ཏུལ་མ་ difficult to be obtained, found, or met with, *frq.*; *sdug-bsñal dan bsdós-te* ཅོས་རྒྱལ་པ་ to purchase the acquisition of religion by suffering tortures *Dzl.*; *zas dan skom ma rnyéd-de* having nothing to eat or to drink, *frq.*; *don rnyéd-pa v. don*; *da ni ré-ba rnyéd-do* now my hopes are realized *Dzl.*; *gri rnyéd-pas* as he found a knife *Dzl.*; *skabs rnyéd-pa* to find an opportunity *Dzl.*; *btsál-na yai ma rnyéd-de* not finding it in spite of every search *Dzl.*, (*W. \*fob-čē\**).

II. sbst. ལམ་ profit, gain, acquisition, property, goods, *rnyéd-pa mán-po rnyed-pa* (or *\*fób-čē\**) to gain much profit; *bdag rnyéd-pa dan ldán-na mi dga* if I have got some earnings, he envies me for them; often in conjunction with *grágs-pa* and similar expressions: riches and honour. — *rnyed sdü-ba, rnyéd-pa próg-pa* *Sch.*: to make booty, to plunder. — *rnyed-bkür* *Lex.*, prob. riches and honour. — *rnyed-nor v. fob-nór*.

རྒྱལ་པ་ rnyóg-pa (cf. *nyóg-pa*) vb., pf. *brnyogs*, fut. *brnyog*, 1. to trouble, to stir up *Cs.*; also adj.: thick, turbid. *\*ču nyóg-pa\** *W.* — 2. to rub one's self, *ká-ba-la* against a pillar *Dzl.* (*snyóg-pa*). — *\*nyóg(-pa)-čan, nyóg-po\** *C.*, troubled, turbid, dirty; *rnyóg-pa méd-pa* clear, limpid, *mtso Wñ.* — *rnyóg-ma* dirty, muddy water; mud, mire, *rnyóg-ma-čan* muddy, miry.

རྒྱལ་ས་ rnyogs *Lt.?* rnyogs-*tsád* a disease *Med.*

རྒྱུ་ rnyon seems to be the same as *rnyi* *Lex.*; *rnyón-ba*, pf. *brnyois*, fut. *brnyoi* 1. *Cs.*: 'to ensnare, entrap'. — 2. *Sch.*: 'to stretch out'. I met with *rnyon* in the following expressions, not satisfactorily to be explained either by *Cs.* or by *Sch.*: *rkán-pa rnyon* *Lex.*; *dku ma rnyois* *Lex.*; *lus rnyón-ba* *S.g.*; *frq.*; *gyal-rnyois* *S.g.*; *mgul-rgyáb zug dan rnyon* *S.g.*; *rnyois-tsád* *Mñg.*

སྒྲུབ་ snya-nán v. *nyia-nán*.

སྒྲུབ་ snyá-lo v. *rnyá-lo*.

སྒྲུབ་པ་ snyág-pa, col. for *snyég-pa*; also in *Mil.*

སྒྲུབ་ས་ snyags *Lex.* w.e.; *C.* = *dbyañs* music, harmony.

སྒྲུབ་ snyad malicious or false accusation or imputation, *snyad dzúg-pa* (*W. \*tsug-čē\**) to bring in an action against, to prosecute; *\*nyad dñ-čē\** *W.*, *\*nye' kó-wa\** *C.* id., esp. to irritate, to provoke another, by accusations; *snyad dāgs-pa* id. *Glr.*; *snyad dag-pa, W. \*dag-čē\** to clear one's self of an accusation, to refute it; *snyad byéd-pa* c.dat. to use as a pretence or pretext *Glr.*; *\*nye' čō' (or čē) tán-wa\** *C.*, *\*nyad-sé tág-čē\** *Ld.* to weary another by too great punctiliousness, *ni f.*; *\*nor-nyád čó-čē\** *W.* to extort money by false accusations, *la* from; *snyad méd-par* without cause, pretence, or provocation *Thgy.*; *\*nyád-zer-čan\** *W.* one that makes false accusations.

སྒྲུབ་ snyád-pa, pf. and fut. *bsnyad*, imp. *snyod*, to relate, to report, e.g. *lorgyis* a story *Pth.*, *rmi-lam* a dream *Dzl.*; *γtam snyád-pa* 1. to speak, state, inform, give notice (*W. \*hun tán-čē\**). 2. *Cs.*: 'to rehearse'(?).

སྒྲུབ་ snyan 1. resp. the ear, *rgyál-poi snyán-du* *tos* it came to the king's hearing *Glr.*; *snyán-du žus* or *brjod* they told or informed him *Pth.*; *snyán-du zun* listen, pay attention, give ear to! *Pth.*; *snyán-du púl* they sang to him or before him (lit. they made him hear) *Mil.* (cf. sub *snyán-pa*); *snyán-(gyis) ysán-pa* to hear *Mil.*; *snyan-ysán bébs-pa* to give ear to one, to hear one *Cs.*; *\*nyen-žu bul-wa\** *C.* to address a superior, to apply to him; *snyan-kún* the ear-hole; *snyan-dbán* the organ of hearing *Cs.*; *snyan-sál* the lap or tip of the ear *Cs.*; *snyan-prá žú-ba* to slander, *mi mi-la* to calumniate one person to another. — 2. = *nyyan argali*.

སྒྲུབ་ snyán-pa (ཡག་སྒྲུབ་) 1. sbst. renown, glory, fame, praise, rumour, *kyód-kyi*



*snyán-pa* *pyogs b'ur grags* every part of the world rings with thy praise; *deñ snyán-pa rgyán-nas* *tos Mil.* his praises are heard far and wide; *čes deñ snyán-pa brjód-čün* thus speaking praisingly of him *Mil.*; *čes-pai snyán-pa-la rtén-nas* owing to a rumour of this purport *Mil.*; *čes snyán-pa dan grágs-pa čén-po byun* so was said far and near *Mil.*; *deñ snyán-du* to his praise *Mil.* (cf. *snyan*). — 2. adj., *W.* \**nyán-po\**, **well-sounding**, sweet to hear, of voice, words etc.; \**tsor-nán-la nyán-po\** *W.* pleasant to the ear; also: *dge-slón dbyañs ráb-tu snyán-pa* a monk having a well-sounding voice *Dzl.*; *tsig snyán-par* with pleasant words *Dzl.*; *snyán-par tsig-gis* id.; **low**, not loud; *snyan-skád* also *C.*: elegant, well-sounding, poetical language; *mi snyán-pa* 1. unharmonious; 2. offensive, insulting, *gañ zigbdág-la rtsód-čün mi-snyán-brjod* he who in a dispute says to me insulting words; *mi-snyán-par zér-ba dan-du lén-pa* to put up with, to pocket offensive remarks. 3. lamentable, *skad mi snyán-pa zér-ba* to utter lamentable cries, plaintive tones, also of animals, *Dzl.*; *ytam-snyán(-pa)* 1. good, joyful news, glad tidings, *byéd-pa* to bring them *Dzl.*, *Mil.* 2. a pleasing talk, conversation *Cs.* (?) — *snyan-grágs* v. *grágs-pa*. — *snyan-rgyüd* oral instruction of the Lamas, = *bka-rgyüd*. — *snyan-(d)nág(s)* v. *nág*. — 3. vb. to **praise, extol, glorify**, *stód-čün snyán-par grágs-te* he extolled him in songs of praise *Dzl.* (?)

སྒྲ་པ་ *snyáb-pa* to smack with the lips *Sch.*

སྒྲ་པ་ *snyám-pa* 1. vb. to **think, suppose, fancy, imagine**, *bdág-čag rin-po-če btañ* (better: *ytan*) *snyám-mo* we think we shall give jewels *Dzl.* 30, 16.; *ña lèeb dgos snyám-nas* thinking, I must seek death (v. *lèeb-pa*) *Pth.*; *yón-tan dan ldán-par snyám-ste* fancying to be possessed of excellent qualities *Dzl.* — 2. sbst. **thought, sense, mind, feeling**, *čos byás-na snyám-pa yón-gin yda* (cf. *na* III., 2) we have a mind to renounce the world *Mil.*; similarly: *jigs-so snyám-pa yod re-skán* I am

far from any thought of fear *Mil.*; most freq. *snyám-du bsams* he thought in his mind; *snyam-byéd*: *pan snyam-byéd kyan* though one may imagine that it will help *Med.*; *skyüg-pa, brduns, dkris snyam-byéd* there arises a feeling like that of nausea, like that of being beaten, of being (tightly) wrapt up, *Med.*

སྒྲ་ *snyi* v. *nyyi*.

སྒྲ་ *snyi-ba* 1. adj., also *snyi-bo, snyi-mo, snyin-po* *Cs.*, \**nyin-te\** *W.*, **soft, smooth**, to the touch; **tender, delicate**, of the skin; **easily broken or injured**; **loose, crazy**, not durable, not strong or stout, of cloth, ropes etc.; not hard or tough, **tender**, of meat, rendered so by beating or boiling. — 2. sbst. **softness**. — 3. n. of a plant.

སྒྲ་པ་ *snyi-pul* corn of luxuriant growth *Sch.* (?)

སྒྲ་མ་ *snyi-ma* prov. for *snyé-ma*; also *Glr.*

སྒྲ་ཁ་ཀུ་ *snyi-šan-ka-tya*, and *snyi-šan-gur - rta*, names of mountains in Nepal.

སྒྲ་མ་པ་ *snyigs-pa* degenerated, grown worse *Cs.* *snyigs-ma* (कषाय) 1. **impure sediment**, *már-gyi* in butter; *danis snyigs byéd-pa* to separate the clear (fluid) from the sediment *Med.* — 2. the degenerated age (iron age), prop. *snyigs-(ma) dus*.

སྒྲ་ *snyiñ* (बुद्ध) the heart 1. physically, also *snyiñ-ka, snyiñ-ga*, resp. *tugs (-ka)*; also **the breast**; \**nyiñ-ka pár-ra rag\** *W.* I feel my heart palpitate; *snyiñ dár-žin gul* the heart trembles (with fear) *Domañ*; *bdág-gi lüs-kyi snyiñ ltar yčes* as dear to me as my own heart *Glr.* — 2. intellectually: **the mind**, *snyiñ dgá-ba, snyiñ bdé-ba* gladness, cheerfulness; *snyiñ dan mig jróg-pa* to transport, to ravish *Sch.*; courage, *snyiñ ma čün čig* be not afraid! sentiment, feeling, will, \**nyiñ sóg-po čó-te ma dag\** *W.* I have not broken it wilfully; \**ka dan nyiñ ma lé-te\** *W.* hypocritical; \**nyiñ-sém dán-po\** *W.* sincere, candid; in a more general sense: *snyiñ ydón-gyis bslus* the heart is infatuated by

a demon *Glr.*; even madness may be attributed to the heart *Do.* — *snyin* - nas 1. heartily, zealously, earnestly, e.g. looking for or to a thing *Dzl.*; *snyin* *täg*-pa-nas with all one's heart, most earnestly, devoutly, e.g. to say one's prayers *Thgy.* 2. actually, really, *kon* *snyin*-nas *mi* *byin*-ba *yin* really he does not sink! (the water actually bears him) *Mil.* 3. v. *snyin*-po.

**Comp. and deriv.** *snyin*-ku v. *nyin*-ku. — *snyin*-kams **courage** *Sch.* — \**nyin*-täg *kol*\* *W.* my heart's blood is boiling (with anger etc.) — *snyin* - dgá v. above. — *snyin*-dan **courageous, spirited** *Ld.* — \**nyin*-čü *zug*\* *W.* afflicted with dropsy in the pericardium, hydrocardia. — *snyin* - rje, resp. *tugs*-rje (ཀུན་ཀྱི་ལྷན་པོ་) **kindness, mercy, compassion**, *mi*-la *snyin*-rje *sgóm*-pa to commiserate, to pity a person *Mil.*; *snyin*-rjes *kyáb*-pa id. with respect to a great number of beings, to embrace with affection *Dzl.*; *snyin*-rjes *nón*-te overpowered by compassion; \**nyin*-ze *tsór*-čē\* *W.* to have compassion; *snyin*-rje-dan, *snyin*-rje dan *ldán*-pa compassionate, merciful *Dzl.*; *snyin*-rje-skad lamentation, a cry of compassion *Dzl.*; *snyin*-rje-mo: 1. *kyod* *snyin*-rje-mo *rañ* *zig* *dug* you are much to be pitied *Mil.* 2. col.: **dearest, most beloved, amiable, charming**; also *snyin*-rje for *snyin*-rje-mo, *snyin*-rje *mdzá*-bo my poor little friend. — *snyin* - nyé - ba, col. \**nyin* *nyé* - mo\*, **friendly, amicable, loving, affectionate**; **friend; friendship**, *snyin*-nye *bú*-mo a woman connected by friendship with, a woman, the friend of (a sick person mentioned) *Lt.* — *snyin*-ytam **a confidential speaking**, for exhortation, consolation, or encouragement; *brtsé*-bai *snyin*-ytam affectionate exhortation *Glr.*; *pián* - pai *snyin*-ytam useful admonition etc. *Mil.* — *snyin*-stobs **courage**. — *snyin*-dód-pa **to wish, to desire, to long for**, *za*-*snyin*-dód-pa to wish to eat, to be craving for food *Thgy.*; *gro*-*snyin* - dód - pa to wish to go. — *snyin*-rdün-ba palpitation of heart *Sch.* — \**nyin* dan (etymol. dubious) *čó*-čē\* *W.* ccd. to interest one's self for, to take an interest in. — *snyin*-sdug *W.* liked, beloved; darling,

**favourite**, e.g. a child; *nyin*-dug *šig* *dug*\* *W.* he is a general favourite; \**na* *di* *nyin*-dug *čó* *dug*\* *W.* I am very fond of this, it is my favourite (pursuit etc.); but *snyin*-ma-sdug bad people *Mil.* — *snyin* *ná*-ba 1. = *snyin*-nád. 2. **'heart-sickness', grief**, on account of injury suffered from others, curable only by indemnity paid or revenge taken. — *snyin* - nád **disease of the heart**. — *sni*-po (सार, गर्भ) **the chief part, main substance, quintessence**, e.g. the cream of the milk *Med.*; the soft part of a loaf, the wick of a lamp *Dzl.*; frq. fig.: the main substance of a doctrine, a book etc., *don* - *snyin* *byin* - pa to give a summary, the sum and substance (of a writing); *séms*-dan *tams*-cád *sañs*-rgyás-kyi *snyin*-po-dan *yin*-na if all beings have the pith and essence of the nature of Buddha in themselves *Thgy.* 5, 8; the Ommanipadmehüm is called the *snyin* - po of religion *Glr.*; *snyin*-po-méd-pa worthless, null, void, *snyin*-pos *dbén*-pa id. *Tar.* 185, 2; *de*-bžin-*gšégs*-pai *snyin*-po the spirit of Tathāgata *Was.*; *snyin*-po-byañ-čub- (or *byañ* - čub-*snyin*-po) -la *mčis* - pa to become Buddha *Thgy.*; *srog*-(gi) *snyin*-(po) *búl*-ba *Mil.* frq. to offer one's heart's blood, to pledge one's own life. — *snyin* - rtsa (col.) the great veins connected with the heart, perh. = *snyin*-luñ. — *snyin*-rtse the tip or apex of the heart, mentioned by *Mil.* as a particular dainty (perh. only by way of a jest). — *snyin*-brtse-ba, resp. *tugs*-brtsé-ba, vb., also sbst. and adj., not much differing from *snyin*-rje: **love, pity** etc. frq.; *Dzl.*: *bú*-la *snyin*-brtse-nas; *tams*-cád-la *snyin*-brtse-ba *yin*-na; *de*-dag-la *snyin*-brtse-bai *pyir*; *snyin*-brtse-bai *sems* *skyés*-te etc. — *snyin* - tsim **contentment, satisfaction**, sometimes also pleasure felt at the misfortune of others *Pth.*, *snyin*-tsim *débs*-pa to manifest such an enjoyment. — *snyin*-tsil the fat about the heart *Cs.* — *snyin*-žó-ša v. *žó*-ša. — *snyin* - rüs, resp. *tugs* - rüs (acc. to *Mil.*: *snyin*-gi *rüs*-pa *tón*-par *gyis* let energy and diligence arise in you); **firmness of mind** (heart) i.e. 1. **diligence, zeal, perseverance**



*Mil.* and *C.* 2. **courage** *W.* — *snyin-re-rjé* (*snyin-rje*, with *re* placed between, v. *re*) **o the poor man! the poor people!** either standing absolute or as predicate to a preceding noun: *di-rnams snyin-re-rjé* these (people) are indeed much to be pitied *Mil.*; *kyod-rañ . . . dzin-pa snyin-re-rjé* you (would) comprehend that? poor wretches that you are! *Mil.*; even as an adjective: *séms-can snyin-re-rjé* the poor creatures! frq.; *snyin-re-rjé-bai sdig-can* the lamentable sinner! — *snyin-rhūn Sch.*: 'low spirits, melancholy, mental derangement'; I met with it only in *Mil.*, as signifying heart-grief, deep sorrow, e.g. *snyin-rhūn drág-po ldan* great affliction is caused. — *snyin-lam-na Sch.*: 'in one's mind'. — \**snyin-lin*\* *W.* the heart, liver, and lights of a slaughtered animal, the **pluck**. — *snyin-šubs* **pericardium**.

སྒྲིབ་ *snyin - ba W.* to swell (in water), \**lum nyin son*\* the soaked barley has swollen.

སྒྲིབ་ *snyid-pa* prob. = *nyid-pa Pth.*

སྒྲིབ་ *snyid-mo Lex.* the sister of a woman's husband.

སྒྲིབ་ *snyin - pa, snyin - po, snyin - te, v. snyi-ba.*

སྒྲིམ་(ཁང་) *snyim - pa(-gan)* a measure for liquids, as well as for flour, grain and the like, as much as may be taken up by both hands placed together.

སྒྲིམ་ *snyil = rnyil.*

སྒྲིམ་ *snyil-ba, or rnyil-ba, pf. and fut. bsnyil* (cf. *nyil - ba*) 1. to pull or throw down, to break down, to destroy, houses, rocks etc.; *pyé - mar snyil - ba* to reduce to powder *Lex.*, *Sch.* — 2. *pyir* (*bskrad*) *snyil - ba Lex.*; *Sch.*: to expel, banish, exile.

སྒྲིམ་ *snyug-pa, also smyug-pa, pf. bsnyugs, fut. bsnyug, to dip in, to immerge.*

སྒྲིམ་ *snyug - ma, more frq. smyug - ma, reed, rush, bulrush; snyug-gu* reed-pen; *snyug-bzo* basket-work of reeds *Pth.*; *smyug-šin* bamboo.

སྒྲིམ་ *snyugs C.* duration, continuity, time *Cs.*; \**nyug-čen*\* *C* continual; *snyugs-srins Lex.* protracted, lengthened out

སྒྲིམ་སྒྲིམ་ *snyugs-sbrul* lizard *Sch.*

སྒྲིབ་ *snyun*, resp. for *nad, W.* \**nyun-zug*\*, disease, illness, sickness, *btsun-pai skū-la snyun mi mñā - am* is your Majesty well? *Glr.*; *snyun-du mdze byun Glr.* leprosy arose to him as a disease, he was attacked with the disease of leprosy; *snyun mdzes btab id. Tar.*; *snyun-yzi = nád-yzi.*

སྒྲིབ་ *snyun - ba I. vb., pf. bsnyuis, fut. bsnyun*, 1. to make less, to reduce, to diminish; *Sch.*: to disparage. — 2. resp. to be ill, sick, indisposed; *tugs snyun-bai mi* people that are disagreeable, annoying to others *Mil.*

II. *sbst.* 1. the state of being ill, illness, indisposition. — 2. *W. awl, pricker, punch*; also *snyun-bu.*

སྒྲིབ་ *snyun = snyun, skū-la snyun-gyis bzun* he was taken ill *Dzl.*; *snyun dri-ba Mil.*, *rmé-ba Sch.*, *ysól-ba Dzl.*, *snyun-dri zu - ba Mil.*, to inquire after a person's health; to wait on, to pay one's respects *Dzl. མྱེ, 16.*

སྒྲིབ་ *snyun-pa, pf. and fut. bsnyun, to be ill, to labour under a disease.*

སྒྲིམ་ *snye-tañ* a village and convent near Lhasa.

སྒྲིབ་ *snyé-ba, pf. bsnyes, fut. bsnye, imp. snye* to lean against, to rest on, *rtsig-pa-la* against a wall; to lie down, recline, repose on, *mál-stan-la* on a bed, *snás-la* on a cushion or pillow; \**gyáb - nye*\* col. a support or cushion for leaning against with one's back. — *snye - kri v. kri.* — *snye - stán, snye - ból* pillow or cushion to rest on.

སྒྲིམ་ *snyé-ma, also snyi-ma, 1. ear of corn. 2. corn forming ears* (v. *ljān - pa*), *snyé-ma mig-can* fruitbearing ears, \**nye-lón*\* *W.* empty ears; \**nye-ma ton*\* *W.* the corn blows, is in flower; \**nye čág-pa*\* *C.* to thrash, \**nye-čág-gi dhu'-do*\* an animal used for treading out the grain. — *snye-dkār* diseased ears. — *snye-mgó = snyé-ma 1.*

སྒྲིལ་(ས་)་བ་ *snyeg(s)-pa*

སྒྲིལ་(ས་)་བ་ *snyóm(s)-pa*

སྒྲིལ་(ས་)་བ་ *snyeg(s)-pa*, pf. *bsnyegs*, fut. *bsnyeg*, imp. *snyog(s)*, *W.\*nyág-čé\**, 1. c. accus. **to hasten or run after, to pursue**, frq.; also with *rjés - nas*, *rjés - su*, *rjés-bžin-du*, *pyi-bžin-du*; *rañ-gró-sa snyogs* hasten towards your aim! *Mil*; *snyég-sar snyogs Lex.* id.; *bsnyég - tu*, or *snyégs - su doñ - ba* to walk hastily, to make haste or speed *Dzl.* — 2. **to overtake**, *snyégs ma nüs-pas* not being able to reach *Dzl.* — 3. c. dat. **to hasten to some place**, *ltád-mo-la* to the play *Mil.*; **to rise**, *ynám - la* rising up to heaven, as a flame, *Glr.*, a cedar *Wdñ.*, frq.; **to strive or struggle for, to aspire to**, *nór-la* riches, *sde-čén-la* increase of territory, *žin-kams-bžán-la* the region of eternal bliss. — *snyég-ma* pursuer *Dzl.*

སྒྲིལ་ས་ *snyegs* straight, stretched out *Sch.*

སྒྲིང་བ་ *snyén - ba* 1. inst. of *rmyén - ba*, to stretch *Mil.* — 2. also *snyéns - pa*, resp. for *žigs - pa*, vb. (pf. *bsnyéns*, fut. *bsnyén*) and sbst., *rgyál-pos ma snyéns žig* do not be afraid of the king! *Dzl.*

སྒྲིད་ *snyed* I. the crupper attached to a saddle *Sch.* II. = *tsam*: 1. *di-snyéd (-čig)*, *de-snyéd (-čig)* so much, so many, frq.; also for: **how many!** e.g. . . . *yón-tan di-snyéd miao* how many excellent qualities has . . .! *Dzl.*; *či-snyéd, ji-snyéd* how much? how many? also *snyed* alone (examples v. sub *byé-ma*). — 2. after round sums: **about, near**, *stoñ snyed*, also *stoñ ji-snyéd Mil.* about a thousand.

སྒྲིལ་ས་ *snyén - pa* Cs.: 1. **to come or go near, to approach**, gen. *bsnyén - pa*. — 2. **to gain, to procure**, inst. of *rnyéd - pa(?)*.

སྒྲིལ་(ས་)་བ་ *snyém(s)-pa* 1. vb., pf. *bsnyems*, **to be proud or arrogant, to boast**, *ña - rgyál snyéms - pas* to be swollen with pride *Dzl.*; *mñu-rtśál* (to be proud) of one's strength *Dzl.* — 2. sbst. **pride, haughtiness**, *snyém - pa - čan* prideful, proud, *snyems-čün* 1. prideless, humble, affable, kind, col. *\*nyom - čün\**, and *\*nyam - šün\**. 2. poor, indigent *C.*

སྒྲིས་ *snyes* v. *snyé - ba*.

སྒྲིབ་ *snyó - ba* sometimes for *smyó - ba*.

སྒྲིལ་པ་ *snyóg - pa*, or *bsnyóg - pa*, secondary form of *snyég - pa*, esp. when signifying **to wish earnestly, to crave for or lust after**, also *ka-snyóg - pa* Cs.

སྒྲིད་ *snyod*, = *go-snyód*, **caraway**.

སྒྲིད་པ་ *snyód - pa* I. pf. *bsnyad*, 1. **to draw out and twist**, as in spinning *Stg.*, *C.* — 2. Cs.: **to tell, to relate**, = *snyád - pa*.

II. pf. *bsnyod*, *bsnyos*, fut. *bsnyod*, **to feed, to give to eat and to drink**, *ccapir*.

སྒྲིལ་པ་ *snyón - pa* I. 1. pf. and fut. *bsnyon*, **to deny, to disavow dishonestly**, *Dzl.*

*MC*, 2; *W*, 8 **to assert falsely**, *snyon byéd - pa Glr.* — 2. *\*nyon du-čé\** *W.* is said to signify the same as *\*nyad du-čé\** v. *snyad*.

II. inst. of *smyón - pa*.

སྒྲིབ་པ་ *snyób - pa*, pf. *bsnyabs*, fut. *bsnyab* 1. **to stretch out**, e.g. the hand, *Lex.* — 2. *W.* **to reach**, by stretching one's self out, **to arrive at**, *\*nyob mi tub\**.

སྒྲིལ་ས་ *snyobs* = *snyoms Lex.*

སྒྲིལ་(ས་)་བ་ *snyóm(s)*, *Lex.* = *तद्वि* I. 1. **weariness, lassitude; laziness, idleness**, *lus snyoms - lèi - ba yin* one is exhausted and dull *Med.*; *snyóms - la nül - ba* to be tired and exhausted. — *snyóms - las* 1. **indolence, unconcern**, esp. religious indifference, *Glr.*; *snyóms - las byéd - pa*, or *drán - pa Glr.* to be lazy, indolent, indifferent; *snyóms - las - čan* adj. lazy etc. *Glr.* — 2. *Sch.*: an idle person(?).

II. col., also *Mil.*, inst. of *snyems*.

སྒྲིལ་(ས་)་བ་ *snyóm(s)-pa* I. vb., pf. *bsnyoms*, fut. *bsnyom*, **to make even** 1. **to level**, *ynas* a place, *Dzl.*; *sá - la snyóms - pa* to level with the ground, **to demolish** *Dzl.* — 2. *pan-tsun* **to equalize** different things, **to arrange uniformly**, *zas* one's meals, i.e. not cold and warm promiscuously *Thgy.*; **to level, to reduce** to an equality of condition, *ltogs-pyüg* rich and poor (according to the principles of the communists) *Glr.*; similarly *bü - lon Tar.* 74; *tams - čád - la snyóms - na bdag kyañ snyóms - par mdzad*



tsal I wish to be treated fairly like any other people *Dzl.* 27; *ká-lo snyóms-pa* to regulate (a matter), to manage or direct (a business) justly, uniformly *Glr.* — *snyóm-du med*, he has not his like *Dzl.*; \**tag nyóm-la\** C. always uniformly, without variation.

II. sbst., also *btañ-snyóms*, evenness, or calmness of mind, equanimity, *snyóms-par jóg-pa* to assume it, = *sens mnyám-par bžág-pa*, v. *mnyám-pa*. — *snyóms-jóg byéd-pa* 1. id., 2. euphem. for *krig-pa spyód-pa*. — *ngo-snyóms* impartial *Mil.* — *snyóms-po* equal, even, uniform, e.g. in every part equally thick.

སྒྲུབ་ snyól-ba, pf. and fut. *bsnyal* (cf. *nyál-ba*) 1. to lay down; to bed a person, to assign him his couch or bed *Pth.*; \**tü-gu mál-du\** C. (to lay) a child on its bed, to put to bed; \**nyál-te žág-pa\** C., *bór-čé W.*, to lay or put down, opp. to *lañ-te* etc., to set or place upright, to set on end, e.g. a book. — 2. fig.: \**me nyál-wa\** C. to put the fire to bed, i.e. to scrape it together and cover it with ashes; *spu snyól-ba* to smooth down the bristling hair, i.e. to abate one's anger; *čañ, žo, snyól-ba* to allow the beer to ferment, the milk to curdle, in a state of rest (undisturbed).

བརྒྱལ་ brnyá-ba, pf. *brnyas*, 1. to borrow *Dzl.* 20, 12. 14; 20, 6. 2. to seize by force, to usurp *Sch.*

བརྒྱུན་ brnyañ *Lex.* prob. = *rnyañ-pa*.

བརྒྱུད་ brnyád-pa for *bsnyád-pa*.

བརྒྱུད་ brnyán-pa Cs. to borrow; *brnyán-po* borrowed; also fig.: borrowed, reflected, *yzugs-brnyán* (*Lex. snañ-brnyán*) a reflected image प्रतिबिम्ब frq.; also image, picture in general; even a little statue *Pth.*; *rmi-lam-gyi yzugs-brnyán* vision, visionary image; *sgra-brnyán*, प्रतिश्रुत reflected sound, echo; *ngo-brnyán* a mask, a fearful apparition *Thgr.*, *ngo-brnyán sér-po Schl.* 234. — *pyag-brnyán* servant

Cs. — *brnyán-poi gos* Cs.: 'a garment marked with the figures (sic) of the rainbow' — *brnyán-poi brnyas* *Lex.* interest for a loan, rent for things borrowed *Sch.*

བརྒྱལ་བ་ brnyábs-pa diligence, painstaking; to take pains *Sch.*

བརྒྱལ་བ་ brnyás-pa I. borrowed, v. *brnyá-ba*.

II. 1. to despise, condemn c. dat., frq.; *ma brnyás žig* do not despise! *Dzl.*; *brnyas smád-pa* id. *Dzl.* — contempt, *brnyás-pa byéd-pa*, *W.* \**nya-šé tag-čé\**, ced. to despise, to treat contemptuously, frq.; *brnyas-bčos* (*Thgy. brnyas-čos*) contempt, scorn.

བརྒྱུས་ brnyois convenient, suitable *Sch.*

བརྒྱུས་བ་ bsnyigs-pa 1. to return, restore, deliver up Cs. 2. sediment.

བརྒྱུག་ bsnyug full *Sch.*; *skyu-gañ bsnyug* *Lex.* a full draught(?).

བརྒྱུལ་བ་ bsnyúl-ba to wash *Lex.*

བརྒྱུད་བ་ bsnyén-pa 1. to approach, to come near, c. dat., also *drüñ-du, kó-boi drüñ-du bsnyen čig* come to me *Dzl.*; *góm-pa re-ré bór-žin čü-ba-la bsnyén-pa ltar* as with every step we come nearer to our death *Thgy.*; to join, to stick to a person *Dzl.* — 2. to propitiate, soothe, satisfy, a deity Cs. — 3. to accept, receive, admit *W.*; *bsnyén-par rdžogs-pa* to be ordained, consecrated, frq.; c. *las* by *Tar.* — *dge-bsnyén* v. *dgé-ba*. — *bsnyen-bkür* reverence, veneration, respect, *byéd-pa* to pay one's duty or respect, esp. to the priesthood by various services, *ná-la bsnyén-pa byás-te* *Dzl.* and elsewh., frq., also *bsnyén-žin bkür-ba* *Glr.*, and \**nyen kür-čé\** *W.*; *bsnyén-bkür žü-ba* to ask permission for performing such services *Mil.* — *bsnyen-bsgráb* priestly function, religious office, esp. *siags* q. v. — *bsnyen-ynás* fasting, abstinence; *bsnyen-ynás srüñ-ba*, *W.* \**ziñ-čé\**, to abstain from food, to fast.

བརྒྱུད་བ་ bsnyér-ba to make grimaces or gesticulations Cs.

བསྟེལ་བ་ *bsnyél-ba*, *Lexx.*: resp., to forget;  
*bsnyel-méd* not forgetting or forgetful, mindful;  
*bsnyel-ysó-ba* to remind, to put one in mind of a thing *Mil. nt.*

བསྟེན་ *bsnyon* v. *snyon*.

བསྟེར་བ་ *bsnyór-ba*, *Lex. nas bsnyór-ba*,  
 acc. to *Sch.*: to sift barley.

ཌ

ཌ *ta*, the letter *t*, cerebral *t*, *Ssk.* ཌ.

ཌ་ཀ་ *tá-kā*, *Hind.* टका in *W.* imaginary coin, money of account, = 2 paisa or 1 d. — Different from it is

ཌྱ་, ཌང་ཀ་, ཌང་ཁ་, ཌང་ཀ་ *tán-ka, tán-ka, tán-ka, tán-ka,*

*Hind.* तङ्का 1. in *C.*  $\frac{2}{3}$  rupee = 9 d., v. also *ṛēd-tān* (v. *ṛēd-pa* comp.). — 2. a gold and silver coin *Tar.* 112, 6. — 3. *W.* money in general.

ཌི་ཀེད་, ཌི་ཀེད་ *tī-ked, trī-ked* card, ticket; postage-stamp.

ཌ

ཌ *da*, the letter *d*, cerebral *d*, *Ssk.* ཌ.

ཌཱ་ཀི་ *dá-ki* (डाकी *Hind.*: 'husband of a *Dākini*, *Shaksp.*) in *Mil.* prob. = *Dā-kini*, *mā-d-gro-ma*.

ཌམ་རུ་, ཌུ་ *dá-ma-ru, dá-ru*, (डमरु) a small tympan or drum, with

a handle and two balls fastened to it by a strap.

ཌཱ་ཀ་ *dāk*, gen. \**drag*\*, *Hind.*: डाक, the post, letter-post.

ཌཱ་ཤི་ *dāṣ - dī*, *Hind.* डण्डी, the beam of a pair of scales; a kind of litter.

ད

ད *ta*, 1. the letter *t*, *tenuis*, French *t*. — 2. num. fig.: 9. — 3. inst. of *btags*, v. *ya-btags*.

ད་ཀ་རི་ *tá-ka-ri* (*Hind.* तराकुडी) common scales, *Ld.*

ད་ཀུ་ *tá-ku* *W.* stick with a hook, hooked cane, crutch; \**ta - ku - rü - ku*\* *Ld.* crooked, contracted, crippled.

ད་གིར་ *tá-gir* *W.* bread, esp. the flat bread-cakes of India, commonly called 'chapátee'; \**čū - ta - gir*\* *Ld.* boiled flour-dumplings; \**tūl-ta-gir*\* pancakes.

ད་བ་ *tá - ba* (Pers. تابه) gen. \**tao*\* *W.* a flat iron pan without a handle.

ད་བག་ *tá - bag* *W.*, *tár - bag* *C.*, a plate, \**tá-bag dal-dāl*\* *W.*, \**tér-tér*\* *C.*, a



flat plate, \**kor-kór*\* a deep plate, soup-plate.

ཏཱ་པེ་ *ta-bér* (spelling?) *W.* fence of boards or laths.

ཏཱ་ཇིག་ *ta-zig*, or *ta-zig-gül*, *Persia*, *ta-zig* (-*pa*) a Persian.

ཏཱ་རཱ་ཙེ་ *ta-ra-tsé* (*Pers.* ترازو) *W.* a small pair of scales, **goldweights**.

ཏཱ་རེ་ *ta-ré* *v. re.*

ཏཱ་ལ་ *tá-la* 1. **ताल** the palmyra tree, *Borassus flabelliformis* (not the date-tree *Cs.*) *B.* — 2. In more recent times, and already in *Mil.*, *tá-la* seems to denote the plantain or banana tree, *Musa paradisiaca*.

ཏཱ་ལ་ལ་ *ta-la-la* *Lex.* lamp, lantern.

ཏཱ་ལའི་ཐཱ་མ་ *ta-lai-blá-ma* (*ta-lai Mong.* ocean, sea), the Dalai Lama, *v. Huc* II., 155. *Köpp* II., 120.

ཏག་ཏག་ *tag-tág* *W.* the imitative sound of knocking, \**tag-tág zer*\* there is a knock, \**tag-tág òó-èè*\* to knock at the door.

ཏན་ *tan* **through**, *v. ton* and *lten*.

ཏན་ཀུན་ *tan-kun* *n.* of a medicinal herb *Med.*

ཏན་ག་ *tan-ga* *v.* ཏྲིག་ *tan-ka*.

ཏྲ་ལ་ *tatkā-la* *Ssk.* the present moment *Wlk.*

ཏན་ཏན་ *tan-dür* *Ld.* a sort of hard cake or bread, resembling biscuit or rusk.

ཏབ་ཏབ་ *tab-táb* *v.* *tob-tób*.

ཏར་ཏར་ *tar-tár*, \**tar-tár-òó-èè*\* *Ld.* to smooth (wrinkles or folds in cloth, paper etc.)

ཏལ་པ་ *tál-pa*, or *tál-ma*, *Cs.*: 'a moment', *Sch.*: 'quick, decisive, penetrating'; *tál-par*, *Cs.* also *tál-mar*, 1. **instantly, immediately, quickly** *C.*, e.g. *son* go without delay! *Lex.* — 2. *Sch.*: **completely, quite through**, *ཤོད་པ་* to hew, to cut (quite through), *ཐུག་པ་* to bore through, to perforate; also *tal* *ཐུག་པ་*.

ཏལ་བ་ *tál-ba* a tool with holes in it, used by nailers *Sch.*

ཏི་ *ti* 1. num. fig.: 39. — 2. Not originally Tibetan, designating 'water'; this word has found its way into *Ld.*, where it however occurs only in \**ká-ti*\* saliva (water of the mouth), and in \**ná-ti*\* mucus (running from the nose). — 3. *v. spyi*.

ཏི་ཀ་ *ti-ka* (ཏི་ཀ་) **explanation, commentary**.

ཏི་ཐུག་ *ti-tág*, (*Sch.* *yti-tug*) **bad, mean, silly** *Cs.*; **obstinate, stubborn** *Schr.*

ཏི་ནག་ *ti-nág* **heath-cock** *Sch.*

ཏི་ཤི་ *ti-ši*(?) *W.* cap, hat (from the *Hind.* **तोपी**?).

ཏི་ཤུ་ *ti-śu*, *Sch.*: *ti-śu mjug-rin* **pheasant**.

ཏི་ཙ་ *ti-tsa* *Stg.*, *tü-tsa* *Sch.*, **anvil**.

ཏི་ཙ་ *ti-tsa* 1. *tig-tsa* **zinc** *Med.*; *ti-tsa śér-po* **cadmia, calamine** (?) *Med.* — 2. a musical instrument, constructed of metal *Sch.*

ཏི་ཤེ་, ཏི་ཤེ་ *ti-se, té-se*, the snow-peaks around the lake Manasarowar in *Miaris*, which are considered to be the highest and holiest of mountains.

ཏིག་ *tig* 1. also *tig-tig*, *Lex.* *w.e.*; *Sch.*: 'certainty, surety; certain'. In col. language \**tig, ñig, tñg, ñig*\* is frq. used for: **to be sure! well, well! very right!** also as an adj.: *nór-dag tig-tig* the right, the lawful heir. Cf. \**grig*; *tig ltá-èè*, *tig tsam*\*, *tig-tsad* *v. sub tig*. — 2. *Sik.* the great hornet.

ཏིག་ཏ་ *tig-ta* (from **ཏིག་ཏ་** the *n.* of several bitter herbs, e.g. of *Gentiana Chirayta*) several species of **gentian**.

ཏིག་མེན་ *tig-mén* *Cs.*, *tig-tse* *Ld.*, the ribands which are wound round the felt-gaiters that cover the lower part of the legs.

ཏིག་ཙ་ *tig-tsa* = *ti-tsa*.

ཏིག་ཤིག་ *tig-ñig* *Sp.* inst. of *ta-ñig*.

ཏིང་ *tin* 1. a small **cup** of brass used esp. in sacrificing. — 2. the sound of metal, \**tin zér-ra rag*\* *W.* I hear a tinkling.

དྲིང་ངེ་འཛིན་ *tin-ñe-dzin* (समाधि *Trigl.*, *Was.* also समापत्ति) **contemplation**, profound meditation, perfect absorption of mind, cf. *bsam-ṅtán*, and *sgóm-pa*; *tin-ñe-dzin byéd-pa* *Sch.*, gen. *tin-ñe-dzin-du jüg-pa* to be absorbed in deep meditation; *tin-ñe-dzin krun* devout meditation takes place; also meton.: the faculty, the power of meditating e.g. *pel Mil.*  
 དྲིང་རྒྱིང་ *tin-rjin Sik.* **shrew(-mouse).**

དྲིང་དྲིང་ *tin-tin* **clean, well-swept** *Ld., Ts.*

དྲིང་དྲོ་འིང་ *tin-ti-lin* **snipe** *Ld.*

དང་(དྲིང་)གཤམ་ *tin(-tin)-sags* little bells moved by the wind *Sch.*

དྲིལ་རིལ་ *tib-ril*, resp. *ṅsol-tib*, **tea-pot**, *zans-tib* a copper tea-pot, *rdza-tib* an earthen tea-pot.

དྲིལ་པི་ *tim-pi Mil.* goat's leather, kid-leather, from India, dyed green or blue.

དྲིམ་བུ་ *tim-bu Ts.* **funnel.**

དྲིལ་ *til (तिल)* **sesame**, *til-már* sesame-oil, seed-oil.

དྲ་ *tu* 1. num. fig.: 69. — 2. an affix, denoting the terminative case, or the direction to a place, joined to the final consonants *g* and *b*; cf. *du*, *ru*, *su*.

དྲ་པག་ *tú-pag (Turk. توپ)* *W.* **gun, musket, fire-lock, fowling-piece**, \**gyáb-čè\** to discharge, fire off; \**tú-pag-man\** gunpowder.

དྲ་རུ་ཀ་ *tu-ru-ka Ma.* the Turks, Turkomans, تۇرۇك، تُرْك.

དྲ་ཙ་ *tú-tsa v. tí-tsa.*

དྲ་ལ་ *tú-lā (Ssk., Hind.)* a balance, pair of scales, *C.* \**tú-lā tég-pa\** to weigh.

དྲུག་གི་རྒྱུག་ *tug-gin dug* 'cannot' *Sch.* (?)

དྲུག་རིང་ *tug-rin*, or *tug-čim*, prob. also *tug-čém*, *Cs.*: a wooden rattle's sound or noise; *Sch.* also: the trotting of horses heard in the distance; *tug-rin-can Stg.* noisy (?).

དྲུབ་ *tub*, *tub* *ṅcig-tu rgyid-do?*

དྲུབ་དྲུག་ *tub-tug Lex. w.e.; Sch.*: 'either — or, whether I be able (to do it) or not' (?).

དྲུར་བ་ *túr-ba (?) W.* to darn (stockings).

དྲུར་རེ་ *túr-re* **clear, distinct**, syn. to *wál-le*; *ṅyid túr-re dug* it is clear to my mind; *túr-re bzuñ Mil.* prob. watch it! have a sharp eye upon it! *že-sdán lañs dogs túr-re gyis Mil.* take care lest an emotion of anger arise in your mind! *túr-gyis sad Mil.* prob.: he awakes, stirs, is evidently roused; *túr-re-ba Glr.*; adj. (or abstract noun), *rjed-yeñ-méd-par túr-re-ba* clear, firm with regard to perceptions, opinions etc., without omission or digression.

དྲེ་ *te* 1. num. fig.: 99. — 2. an affix denoting the gerund, and used after the final letters *n, r, l, s* (v. Grammar), to be translated by the participle in *ing*, or sentences beginning with *when, after, as* etc.; also used as a finite tense (though seldom in *B.*), and in that case followed by *dug* or *yod*, or also without these words: \**dád-de dug\** I sit *W.*; *gró-ba yin-te Mil.* I go.

དྲེ་ཤོར་ *té-por Lex. = légs-par; Sch.*: very, really, actually.

དྲེ་ཤོར་ *té-bor Sch.* constantly, continually.

དྲེ་སེ་ *té-se v. tí-se.*

དྲེག་པ་ *tég-pa*, imp. *tog*, *C.*, *W.*, = *légs-pa*, to pack up, put up; to put in or into, \**am-bág-la\** into one's bosom; \**tag-čul\** or \**čug\** preparations for a journey, \**tañ-čè\** *W.* to make.

དྲེ་བྱ་ *teu? Ld.-Glr. (Schl. f. 25, b); teu sér-po; Mil.* 59, 4 of my edition; *Lex.*: *teu šin-kri*, where *Sch.* translates: a square table.

དྲེལ་པ་ *tél-pa Cs.*: an instrument for burning *Med.*; *léags-tel* such an instrument of iron *Cs.*; *sprá-tel Lt.*?

དྲོ་ to 1. num. for 129. — 2. affix added to certain verbs, when they terminate a sentence.

དྲོ་དྲོ་འིང་འིང་ *to-to-lin-lin W.*, an adv. denoting a swinging motion;



hence \*to-to-liñ-liñ sed sé-čē\* to play at swinging, to swing.

དོ་ལ་ *tó-la* for *tü-lä* C.

དོ་ལ་ *tog* 1. (རྒྱུ C.: 'the top of any thing, a top ornament'; esp. the button on the cap of Chinese dignitaries, as a mark of distinction; *tog-dkár*, རྒྱུ་ཐོག་ n. of Buddha in paradise (*dga-ldán*) before his incarnation *Ld.-Glr.* 8, a.; *mdün-tog* point, thorn, nail. — 2. for *tog*, and thus prob. also used in *skabs-tog* now, at present *Ld.*

དོ་ལ་སྒྲ་ *tóg-sgra, tóg-tog-sgra* *Lex.*, a rolling sound *Sch.*, acc. to *Wdn.* also a cracking sound.

དོ་ལ་དོ་ལ་ *tog-til* a bump, a swelling, by a knock against the head.

དོ་ལ་ཅེ་ *tóg-tse* *W.*, *tóg-rtse* *Lex.*, hoe, mattock, pickaxe *W.* (in C. ལྷོ་ལ་); *tóg-lags* the iron of the hoe, *tóg-yu* the handle of it; *tóg-leb* a spade (?) *Cs.*

རྒྱུ་རྒྱུ་བྱེད་པ་ *ton-tön byéd-pa* *Lex.*, *Sch.*: to perforate; to produce a whirling noise.

དོ་ལ་ཅེ་ *tob-či* *W.* button, \**tób-či* *bgyáb-čē\** to button up; cf. *tób-čū*; (buttons are not in general use in Tibet).

དོ་ལ་དོ་ལ་སྒྲ་པ་ *tob-tób smrá-ba* to talk confusedly *Sch.*; *W.*: \**tab-táb\**, or \**tab-tób ma čō\** keep your temper! do not talk with such agitation!

ཐོ་ལོ་ *tou-lo* polecat *Sch.*

ཐོ་ལ་ *tol?* *Mng.* *bem-tól?* *Sch.* *tol-yèód-pa* = *tal-yèód-pa* q.v.

ཐྲམ་པ་ *trám-pa* hard (of rare occurrence); *ša-trám*, *rus-tram*, *rtsa-tram*, *tram-dkár*, *tram-nág*, are different species of gout *Med.*

ཐྱི་ཀེད་ *tri-ked* v. *ti-ked*.

ཐྱི་གྲུ་(ལ་) *tri-šu(-la)*, from བེ་ལྷུ་ལྷུ་ *trident* *Wdk.*

ཐྱི་ཐྱི་ཐྱི་ *tre-tre-ho* (by the context) a dangerous disease of the stomach or a serious symptom of it *Pth.*

ཐྱི་བ་ཅན་ *tré-ba-čan* coloured *Sch.*

ཐྱི་སྐམ་ *tré-sam* a medicine in the shape of a powder *Med.*

ཐྱི་ན་ *tron* diligence, industry *Cs.*; *tron byéd-pa* to be diligent, to exert one's self.

གཏག་གཏོང་ *ytág-ytön* *Lex.* w.e.; *ytág-ytön-ba* to disperse *Sch.*

གཏང་རྒྱ་ *ytán-rág* thanks, thanksgiving, and prob. also thank-offering, esp. rendering thanks to a deity; *ytán-rág byéd-pa*, རྒྱུ་ཐོག་པ་ *Mil.*, *Lat.* *W.* \**čō-čē*, *pül-čē\** to render thanks.

གཏན་ *ytad* (v. *ytód-pa*), in the direction of, towards, *gyón-gral-du* *ytad* *pyin-nas* going towards the left end of the row *Glr.*; \**don-tád* *W.* directly opposite, just over against.

གཏན་པ་ *ytád-pa* 1. vb, v. *ytód-pa*, also *brtád-pa*. — 2. sbst. hold, steadiness, firmness, *ytád-pa-med* it has no hold, no firmness *Mil.*; *ytád-méd čál-ba* *Zam.* prob. to vacillate, to waver, to be unsteady.

གཏན་མོ་ *ytád-so* a refuge, resource, esp. store of provisions; \**tē-so zág-pa\** *C.* to procure such a store.

གཏན་(པ་) *ytán(-pa)* *Cs.*: 'series, order, system; a bar for a door'; *Sch.* also 'anvil', and 'to lock up'. People from *C.* knew only one signification of *ytán-pa*, viz *mortar*, = *ytun*; *bar*, *door-bar* occurs in *sgo-ytán* *C.* and *W.* But a different word seems to be *ytan*: 1. order, system, in the current phrase *ytán-la bébs-pa* to put in order, to arrange, to reduce to a system, *bre-srán* measure and weight *Glr.*, the Tibetan alphabet *Glr.*, the civil law and the canon law *Glr.*, laws, books, = to compose, draw up, write *Glr.*; *ran-séms* *ytán-pa* in a mystic sense: to regulate, compose, and purify the mind *Glr.*; also to fashion, to train *C.*, to set right *Mil.* (Cf. *bsam-ytán.*) — 2. duration, perh. also entireness, completeness, hence *ytán-gyi* constant, continual, *ytán-grogs* consort, partner for life *Mil.*; *ytán-méd* *Sch.*: 'perishable, without duration or continuity'; *ytán-du* 1. always, continually, for ever, *ytán-du bzugs-pa* living there continually *Tar.* 2. entirely, completely (which is the usual

signification of *γtan-du*) e.g. to cut off, to deliver completely; *γtán-nas* id.; *γtan-kriḡs* agreement, stipulation, convention, *γtan-kriḡs byéd-pa* Mil.

Note. Owing to its second signification *γtan* is often confounded with *bṛtan(-po)*, or even with *bstan(-pa)*. Not only illiterate people, but well-educated Lamas from C. were occasionally doubtful as to the correct spelling of this word.

གནཱ་མེགས་ *γtan-tsig* (Ssk. हेतु, *Stg.*, Do, ≡ f. 344 *γtan-tsig-kyi de-ko-na-nyid bstan-pa* = हेतुतत्त्वउपदेश) 1. argument, syllogism *Cs.*; evidence before a court of justice *Dzl.* ॡ३, 6. — 2. *Sch.*: a standing proposition, indisputable point *Thgy.* (where in my *Ms.* *bṛtan-tsig* is erroneously written; v. the note to the preceding word). — 3. logic, dialectics *Cs.*; *γtan-tsig-méd-par smrá-ba* is in *Stg.* the term applied to a kind of *kyál-ka*, evidently: illogical, irrational talk; *γtan-tsig-su bzéd-nas Glr.* 96. wishing to clear up, to render evident (?); *γtan-tsig-mkan* dialectician, logician.

གནཱ་ *γtam* (कथा) talk, discourse, speech, 1. in a general sense: *\*tam cig-pa\** *C.*, *\*tam cig-cig\** *W.*, that is one and the same talk, that means the same; *γtam bsdúr-ba* to compare depositions, to examine, to try judicially, *\*tam-dúr\** *W.* trial, judicial examination. — 2. news, tidings, intelligence, *γtám bzái-po* good news; *pyis γtam mi dug* after which there are no further accounts *Mil.*; *\*tam šád-če\** to tell a tale, a story *W.*; report, rumour, fame, *de púl zér-bai γtam rgyál-pos tós-nas* when the king heard the report that... had been delivered up *Pth.*; *fag-rin-gi γtam* fame of remote matters or events; *bdág-gis γtám-du tós-na* as I have learned, have been told *Dzl.* — 3. section, chapter *Tar.*, frq.

Phrases. *γtam glén-ba* *S.O.*, *Dzl.*, *γtám-du glén-ba* *Dzl.* to speak, to converse, to discourse; *γtam byéd-pa*, *smrá-ba*, *zér-ba* id.; *γtam byar groo* I shall go and speak to him *Dzl.*; the genit. preceding *γtam* always denotes the person or thing spoken

of, not the person speaking; *èi-ltar gyúr-pai γtam byas* he gave an account of the manner how it had happened *Dzl.*; *mtún-pai γtam byéd-pa* to negotiate about peace *Glr.*; *šos(-kyi) γtam byéd-pa* to begin a religious conversation *Mil.*; *na de-ltar byéd-pai γtam mi-la ma lab* do not tell anybody that I am doing this *Mil.*; in a similar manner: *mi rin-bai γtam bsgrág-go* he shall declare it to be unbecoming *Thgr.*; *pá-mái γtam dris* he inquired about his parents *Dzl.*; *bú-moi γtam fós* he heard of the girl *Dzl.*

Comp. *γtam-rgyúd* tradition, oral account; *deī γtam-rgyúd* the legend of him. — *γtam-nán* ill report, slander. — *γtam-snyán* joyful news, glad tidings, *sgróg-pa* to announce *Mil.* — *γtam-bsdúr* v. above. — *γtám-dpe* a proverb, a saying *Cs.* — *γtam-rtsúb* rough speech, abusive language. Note. In *W.* *\*(s)pé-ra\** is more in use than *\*tam\**.

གནཱ་(ས)་བ་ *γtám(s)-pa* 1. adj. full, *spü-gri γtám(s)-pa* quite full of razors *Thgy.*; also *Lexx.*; more frq. it is spelled *(b)ltám(s)-pa*. — 2. vb. to appoint, to commission, of rare occurrence. — 3. sbst. *Cs.*: a term for a thousand billion, yet v. the remark to *dkriḡs-pa*.

གནཱ་(ས)་ *γtá(-ma)* *Lexx.* (cf. *γtē-pa*) pawn, pledge, *γtá-mar jüg-pa* to pawn, to give as a pledge, *γtá-ma blú-ba* to redeem a pledge *Cs.*; *\*nór-ta\** *W.* jewels, precious stones, given as a pledge (*Cs.*: 'pecuniary security, bail'); *mi-γta* a hostage *Cs.*

གནཱ་བ་ *γtár-ba*, with *krag*, to bleed, to let blood *Med.*; *γtár(-bar) byéd-pa*, *rtsá-ba-la* from a vein, or also *γtár-ga dēbs-pa* id.

གཏི་ཁི་ *γti-ké* a kind of louse *Sch.*

གཏི་མུག་ *γti-fug* insane, mad *Sch.*, = *ti-fug*.

གཏི་མུག་ *γti-mug* (तमस्) gloom, mental darkness, ignorance, stupidity, *glén-pa γti-mug-can* infatuated fools *Dzl.*; *mśán-mo γti-mug-γnyid-du soñ* at night I fell into a profound sleep *Mil.*; in a special



sense: the lowest of the three *guṇa* or psychological qualities of animated beings, **सत्त्व, रज, तमस्**, virtue, passion, stupidity, acc. to the Brahminical theory, for which however Buddhism has substituted the three moral categories: *ḍod-čags*, *že-sdān*, *yti-mug*, voluptuousness, anger, inconsiderateness (*Köpp.* I, 33); *yti-mug*, as for example, is the source of falsehoods told with a pretended good intention, *Stg.*; the symbol for it is the pig *Wdā*. Note. The philosophical term *ma-rig-pa* is altogether different from *yti-mug*.

གྲིག(ས)་པ་ *gtig(s)-pa* *Lex.* to fall in drops, to drop, to drip.

གྲིང་ *ytiñ*, *Lal.* \**ltiñ\**, bottom, *rgyā-mtsoñ* *ytiñ-dkrugs* he turned up the bottom of the sea; *ytiñ-du nub-pa* to sink to the bottom *Cs.*; depth, hence *ytiñ zāb-po* *Dzl.*, *ytiñ riñ - ba* deep, *ytiñ nyé - ba* not deep, shallow; *rgyā-mtso-bas ytiñ-zāb-bo* it is deeper than the sea *Dzl.*; *gyāñ - sa ytiñ-riñ - ba* a deep abyss *Thgr.*; *čü-bo ytiñ-zāb-po žig* a deep river *Dzl.* 202, 1. (in the third line however *zāb-bo* would be the correct reading for *zāb-po*); *ytiñ-zāb-kyād kru-bgyād-pa* eight cubits deep (lit. with regard to depth holding eight cubits) *Dzl.* 225, 5; fig. *ytiñ-nas* from the bottom of the heart, *nā-la dād-pa ytiñ-nas gyis* believe in me with all your heart *Mil.*; *kā-grōgs* and *ytiñ-grōgs* v. *grogs*; *kā-dkar-ytiñ-nāg* white without, and black within (fig.) *Mil.*; the following passage of *Mil.*: *rgyā-mtso čé-la dpe lōn-la kā-ytiñ-méd-pai sgom čig gyis*, is not perfectly clear, yet the real sense seems to be: resembling the ocean, be so lost in contemplation, that you do not know any longer a difference between surface and bottom; *ytiñ-rdó* a stone or piece of lead (*žā-nyei ytiñ-rdó* *Pth.*) fastened to a rope, and used as plummet, as anchor, as a clock-weight, as a means for drowning delinquents etc.; \**čü nyōg - po - čé - la tiñ med\** *W.* a very muddy water has no depth; *ytiñ-čan* deep, *ytiñ - méd* shallow *Cs.*; also fig. deep, reserved, covert, difficult to fathom, to form

an opinion of, and the contrary: shallow, superficial; *ytiñ - mi - lōn* *C.* of unknown depth; *ytiñ-drōñs-pa* fathomed, penetrated, ascertained *C.*

གྲིབ(ས)་པ་ *gtib(s)-pa* 1. to be gathering, of clouds, *sprin-juñ ytib-pa* thick clouds gathering *Wdā.*; *bdug-spōs sprin - bžin ytib* incense wafts along like clouds *Glr.*; *mün-pa ytib* *Lex.*, col. also \**nam - ka tib - tib yod\** cf. *tib - pa*. — 2. sometimes for *rdib-pa*.

གྲིམ་པ་ *gtim-pa* v. *tim-pa*.

གཏུག་པ་ *gtug-pa*, pf. *gtugs*, also *btug-pa*, cognate to *tug-pa*, 1. to reach, to touch, *yi-dam-gyi tugs-kar ytugs-nas* putting or pressing (his forehead) against the breast of the image *Glr.*; *mi žig-gi žābs-la myō-bos ytug-pa*, or only *žābs-ytug-pa* to touch as a supplicant a person's feet (or skirt) with the brow, to cast one's self at another's feet, frq.; *btug tūg-pa dan* was explained: when it (the danger) draws quite near *Ma.*; to overtake, to reach, ni f., e.g. *mā* the end *Lex.*; to meet with, to join *Tar.* 172, 14. — 2. to bring an action against a person, to sue *Sch.*, thus prob. *Dzl.* 22, 3, and *Pth.* — 3. = *zād-pa* to be exhausted, to be consumed(?) *Zam.* *zād-pai ytugs-pa*. —

Note. Not only *ytug-pa*, but also many of the following words have b as well as g for their initial letter, and moreover a corresponding form beginning with t, of the same or nearly the same signification.

གཏུན་ *ytun*, *Sch.* also *rtun*, col. \**yog-tin\** (spelling dubious) 1. pestle; there are small ones, like ours and large ones, in shape of poles, as thick as a man's arm, and about 6 feet long, by means of which the pounding is effected in an excavation made in a rock, called *ytun-kūñ*; *ytun(-gyis) rdūñ-ba* to pound with a pestle *Dzl.*; *ytun-po* mortar *Cs.*; *ytun-bu*, *ytun-šin* pestle *Cs.* — 2. mallet, knocker *Dzl.*

གཏུབ་པ་ *gtub-pa*, more frq. *btub-pa*, = *tub-pa*, to be able, *pyir lōn-du btub-pa-am* shall you really be able to come

གཏུབ(ས་)་པ་ *gtub(s)-pa*གནོང་བ་ *gtón-ba*

back? *Dzl.*; *mi btüb - pa* very frq. not to be able to prevail upon one's self, **to be unable**, also: **to be unwilling**, **to have no mind** (to do a thing).

གཏུབ(ས་)་པ་ *gtüb(s) - pa*, *btüb(s) - pa*, *Ld.* \**stüb-čē\**, = *stüb-pa*, **to cut to pieces**, **to cut up**, meat, wood etc.; in *W.* also **to mince**; (in *C. btsáb - pa*); *gtubs-spyád* chopper *Sch.*

གཏུས་པ་ *gtüm - pa* 1. **ferocity**, **rage**; also adj. **furious**; *kró-žin gtüm-la snyin-rje-med* in furious wrath, merciless *Dzl.*; *gdug-čün gtün-pai khu* a Lu in a deadly rage *Sambh.*; *gtüm-pai sgra sgróg-pa* to roar furiously *Pth.*; *kró-gtüm-pa* furious with rage *Gbr.*; *gtüm-žin rgód-pa* obstinate and unmanageable, of a boy; *gtüm-po Mil.*, *gtüm-čan*, *gtüm-ldán* cruel, fierce, furious *Cs.*; *blá-ma tugs-gtüm-po on* the Lama grows angry *Mil. nt.*; *gtüm-mo* fem. a fury of a woman *Dzl.* 300, 10; *Sch.* also: hangman (?); *rluñ gtüm-mo Cs.* a furious wind, a hurricane — 2. = *btüm-pa*, *stüm-pa*, **to veil**, **to cover**; **to wrap up**, e.g. the head; with the instr. to wrap up or cover with a thing.

གཏུས་པོ་ *gtüm-po* 1. v. *gtüm-pa* 1. — 2. རྩུག་ (hot) in the more developed mysticism the power which meditating saints by dint of long continued practice may acquire of holding back their breath for a great length of time, by which means the air is supposed to be drawn from the *ró-ma* and *rkyán-ma* (two veins, v. *rtsá-ba*) into the *dbü-ma* (*sróg-rtsa*, *dhü-ti*, aorta?) thus causing a feeling of uncommon warmth, comfort, and lightness inside, and finally even emancipating the body from the laws of gravity, so as to lift it up and hold it freely suspended in the air, *Mil.* frq.; v. also *Tar.* 186, 20; *gtüm-poi bde-dród* the feeling of warmth just mentioned *Mil.*; *gtüm-po bar* the warmth of meditation commences *Mil.* The three above-named veins are symbolically represented by *a-shád*, i.e. the second half of an ཨ, viz. ཨ, hence *a-šad-gtüm-po*

the three veins' - meditation - warmth, *Mil.* — 3. n. of the goddess Durga or Uma.

གཏུར་བ་ *gtür-bu* *Lex.* w.e.; *Cs.* bag, sack, wallet.

གཏུམ་བ་ *gtül-ba* **to grind**, **to pulverize**, colours, medicinal substances etc.; cf. *stág-pa*.

གནོང་པ་ *gté-pa W. (Ld. \*sté-pa\*)* *gté-ba*, *gtéma C.*, *gtén-pa Lex.*, **pawn**, **pledge**, **bail** (*Sch.* also: a present); cf. *gtá-ma*; *gteu* id.? hostage? *Tar.*

གནོར་པ་ *gyer (निधि, कोश)* 1. **treasure**, frq. — 2. symb. num. for 9. — *gyer-mdzód* a treasury. — *gyér-ka* a mineral vein, mine, *nór-gyi gyér-ka rnyéd-pa* to find a mine of precious metals.

གནོལ་པ་ *gyo Lt., Thgy.* a magic ceremony for the purpose of averting misfortune; *gyo-bčós* id.

གནོག་པ་ *gtóg-pa* 1. also *btóg-pa*, *stóg-pa*, **to pluck off**, **gather**, **crop**, **tear out** (one's hair) *Lex.* — 2. v. *se-gol*.

གནོག་ས་པ་ *gtógs-pa* **to belong**, **appertain to**; **belonging**, *rgyál-poñ ydün-la gtógs-pa yin* you belong to the royal blood or family *Dzl.*; *deñ náñ-du mi gtógs-sam am* I not included in them? *Dzl.*; *dzam-bui-glin-la gtógs-pa* belonging to Dzambuling *Gbr.*; \**di lé-ka dan ma tog\** *W.* do not meddle with that! *ma-gtógs-pa*, gen. adv. *ma gtógs-par* **except**, **besides**. — *gtógs-dód Sch.*: 'to love, to like, to wish; a good-for-nothing fellow' (?).

གནོང་བ་ *gtón-ba*, pf. *btan*, fut. *gtan*, imp. *ton (W. \*tan-čē\**, imp. \**ton\**) གནོང་ 1. **to let a.** **to let go**, **to permit to go**, **to dismiss**, *čhi pyir bdág-čag-rnams-kyis gtón* why should we let you go, suffer you (our teacher) to go? **to let escape** (a prisoner) *Dzl.*; **to let loose** (a dog against a person) *Mil.*; **to let go**, to quit one's hold *ma gtón*, col. \**ma tan\** don't let him go, stop him! **to leave**, **abandon**, **renounce**, *čos* one's religion; more definitely: *blos gtón-ba*, v. *blo*; *yóns-su gtón-ba* to abandon altogether *Dzl.*; to leave off, to abstain from, *gsód-par byá-ba gtón-ba* to leave off killing *Dzl.* b. **to let in**, **to admit**, *sgó-nas* through



the door *Dzl.*, *nán-du ytón-ba* to permit to enter. — 2. **to let go**, i.e. to make go, **to send**, *mi* a man, a messenger, very frq.; *dzam-bui-glin kin-tu btán-nas* he made him go all over the country of Dzambuling *Dzl.*; *skyél-du ytón-ba* to dispatch for conveying (a message); *lén-du ytón-ba* to send (a person) for (a thing); *tsól-ba btán-ba-las* he sent out searchers (people in search) *Dzl.* 20, 18., unless this passage should be read *tsól-bar*. — 3. **to let have, to give**, so in *W.* almost exclusively; *smán ytón-ba* to give medicine, *ytón-tsul* the way of giving medicine, for 'a dose' *Med.*; *ytón-pod-can* liberal, bounteous *Mil.*; *ytón-sems-lulan* id. *S.g.*; *ytón-sems* liberality, bounty; \**tón zer*\* he says, give me! he wants to have, he tries to get *W.*; *čós-la ytón-ba* to give a person up to religion, i.e. to destine him for the priesthood, to make him take orders. — 4. **to make, to cause**, e.g. a smoke by lighting a fire *Glr.*; with the termin. **to turn into**, *byé-tan néu-tan-du* sandy plains into meadows *Glr.*; *rims(-nad) ytón-ba* to cause, **to send down**, epidemics, plagues (of gods); **to construct, fix, place**, chains before a building *Glr.*; in *W.* \*(s)*kad tán-čé*\* to utter sounds, \**kú-čò, bó-ra tán-čé*\* to raise, to set up a cry; \**kug*\* or \**kum tán-čé*\* to make crooked, to bend; in forming intensive verbs: \**go čád tán-čé*\* to decapitate; \**tón toñ, pñs toñ*\* take out! throw out! \**tša toñ*\* put salt into it! \**ču tán-čé*\* to water (the garden); \**lud tán-čé*\* to manure (the fields). The participle \**tans-pa*\* is used adverbially in *Ld.*; \**l-ne tans-pa à tsug-pa*\* from here to there, from this place to that place (= *bzuns-te*).

གཏོང་ *ytod?* *ytód-la mnán-pa*, of the sun *Pth.*, of the galaxy *Mil.*, evidently denotes the disappearing of these celestial bodies by enchantment or only as a poetical figure; perh. = *ydos*, or to be explained by *ytód-pa* II.

གཏོང་བ་ *ytód-pa* I. also *ytád-pa*, pf. *btad*, *ytad*, fut. *ytad*, imp. *btod* (*Mil.*; *Cs.* *tod?*) 1. **to deliver up, lág-tu** into the

hand, to hand over *Glr.*, to hand to a person the subject for a theme or problem *Glr.*, to commit the management of the household to another *Dzl.*, to commit a child to a teacher *Dzl.*, *dge-dún-la dbaň* to confer important offices on the priesthood *Glr.*, *rig-pa* to teach; *yeig snyin yeig-la ytád-pa* to communicate one's feelings to one another *Glr.* — 2. **to lean against or upon** c. dat., e.g. to rest one's head on one's arm; to lay or put against, to, or on, one's mouth to a person's ear *Thgr.*, the tip of the tongue against the palate *Gram.* — 3. **to direct, to turn**, *mi-la mgó-bo*, one's face towards a person *Lt.*, *mi-la mdzúb-mo*, or *sdig-mdzúb* to point at a person (with the finger) *Glr.*; *sgo nub-pýógs bál-poi yül-du ytod Glr.*, the door points south, towards Nepal; *bém-la* to take aim, to aim at *Lex.*; *rná-bai dbaň-po ytód-pa* to listen to, to give a person a hearing *Mil.*; *sems*, resp. *tugs*, *ytód-pa* *Mil.* id.; *od-zér-la ytád-nas yeigs-pas* turning after a ray of light, following it with the eye (= *brtén-nas*) *Glr.*; also used absolutely: *dkar-kün ytód-pa* the projecting windows *S.g.*(?) — *ka ytód-pa Glr.*?

II. inst. of *rtód-pa*, **to fasten** (cows etc.) to a stake (driven into the ground), **to tether**.

གཏོས་པ་ *ytóm-pa* to talk, to speak *Sch.*, cf. *ytam*(?).

གཏོས་པ་ *ytóms-pa* filled up, full, for *bltáms-pa*, *ytáms-pa*, *Sch.*

གཏོར་བ་ *ytór-ba* (*Lex.* འབྲེལ) cf. *tór-ba*,

1. **to strew, to scatter** ccirdp., *mé-tog-gis ytór-ro Dzl.* they strewed flowers, also *ytór-to Dzl.*; *ná-la sas ytór-ba* they that threw earth upon me *Dzl.*; *sá-la ytór-ba* to scatter over the ground *Glr.* — 2. **to cast, to throw**, ccar., books into the water *Glr.*, a ring into the air *Glr.*; to throw out, e.g. spittle into a person's ear, for healing purposes (= *dór-ba*); **to cause to circulate** the chyle through every part of the body *Med.*; **to waste, to dissipate** *Dzl.*, occasionally with the accus. of the vessel containing the substance thrown out: *ní-*

*ma gtór-ba Glr.* (a cow) emptying its udder by discharging the milk. — 3. *Sch.*: ‘*sruub gtór-ba* to rend, to tear to pieces’.

**གཏོར་མ་** *gtór-ma* **strewing-oblation**, an offering brought to malignant demons, either as a kind of exorcism or as an appeasing gift, in order to prevent their evil influences upon man; *mčód-pa dan gtór-ma sbyin-pa* to offer such an oblation, *gtór-mar snó-ba* to devote something for it. The ceremonies are similar to those used in *sbyin-sréš Schl. Buddh.* 249; the offerings consisting of things eatable and not eatable, of blood, and even of animal and vegetable feces, scattered into the air (the benefit being shared by the *dri-za* q.v.). There are various sorts of Torma-offerings, according to the nature of the substances offered (*ču-* or *čab-gtor*, *pye-gtor*; *lhag-gtor*, an oblation of the fragments of a meal *Mil.*), or according to the time at which (*dgu-gtór* v. *dgu*), and the purpose for which they are offered (*mtsun-gtor* v. *mtsun*). Other names of Torma-offerings are: *blud-rgyá*, *mar-me-rgyá*, *tin-lo(?)*-*rgyá*, *ča-ysum* etc. Tormas in general belong to the ceremonies most frequently performed; *gtor-čá* are the vessels and other implements used for that purpose; *gtor-sdéb Sch.*: ‘a bowl for these offerings’ (?). — *gtor-zán Lex.* **बलि** oblation of the remnants of the daily meal to creatures of every description.

**གཏོལ་** *gtol*, only in *gtol-méd*, = *ča-méd*, not known, dubious, *pó-am mó-am gtol-méd-do* one does not know yet, whether it will be a boy or a girl *Dzl.*; *či byá-bai gtol méd* not knowing what to do *Dzl.*; *gar šal-bai gtol méd* not knowing where she had gone to; *bdág-la gtol méd* I do not know any thing about it *Dzl.* — (*Sch.* has a verb *gtól-ba* to perforate, pierce; to discover, disclose; v. *rtól-ba*).

**གཏོས་** *gtos* **size, width, quantity**, *ri-boi gtos tsam* as high as a mountain *Lex.*; *rim-gro gtos-čé-ba*, like *rgya-čé-ba*, great marks of honour, extraordinary homage.

**བདག་པ་** *btág-pa* v. *řág-pa*.

**བདག་ས་པ་** *btágs-pa* v. *řógs-pa*, and *ka-btágs*.

**བདང་བ་** *btán-ba* v. *gtón-ba*.

**བདད་པ་** *btád-pa* v. *gtód-pa*.

**བདབ་པ་** *btáb-pa* v. *řébs-pa*.

**བདང་སྒྲིམས་** *btan-snyóms* (cf. *snyoms*) **उपेक्ष complete indifference**, perfect apathy (acc. to *Schr.* prop. ‘a liberality perfectly impartial’?).

**བདང་བཟུང་** *btan-bzün Lex.* **मुचिलिन्द** n. of a hill where Buddha was teaching.

**བཅིག་པ་** *btig-pa*, pf. *btigs*, *Cs.* **to drop**, to let fall in drops, *rná-bar sman*, medicine into the ear, v. *řig-pa*.

**བཅིང་བ་** *btin-ba* v. *řin-ba*.

**བཅུ་བ་** *btü-ba* v. *řü-ba*.

**བཅུང་བ་** *btün-ba* v. *řün-ba*.

**བཅུག་པ་** *btug-pa* v. *gtug-pa*.

**བཅུད་པ་** *btüd-pa* v. *řüd-pa*.

**བཅུད་མར་** *btüd-mar Glr.* in rapid or close succession, *\*tū-tū-pa-la\** *C. id.*

**བཅུབ་** *btub*, *Lex.* = *ruñ*, **fit, convenient, practicable, becoming**, *btüb-bo* it is convenient etc.; *btüb-pa* v. *gtüb-pa*.

**བཅུམ་པ་** *btüm-pa*, *gtüm-pa*, 1. **to wrap round, to envelop**; hence 2. in *W.* **to shut**, a book, valuable books being wrapped up in a cloth before being laid by; *btüm-póg* **bunch or knot**, produced by money and the like being tied up in the girdle.

**བཅུམ་བ་** *btül-ba* v. *řül-ba*, *gtül-ba*.

**བཅོག་པ་** *btég-pa* v. *řégs-pa*.

**བཅོད་པ་** *btód-pa* 1. = *rtód-pa*, **to fasten** (grazing horses or cattle) by a rope to a stake, **to tedder**; *Mil.* declares relations to be the *btód-řág* (the tedder) in the hands of the devil. — 2. **to erect, raise up, produce, cause, occasion**; *srol-btód-*



pa (*Lex.* w.e.) may accordingly imply: to introduce a custom.

བོན་པ་ btón-pa v. ཏོན་པ་.

བོན་པ་ btól-ba *Sch.* = རྩོལ་པ་.

རྩ་ rta (*rtá-po* C., *Mil.*), resp. čibš, 1. horse, རྩ་པོ་-rta a gelding, *mó-rta*, or *rta-rgód-ma*, a mare; *rta dúl-ba* to break in, train, a horse; *rta rgyüg-pa* to gallop; to run horses for a wager, to race *Glr.*; \**sta šrul-čē* *Ld.* id.? — 2. the lower front part of a pair of breeches, *dór-rta*, *än-rta*.

**Comp.** *rta-rkyá(-pa)*, or *-skyá(-pa)* one skilled in horsemanship. — *rta -bskrágs* (\**stab -rágs*\* *Ld.*) a clattering train of horsemen. — *rta-gál* *Ts.* pouch or bag of a horseman, saddle-bag. — *rta -grás* = *rta -rá*. — *rta -bgád* a horse-laugh, *rta-bgád-kýis* *débs-pa* to set up a horse-laugh *Sch.* — *rta-mgó* a horse's head; *rta-mgó-ma* v. *go-tsem*. — *rta-mgrin* (हयग्रीव) n. of a demon (*Schl.* 110), a terrifying deity. — *rtá-sga*, *W.* \**té-ga*\*, saddle. — *rta-sgám* a large box or chest. — *rtá -sgo* v. *sgo*. — *rta-sgyél*, gen. connected with *mi-bsád*, the slaughtering of men and killing of horses. — *rta-nán* Tibetan horses, small, strong, unsbod, v. *Hook.* II, 131, and so already in *Marco Polo's* travels. — *rta-rña* horse-tail, \**te ná-ma yod*\* *W.* it is (made) of horse-hair. — *rta -lčág* horse-whip; whip in general. — *rta -čág* dry fodder or provender given to horses, corn, oats. — *rta -mčóg* the best horse, a splendid horse, state-horse; gen. a fabulous horse, a sort of Pegasus, thus e.g. *Glr.* chp. 6, where it partakes of divine properties (*rtai rgyál-po* *čan-šés bá -la -ha*; acc. to *Schl.* p. 253 *rlün-rta* is the same). — *rta-mčóg-ka-bab* = *pyas-ru-ytsán-po* = *miná-ris-ču* n. of the principal river of Tibet. — *rta-lján* he with the green horses, the sun, po. *Glr.* — *rta-rná* horse-ear, n. of one of the seven gold-mountains, surrounding the *Rirab*. — *rtá-pa* horseman, rider, \**tá-pa ta-zón*\* *Ld.* a balancing-board, *see-saw*; *rtá-pai dpün* horse, cavalry *Cs.* — *rta-lpágs*

a horse's skin; n. of a medicinal herb *Med.* — *rta-bábs* 1. a large stone or raised place for alighting from a horse(?) *Cs.* 2. the superstructure of a large door or gate, the arch of a gate-way, *Lex.* *wa-ra-ña*, *द्वारण*? — *rta-dbyáns* *འབྲུག་པོ་* n. of a great scholar *Thgy.* — *rta -bél* a horse's front-hair *Cs.* — *rta-sbáns* horse-dung. — *rta-rmig* a horse's hoof; n. of a plant *Med.* — *rta-rmig-ma* a lump of silver bullion like a horse's hoof *Cs.* — *rta -rdzi* one that tends horses; a groom *Glr.* — *rta-zún* a good horse. — *rta-zám* 1. post-station, *rta-zám-gyi tsúgs-pa* a post-house; *rta-zám-gyi spyi-dpon* postmaster-general *Cs.* 2. in *Ld.* also for *rta-zám-pa*. — *rta-zám-pa* postillion, courier, express, estafet. An estafet rides day and night, mounting fresh horses at certain stations, and making the way from *Lé* to *Lhasa* (for ordinary travellers a journey of 4 months) in 18 days. — *rta(i) -ú -lag* a compulsory service consisting in the supply of horses. — *rta-rá*, *rta -grás* inclosure, stable, for horses. — *rta -šá* 1. horse-flesh. 2. the oblique abdominal muscles of the hips. — *rta -šád* curry-comb *Sch.* — *rta -ysár* a horse not yet broken in or dressed *Schr.* — *rta-bséb* stallion. — With regard to the colour of horses (*spü-ka*), the following distinctions are made: *rta-dkár* a gray or white horse; *rta-rkyan-nág*, or *kam-nág* *Sch.* a dark-brown horse; *rta kam-pa* *Ld.* a yellowish-brown horse (*Sch.* a dark-brown horse); *rta -kam -dmár* *Sch.* a light-bay horse, a sorrel horse; *rta krá -bo* a piebald or a dappled horse *Ld.* - *Glr.*, *Schl.* fol. 26, a; *rta-gró* *Sch.* a gray horse, *rta gro-dkár* a light-gray horse, *rta gro-sión* *Sch.* a dapple-gray horse, *rta gro-dmár* a roan horse, a roan; *rta rgya-bo* *Sch.* a chestnut-bay horse (a bayard, a brown horse) with white breast and muzzle; *rta nán-pa* an isabel *Ld.* - *Glr.*; *rta rnóg -dkár* a bright bay horse; *rta-sño-kra*, *rta-sño-tig-čan* *Sch.* a dapple-gray horse; *rta-sño-nag* *Sch.* a dark-gray horse; *rta-tig-kra* *Sch.* a spotted horse; *rta nag* a black horse; *rta-brau* = *rgya-*

*bo Sch.*; *rtá-mog-ro Glr.* a yellowish-brown horse; *rtá zag-pa Sch.* a horse having gray and white spots; *rtá ol-ba Mil., Ld.-Glr.*, a black horse; *rtá ra-rá Sch.* a yellow-dun horse; *rtá rág-pa Ld.* a tawny horse (*Sch.*: 'a white and red spotted horse'); *rtá rag-rág* an ash-gray horse; *rtá rag-sér*, or *rtá ser-sér Sch.* a yellowish-red horse; *rtá sram-sram Sch.* a gray horse with a black mane and tail.

རྟག་པ་ *rtág-pa* (རྟག) 1. **perpetual, constant, lasting, eternal.** 2. **perpetuity, duration** to all futurity, a quality which, acc. to Buddhist views, can be ascribed only to the vacuum, to absolute emptiness, the *ston-pa-nyid*; *mi rtág-pa* not durable, perishable; *de yañ mi-rtág tsul-du yda* this, too, is subject to the law of perishableness *Mil.*; *mi rtág-pai čos* the principle of transitoriness; *rtág-par dzin-pa* to look upon (transitory things, i.e. the world) as lasting, and hence: to be worldly-minded *Glr.*; as partic. one that is earthly-minded, a worldlyling; *nyál-ba-la rtág-pa* steady in lying, i.e. disposed to lie down, to be continually at rest, *Stg.*; *rtág-čad* lasting and transitory, *frq.*; *rtág-par*, or more *frq.* *rtág-tu*, **always**, i.e. 1. continually, 2. at each time (*Dzl.* རྟག་, 5); *rtág-tu-ba* perpetuity, eternity *Cs.* — *rtág-po, Ld.* \**stágs-po\**, **lasting**, durable, reliable, *rtág-brtan* id. *C.*; *rtág-snyóm-la C.* adv. uniformly, equally. — *rtág-rés kór-ba Sch.*: a constant change(?).

རྟག་པ་ *rtags* (cf. *rtágs-pa*) 1. resp. *pyag-rtágs*, **sign, token, mark, characteristic**, \**tag-zi\** *W.*, \**tags-pa\** *Ld.*, id.; *rtags byéd-pa*, vulg. \**tag rgyáb-pa\** to make a mark; *ráb-tu byün-bai rtags yód-pa* (partic.) one having the outward marks of an ecclesiastic *Glr.*; *bkra-šis rtags v. bkra-šis*; **omen, prognostic**, = *ltas*, *bu-mo skyé-bai rtags* a prognostic of a girl being born *Med.*; **proof** of a thing, c. genit., *frq.*; *mñon-rtágs Dzl.* id.; **proof, argument, evidence**, \**či tágs-pa-ne zum\** *Ld.* upon what evidence have they seized him? \**tágs-pa zig gos\** you must prove it, \**tágs-pa-an mi dug\** there is no

trace, no evidence, left. — 2. **inference, deduction** *Was.* (320). — 3. **the black, the centre** of a target, *W.* \**tág-la čüg-čé\** to take for a mark. — 4. **sexual organ**, organ of generation, *rtágs-sam bhá-ga* as two synonyms for the same thing *Wñ.*, *pó-rtágs, mó-rtágs* *frq.* — 5. **gift, present**, resp. *pyag-rtágs*. — 6. any mark for denoting grammatical distinctions, such as terminations etc., *ni f.*; *rtágs jüg-pa* using such marks, making grammatical distinctions, seems to imply about the same thing as our etymology, the etymological part of grammar. — *rtágs-yig* 1. **stamp, type(?)** *Cs.* 2. letter of recommendation, **credentials** *W.* — \**tag-ril\** *W.*, **lot**, \**tag-ril tán-čé\** to cast or draw lots (a half-religious proceeding) cf. *rgyan*.

རྟག་པ་ *rtáb-pa*, also *rtab-rtáb-pa*, and *stáb-pa*, **to be in a hurry, to be confused, frightened**, in a state of alarm, e.g. of fowl frightened by some cause (*Zam.* = *bréd-pa*); *rtáb-po* adj.; *stab-stáb-por sön-nas* having become quite startled and confounded *Pth.*; *rtab-rtób* *subst.*, *rtab-rtób-tu nán-du pyin-te* she ran into the house in haste (full of joy) *Mil.*; *rtab-rtáb-la ra mi dren* I cannot help you with such speed *Mil. nt.* It is also spelled *brtábs-pa*.

རྟག་པ་ *rtás-pa* v. *brtá-ba*.

རྟོན་གི་ *rtig-gi Ts.* for *rtéu*, **foal, colt**.

རྟོན་ *rtñ* (in more recent literature and col.) what is **behind** or **after**, with regard to space, and more particularly to time, *rtñ-du, rtñ-la, rtñ-na* adv. **afterwards**, *rtñ-du bčós-so* they were made afterwards, were added later *Glr.*; postp. c. genit., or less corr. c. accus., **after**; *byon rtñ-la* after their appearance *Pth.*, *byün-rtñ* after he has come *Mil.*; *de-rtñ-la* after that *Glr.*; \**tiñ-ne dān-čé\** *W.* to follow, to come after or later; *rtñ-ma* adj. and *subst.* the last *Tar.*; *ytām-gyi rtñ-ma yin* this is my last, my farewell-speech *Glr.*; without *ma*: \**dus tiñ zig-na\** *W.* some day hereafter, some future day; \**tiñ-ma žag, tiñ-ma nyi-*



*ma* W. the following day; \**tin-jüg*\* remaining part, the last remainder, \**dī-rin ja tin-jüg len son*\* W. to-day I have used the last of my tea. — *rtin-pa* 1. the end, extremity, lowest part, e.g. of a stick *Glr.*; gen.: 2. the heel of the foot, *rtin-lèags* a spur, *rtin-lèags rgyab-pa* to prick with the spurs, to spur; *rtin-ču* the Achilles-tendon.

རྩོམ་པ་ *rtib-pa*, pf. *brtib*s, fut. *brtib*, imp. *rtib(s)* to break or pull down (cf. *rdib-pa*).

རྩོམ་ *rtiu*, sometimes for *rtēu*, a foal.

རྩོམ་པ་ *rtüg-pa* 1. excrement, dirt *rtug-skām* or *-skēm* dry excrements *Med.*; *rgyal-srid rtüg-pa bžin-du dör-ba* to throw off royalty like dirt *Pth.*; *rtüg-pa pyis-pai rdo* a stone for wiping one's self *Mil.* — 2. C. wind, flatulence. — 3. (*b*)*rtug* v. sub *tögs-pa*.

རྩོམ་པ་ *rtün-ba*, pf. *brtuñs*, fut. *brtuñ*, also *stün-ba*, to make shorter, to shorten, to contract, e.g. a rope, a dress; *nyā-ba brtuñs* his neck is contracted *Mñg.*

རྩོམ་ *rtun* v. *ytun*; *rtun-ril* a trituration-bowl *Sch.*

རྩོམ་པ་ *rtün-pa*, *brtün-pa*, diligence, *rtün-pa skyed-pa* to be diligent *Zam.* Cf. *dün-pa*.

རྩོམ་པོ་ *rtül-po*, or *rtül-ba*, blunt, dull, *ntson-rtül* a blunt weapon *Cs.*; gen. fig.: *dbān-po rtül-po* (opp. to *rnōn-po* or *rnō-ba* sharp, and *brtū-po* middling) dullness, stupidity, imbecility of mind; dull, stupid; *blo-rtül* weak intellect. — (*b*)*rtül-pód-pa* (वीर) boldness, courage; bold, brave *Dzl.*

རྩོམ་ *rtēu* foal, colt, *rtēu brañ-ba* to bring forth a colt, to foal *Cs.*

རྩོམ་ *rtēn* (cf. the next article) that which contains, keeps, or supports a thing, 1. a hold, support, esp. in compounds: *kar-tēn* the plinth or base of a pillar *Cs.*; *rkan-tēn* (resp. *žabs-rtēn*) a foot-stool *Cs.*; *žu-rtēn* a present given to support a supplication, and never omitted by Orientals when making a petition; \**sem-tēn*\* W. token, keep-sake; — esp. a visible representation,

a statue or figure of Buddha or of other divine beings, which the pious may take hold of, and to which their devotions are more immediately directed (v. the explanation in *Glr.* chp. II, init.) — 2. receptacle, resp. *yduñ-rtēn*, for the bones or relics of a saint, *mčód-rtēn* for oblations, v. *mčód-pa*, compounds; *rig-pai rtēn* receptacle of the soul, i.e. the body *Schr.*; *rig-pa rtēn-med-pa*, *rtēn dan brāl-ba* the houseless, bodiless soul *Thgr.*; *jiḡ-rtēn* v. *jiḡ*; *snyin ni tse sroy sēms-kyi rtēn* the heart is the seat of life and of the soul *Mñg.*; seat, abode, residence, of a deity, sanctuary, temple (*Dzl.*), shrine, *rtēn-gyi ytsó-bo* the deity residing in a shrine *Glr.*; visible representation, symbol, of divine objects or beings, esp. the *rtēn ysum*: *skū-rtēn* an image of Buddha, *ysūn-rtēn* symbol of the doctrine, gen. consisting in a volume of the holy writings, *tügs-rtēn* symbol of grace, a pyramid, *Köpp.* II, 294. Hence *rtēn* might very suitably be used for denoting the material element in the Christian sacraments, viz. the water, and the bread and wine. — 3. present, gift, prop. for *žu-rtēn* (v. sub no. 1), and then in a more general sense, resp. *pyag-rtēn*, W., for *pyag-rtügs*; also offering, oblation. — 4. sex, specified as male, female, or hermaphrodite, independently of age *S.g.*; sometimes comprising age *S.g.*; or denoting age alone, as child, man, old man *Lt.*; calling, situation in life *Tar.* 163, 15 (where *gyi* ought to be changed into *ni*) 176, 15; 178, 18; some compounds follow still at the end of the next article.

རྩོམ་པ་ *rtēn-pa* 1. vb., pf. and fut. *brten*, imp. *rton* (*brten?*), to keep, to hold, to adhere to, to lean on, *kār-ba-la* on a staff *Pth.*; *kā-ba-la* against a pillar; *lāg-pa grām-pa-la* to lean one's head on one's hand, in meditating *Dzl.*; fig. to depend or rely on, *brtēn-pai blā-ma* the priest to whom one holds; *snim-la rtēn-pa* to keep to the fat, i.e. to eat much fat *Med.*; *krig-pai čós-la* to be given, addicted, to sensuality; \**ču tñ-wa māñ-po-la tēn-nē*\* C. if

one is intent on watering; *tsó-ba dka-śúb-la* v. *dká-ba* compounds; *kýéd-kýis yśún-ba-la brtén-nas* following, obeying (your) orders *Glr.*; *nai nús-pa-la rtén-nas* relying on my strength, i.e. by the help of my strength (you will be able to get to that place) *Mil.*; hence (b) *rtén-nas* is frq. used for: in consequence of, with respect to, concerning etc.: *rkyen dé-la rtén-nas* in consequence of this event (the doctrine spread) *Tar.* 8, 1; *\*gha-la tén-nas\** why? wherefore? *C.*; *yul kýád-par-can-la rtén-nas* (to sin) with regard to a noble object *Thgy.*; **to hang on, to depend on, to arise or issue from**; *rtén-par brél-ba* v. *rtén-brél*; **to be near, to border on**, *\*tén-te yod\** *W.* (the two villages) are contiguous to each other; = *ýtád-pa*, *stón-pa* to be directed, to be situated, to lie towards, *lhó-pyogs-la* to be situated towards the south *Sambh.*; *od-zér-la rtén-nas rzigz-pa* to look after or pursue with one's eye a ray of light, like *ýtód-pa* I. 3. Cf. *stén-pa*. — 2. sbst. **that which holds, keeps up**, *rgyál-poi rtén-pao* (these) are the supports of kings *Dzl.*; *brtén-pa rús-pai ynás-lugs bstán-pa* 'the doctrine of the hold-giving bones', osteology *Mng.* 3. adj. attached to, faithful *C.*

**Comp.** *rtén-grogs, tse hril-por grogs-pai rtén-grogs* perh. erron. for *ýtán-grogs*. — *rtén-ynas* *Gram.*: the case which denotes the place of a thing or person, **the locative**. — *rtén-brél*, or in full: *rtén-par brél-bar gyúr-ba* or *byún-ba* 'the coming to pass in continuous connection' (the explanation of *Burn.* I, 623 is grammatically not quite correct) i.e.: 1. in a general sense: **the connection between cause and effect**; in a special sense, the Buddhist doctrine of the *rtén-brél bçu-nyis*, **निदान**, the twelve causes of existence *Wdk.* 551 (with illustrations); *Schl.* 23, *Burn.* I. 485, *Köpp.* I., 609. 2. **the auspices** of an undertaking, in as much as the complete knowledge of the causal connection of things implies also a certain prescience of future events; *rtén-brél rtóg-pa* to investigate the auspices, *śés-pa* to know them, (a physician e.g.,

when treating a patient, must try to find out the auspices) *Med.*; *rtén-brél bzai* or *legs* good auspices, *nian* bad auspices, frq.; so also frq. col. — *rtén-ma* **prop, support, pillar** *S.g.*, *\*tén-šin\** *W.* a pole used as a prop; *rtén-sa* *Mil.*?

རྟོག་གེ་བ་ *rtóg-ge-ba* (तर्क) the act of **arguing, reasoning; dialectics** *Cs.*; *Sch.* distrust, suspicion(?); *ka-bśád rtóg-gei ślób-dpon* seems to describe a teacher who talks in a hypocritical manner with a mere appearance of wisdom. — *rtóg-ge-pa* an arguer, disputer, reasoner, dialectician *Cs.*

རྟོག་པ་ *rtóg-pa* I. vb., pf. *brtags* (*rtogs* q.v.), *brtag*, imp. *rtog(s)*, 1. **to consider, examine, search into, look through**, cca. (also dat.), *brtags-na mi śes* though one meditates (upon the soul), one cannot understand or fathom it *Mil.*; frq. with a single or double indirect question: to examine whether (or whether not); *brtag-dpyód* (or *rtóg-γzig*) *γtón-ba* *Pth*, *Mil.* id.; *brtags-dpyód* examination, trial *Zam.*; c. termin. **to discern, to recognize as**, e.g. *mkris-par brtag* it is ascertained to be bile, to be caused by bile *Med.*; *so-sór rtóg-pa* *Stg.* prob. to recognize as being different. — 2. **to muse, to ruminate**, to trouble one's head about a thing, which is considered a fault much to be guarded against, and the more so, as religious faith as well as meditation require the mind to be strictly directed and entirely devoted to the one subject in question; hence *ma-rtóg tñ-dzin* *Mil.* contemplation without any disturbing reflections and by-thoughts; cf. no. II. — 3. v. *dog-pa*.

II. sbst. 1. **consideration, deliberation, reflection**, cf. I., 2; *rtóg-pa skyé-ba*, *rtóg-pa-la jüg-pa* to reflect on a thing, to indulge in musings *Dzl.* — 2. **scruple, hesitation**, *rtóg-pa skyés-te* to grow doubtful, hesitating *Mil.*; *rtog(-pa)-med(-pa)* simple, unsophisticated; simplicity; singleness of heart. — *dé-la rtog-jüg mi byed* *Glr.* he does not meddle with that.

རྟོགས་པ་ *rtógs-pa* (prop. the pf. of *rtóg-pa*, like *novi* of *nosco*) 1. vb. **to per-**



ceive, to know, to understand, *dpyád-na ma rtógs-so* they did not understand, though they inquired into it *Dzl.*; *rtógs-par gyúr-ba* to obtain information, to convince one's self of a thing *Dzl.*; *rtógs-par byéd-pa* to teach, to demonstrate, to convince a person of *Dzl.*; *má-rtógs-pa* stupid, ignorant; ignorance *Mil.* — 2. sbst. (but in Tibetan always construed as an infinitive with the accus. inst. of the genit., and with an adv. inst. of an adj.) **knowledge, perception, cognition**, frq.; *sems rtógs-pa* the knowledge of (one's own) soul *Mil.*; *miñon-par rtógs-pa* (अभिसमय) clear understanding or perception, in modern Buddhism the same as *ston-pa-nyid* *Trig.* 21. — *rtógs-pa-ñan*, *rtogs-ldán* rich in knowledge *Mil.* — *rtógs-(pa) brjód(-pa)*, for *འབྲུག་པ་* cf. *Burn.* I. 64, a moral legend. — *rtogs-spyód* theory and practise, *rtogs-spyód byéd-pa* to know and to do, *rtogs-spyód la mkás-pa* theoretically and practically religious. — *rtógs-dod-ñan* desirous of knowing or learning, inquisitive *Mil.* — Sometimes for *togs-pa*.

རྟོད་པ་, བཏོད་པ་, བརྟོད་པ་ *rtód-pa, ytód-pa, btód-pa* 1. sbst., also *rtod-púr*, a stake, in the ground, for tethering a horse, for securing a boat etc.; a peg, in a wall, for hanging up things; *rtod-tág* a tedder (v. *btod-pa*); *rtód-pa brgyáb-pa* to drive in a stake or peg.

2. vb. **to tedder, fasten, secure** *Dzl.*

རྟོན་པ་, བརྟོན་པ་, བརྟོན་པ་ *rtón-pa, brtón-pa, brtán-pa*, with or without *yi*, ccd., **to place confidence in a person, to rely on.**

རྟོ་ *rtol?* *ños-rtól* *Tar.* 164, 20, *Schf.* the pith or marrow of a doctrine; *rtól-skyes-kyi ñes-pa* *Mil.*? — *brtól-ñes-pa* *Tar.* 197, 8, *Schf.* to know thoroughly.

རྟོ་ *rtol* *Cs.*, *rtol-góg* *Lex.* w.e.; *Sch.*: a bastard, an animal of a mixed breed, *rtól-po* a male, *rtól-mo* a female bastard *Cs.*; acc. to Desgodins the cross-breed of a yak-bull and a *gar-mo*. Cf. *ltor*.

རྟོ་པ་ *rtól-ba*, pf. *brtol* (*Ld.* \*stól-ñe\*) 1. **to bore, to pierce, to bore into**, cci. & t., *Stg.*; to bore through, **to perforate** cca.,

a board etc., *sgo-ñia* the shell of an egg (of chickens creeping out) *Sch.*, **to open** (an abscess) by a puncture; **to make an incision**; 'bi-gai' *W.* to bore a hole. — 2. **to come to, to get to, to arrive at**, *ynás-su* to (at) a place *Lex.* (cog. to *tál-ba, tál-ba*); *yoñs-dus-brtol* *Lex.* w.e.; *Tar.* 30, 22, *Schf.*: *པ་རི་མ་ཐུག་པ་* the coral-tree, *Erythrina indica*; also a tree of paradise. (In *Dzl.* ༡༩, 13 the manuscript of Kyelang has: *dé-dag-las rtól-ba* it out-passed them).

ལྟ་ *lta* 1. more correctly *blta*, v. sub *ltá-ba*, I. 1., **we will see**, *Mil.*, frq. — 2. in various phrases and expressions, in which its special signification is no longer clearly discernible: a. *lta ñi smos* *Dzl.* and elsewh., the most frq. form, *lta smos ñi dgos* *Thgy.*, *lta smos ñi tsal* (eleg.) *Stg.*, *W.* more distinctly: \**lta dgos ñi yod*\*, also \**zer dgos ñi yod*\*, far from, not to mention, **to say nothing of, how much less, how much more**; with a preceding infinitive or noun: *di-dag dul-ba lta ñi smos* to say nothing of the conversion of these! how much easier is it to convert these! *Dzl.*; *ñ-skol lta ñi smos* how much more we! *Thgy.*; *lta ñog* is much the same: *lo zlá-ba lta ñog* to say nothing of years and months; \**tar ñog, tá-la ñog*\* *C.* id. — b. the word is frq. used after participles or adjectives ending with *pa*, when, judging in each case from the connection in which it happens to stand, it may be deemed equivalent to: **evidently, indeed, thus then** etc., spoken either with emphasis, or ironically, or in a sorrowful tone. As it is next to impossible to learn from the Tibetans the exact import of those little words, which slightly modify the grammatical and logical relations of a sentence, European translators have generally passed them over. Cf. *Dzl.* ༡༠, 18, ༡༤, 2 (where a shad ought to be added), ༢, 7 (where *ste* means though), ༣༩, 18; *Tar.* 7, 17, 19. In *Dzl.* ༡༢, 7 *lta*, in accordance with the manuscript of Kyelang, is to be omitted. — c. **like, as**, (*ltá-ba* sbst. abstr., *ltá-bu* adj., *ltá-bur* or *ltar* adv.). *dü-ba ltá-bur yod-*

*pa* *zig* one having the nature or the colour of smoke *Glr.*; *rta* *bèus rgyug-pa ltá-bui sgra* a noise as if ten horses were galloping *Glr.*; ... *ltá-bu mkás-pa zig* a man as wise as ... *Dzl.*; *pa-má ltá-bur gyir-to* he was (to him) like a father *Dzl.*; *bai dzi-ma ltá-bu dan ldán-te* having eyelashes like those of a cow *Stg.*; *rán-la mīm-kó-ba bú-la byin-pa ltá-bu ma yin* not as if she (the mother) would give her child only what she does not want herself *Thgy.*; *žes-pa ltá-buo* is the usual expression for quoting a passage from an author, and always follows the quotation; *kýod ná-lta-bu min* you are not my equal, and also: you are not in my situation *Mil.*; *di-lta-bu, dé-lta-bu*, one like him, such a one as he; *či-lta-bu* what sort of? *sans-rgyas šes byá-ba či-lta-bu yin* the so-called Buddha, what sort of being is he? what is meant by 'Buddha'? *Dzl. či-lta-bu-la bskal-pa žes bgyi* what sort of a thing is called 'Kalpa'? *ji-lta-ba* v. *ji*; *ji-lta-bu* of what kind, as a rel. pron. Sometimes *lta* alone is used for *lta-bu*: *Kýód-lta* your equal *Mil.*; so prob. also in the passage *Dzl. གཤམ་པ་*, 8, where *yód-pa lta či mton* would be = *yód-pa ltá-bu gañ mton* (better than taking *lta či mton* for *lta či smos Schf.*). In *Dzl. ལྷ་མོ་*, 13, and *ལྷ་མོ་*, 3 *ltá-zig* is prob. to be altered into *ltá-žog*, v. sub a, 2, above. — d. *lta* is sometimes a mere expletive, e.g. in *dá-lta* (v. *da*), and after the conditional *na* (*Dzl. གཤམ་པ་*, 1; *ལྷ་མོ་*, b; *ལྷ་མོ་*, 16, *ལྷ་མོ་*, b.).

ལྷ་མོ་ *ltá-ba* I. vb., pf. *bltas*, fut. *blta*, imp. *ltos*, *blta*, resp. *yzigs-pa* (cf. *ltos-pa*)  
1. **to look** (as an act of the will, cf. *mton-ba*), **to view**, often with *mig*, or *mig-gis* (v. below); *bltás-na mi mton* though you look (for it) you do not see it *Mil.*; *\*nán-tan žib-ča ltos\** *Ld.* look at it accurately! *\*to šig\** *C.* look (before you)! have your eyes open! *\*to šig nyon čig\** *C.* attention! mind! be careful! *ltá-bas čog mi šés* I never can look enough at it; with *nas*: to look from or through, *sgo-sén-nas* (to peep) through the narrow opening of a door *Tar.*; *bltá-*

*na sdug-pa* pleasing when looked upon, charming to look at; also n. of the city of gods on the *Riráb Stg.*, and of one of the seven golden mountains around the *Riráb Glr.*; *ltá-ru son* go there and look (at it)! *\*lta-la ton\** *W.* let me look (at it)! show it me! *pan-tsun-du ltá-ba* to look around *Dzl.*; *\*čog-čog-la\**, or *\*ye-yón-la\** col. id.; *pyi mig*, or *pyir* (to look) back *Dzl.*; *\*pi mig log lta-če\**, or *\*jin-pa gyir-te ltá-če\** *W.* id.; **to inspect**, ccd., rarely c.a., frq. *Glr.*, *Dzl.*; *kýed mi-nus-pa-la bltás-na* if one views, considers, your inability *Dzl.*; *nas ma bltas-na* if I do not inspect it *Glr.*; *\*ghán-la te run\** *C.* whatever one may fix his eyes upon = whatever it may be; **to look after or into, to revise, to examine, to try**, *rtsa ltá-ba* to feel a person's pulse *Med.*; *pan-nam blta* I will see, if I can help *Mil.*; also: I will see, whether it has done good; *su če blta* let us see who is taller *Mil.*; *e' tsud ltos šig* see, if you can put it through *Glr.*; *rtin-sor blta* we shall see that afterwards *Mil.*; *yán-dag-par ltá-ba* to examine or search into minutely *Mil.*; *\*tsod ltá-ba\** in col. language is the expression most in use for **to examine**, to put to the proof, **to test, to try, to sound** etc. Lastly, as a mere act of the mind: **to meditate, reflect, muse, ponder, investigate**, *du dug blta* let us see how many there are *Mil.*; *lta rtog byéd-pa*, or *ytón-ba* *Mil.* to investigate closely. Also in a mystic sense, v. *sgóm-pa* I, 2. — 2. ccd. (or accus.) and termin., to look upon a thing as, *šes-pa-la zóg-tu* to look upon knowledge as deceitful; *dkon-mčog ysum mi bdén-par ltá-ba* to think the three treasures to be untrue, not real, = not to believe in them. — 3. c. dat. (rarely termin.): **to have regard to, to pay attention to, to take notice of**, and with a negative: **to be indifferent to, not to care about**, *sróg-la mi ltá-ba* not to care about one's life (from heroism or desperation). — 4. **to be situated or directed towards**, *ndo ni nib-tu lta* the lower part of the valley is situated towards the west. — 5. *nas bltás-pa* in my opinion;



*ná-la bltás-na(s)*, or *rtén-nas*, with regard to me, as for me, for my sake *Glr.*; *yzán-ma-rnams-la bltás-pas* as far as the others are concerned, with regard to the others *Glr.* —

II. sbst. 1. the act of **looking, beholding**, v. I, 1. 2.; *ltá-ba yáns-sin* circumspect *Glr.* — 2. **contemplation** (mystical) v. *sgóm-pa* I, 2. — 3. (འདྲེན་) **opinion, doctrine, theory, philosophical system, school** (in Tibetan a verb, cf. *rtógs-pa* II), *rtág-par ltá-ba* the theory of perpetual duration (of earthly things); *nán-par ltá-ba* a false opinion, = *lta-lóg*.

**Comp.** *lta-nyül-pa* a spy, scout, *lta-nyül byéd-pa* to spy, to explore, v. *nyül-ba*. — *lta-stáns*, resp. *yzig-stáns* *Pth.* the look, or manner of looking, air, mien, *ži-bai lta-stáns* a mild look, or countenance, *Cs.*; *kró-bai lta-stáns* an angry or fierce look *Cs.*; esp. the magical and powerful look of a saint, *lta-stáns sig mdzúd-pa* to cast such a magical look *Mil.*; *lta-stáns-la bzúgs-pa*, *lta-stáns-kyi nán-nas čá-ba* *Mil.* to sit, or stride along, with such a look, i.e. with great solemnity of deportment, as of one in a trance; *lta-stáns-bži* the four magical looks, viz.: *gügs-pai lta-stáns* the attracting look, *skród-pai lta-stáns* the repulsive look, *lhün-bai lta-stáns* the precipitating look, *réns-pai lta-stáns* the paralyzing look *Cs.*; also *sén-gei*, *glän-po-čei lta-stáns-kyis yzigs-pa* to look at a person with a lion's look, with an elephant's look. — *lta-lóg*, in later lit. and col. *lóg-lta*, false sentiment, not only false doctrine, heresy, but any irreligious impulses of the mind, perverse and sinful thoughts, e.g. *lóg-lta skyés-te* is used for conspiring against a person's life *Glr.*, giving way to doubt or weakness of faith *Glr.*, falling in love with a woman *Pth.*; *mi-la lóg-lta byéd-pa* to slander, to abuse a person *Glr.*

ལྷ་ལྷོ་ ltag-lön puff-ball *Sch.*

ལྷ་ལྷོ་ ltag-pa 1. the back part of the neck, nape *Med.* and elsewh., frq. — 2. the upper part or place, *grál-gyi* of the divan,

the seat of honour *Dzl.* — 3. the back, *gri-ltag* the back of a knife. — 4. *ltag og-sgyür-ba* to turn upside down *Dzl.*; *ltag-na(s)*, *ltag*, above, *sgó-ltag* above the door, *grón-ltag dgón-pa* *Mil.* the convent above and behind the village, the front-side of the houses being gen. turned towards the valley and the river; thus 'behind' is equivalent to 'higher up'; *ltág-na-med-pa* (of rare occurrence) for *blá-na-med-pa* the highest, འཇུག་མ་ *ltag skór-ba* to strangle, to suffocate *Glr.*; *ltag yčód-pa* 1. *Cs.* to cut off a man's neck, to behead. 2. *W.* to make a person change his mind, to alter his sentiments; \**ne kó-la gyóg-pa tag čad yin\** I hope I shall talk him out of it, shall dissuade him from doing it; *ltag nyal-ba* to lie backward *Sch.*

**Comp.** *ltág-sgo* the back-door of a house, v. above. — *ltag-yčód* or -čód 1. **decapitation**, 2. *Sch.*: changeable, fickle, inconstant. *ltag-ču* *Med.*; *Sch.*: 'sinew of the neck, the covering of the neck'. — *ltag-mdiud* *Sch.*, *ltag-sdiud* *Lt.*, the hole in the occiput, the connexion of the brain with the spinal marrow. — *ltág-spu* neck-hair, mane, of the horse, of the lion *Ld.* - *Glr.* — *ltág-ma* what is uppermost, e.g. words written over other words.

ལྷ་ལྷོ་ ltañ 1. a bale of goods, carried on one side of a beast of burden, half a load, *ltañ ynyis* two bales, or a whole load. — 2. also *ltañ*, *W.*: through, quite through, \**pi-sta-ne nán-la ltañ fon dug\** one sees from the outside into the interior; \**ltañ bug ton\** bore through! \**ltañ tón-te ča dug\** he is passing through, he does not make a stay here. — Cf. *ton*.

ལྷ་ལྷོ་ ltag-mo, col. also \**ltañ-mo\**, resp. *yzigs-mo*, the looking on, a sight, scene, spectacle, *ltád-mo-la tsogs* they came together in order to look on *Glr.*; *ltád-mo ltá-ba* to look at a scene, to be an eye-witness; *ltád-mo ltá-bai sa* a place where there is something to be seen; a theatre. — *ltád-mo-kan* a playhouse, exhibition, puppet-show etc. — *ltád-mo-pa* *Pth.*, \**ltád-mo-lta-mi\**, \**ltád-mo-la yón-kan\**

W., a spectator, a visitor; *ltád-mo-mk'an*, *ltád-mo stón-pa* a showman, actor, mimic etc. — *grón-yul-gyi ltád-mo ma dran žig Mil.* forget the scenes of village life!

ལྷན་པ་ *ltab-pa*, pf. *bltabs*, fut. *bltab*, imp.

*ltob* (W. \**ltabs ton\**), to fold or gather up, to lay or put together, \**kyañ-tab*, *nyi-tab tab-čè\** W. to fold single, to fold double; *ysúm-ltab byéd-pa* to fold or bend together threefold, e.g. a corpse previous to cremation; *ltáb-ma Cs.* a fold, crease, plait; *ltab-gri* a clasp knife.

ལྷན་(ས་)་པ་ *ltam(s)-pa*, pf. *bltams*, fut. *bltam*, 1. to be full, also *ytáms-pa*.

— 2. resp. to be born, *skyéd-pai yab dan bltáms-pai yum* the father by whom one is begotten, and the mother by whom one is born *Pth.*

ལྷན་ *ltar* 1. also *bltar*, supine of *ltá-ba*, in order to see; *bltár-run-ba* visible; *Sch.*: 'pleasing to the eye'; *gañ ltár-na yañ*, *či ltár-na yañ*, be that as it may *Glr.* — 2. postp. c. a., like, as, after the manner of, *ri-ltar* like a mountain; *pyag byéd-pa ltar byéd-pa* to make a saluting gesture *Glr.*; *ño-šes ruñ mi šes-pa ltar byas* although they knew..., they affected not to know... *Mil.*; *bral mi pód-pa ltar yód-na yañ* being like one that cannot part with, = being scarcely able to part with, *Glr.*; *ltar snán-ba* to appear like, hence prob. *ltar-snán* appearance, similarity *Sch.*, (*Lex. w.e.*); *lin-bstan-pa ltar* (to do a thing) in conformity with a prediction *Tar.*; also *ltár-na*, and *ltár-du*, *mi-lo ltár-na...* yod computed by human or terrestrial years it amounts to... *Thgy.*; *bód-rnams ltár-na* according to Tibetan (sources) *Tar.*; *či-ltar(-na)* how? in what manner or way? *či-ltar* also serves to paraphrase the English 'so that', e.g. 'he played so that all were enraptured' is thus expressed: he played—how did he play?—all were enraptured; *ji-ltar(-na)* as *ji-lta ji-ltar...* *dé-lta dé-ltar Sambh.* even as... so; *di-ltar*, *dé-ltar(-na)* so, thus, in that manner; *di-ltar mi rgan kyod* such an old fellow as you are; frq. also in referring

to the words of others, where we use 'that': *dé-ltar bdén-na* if that is true.

ལྷན་ལྷན་པོ་ *ltár-ltar-po Lex., Cs.*: of a liquid nature, as an embryo first in the womb.

ལྷན་ *ltas* prognostic, omen, more distinctive *sná-ltas*; miraculous sign, miracle, prodigy, more accurately: *ño-mtsár-bai ltas*; *bkra-šis-pai ltas* a propitious omen; *rmi-ltas bzán-po* a good sign in a dream *Pth.*; *dgé-ltas* a favourable sign; *nán-ltas*, or *ltas-nán* a bad sign *Dzl.*; *ltás-mk'an* a soothsayer, fortune-teller; *ltas stón-pa* to soothsay *Cs.*

ལྷན་རི་ *lti-ri* pitcher *Sch.*

ལྷན་གྲུ་ *ltig-tün C.* a person of small stature, perh. a corruption of *lte-tün*.

ལྷན་པ་ *ltib-pa* to fall through *Sch.*

ལྷན་པ་ *ltir-ba v. ldir-ba.*

ལྷན་པ་ *ltün-ba* 1. vb., pf. *lhuñ*, to fall, to fall off, down, into; fig.: *mtó-ba de yañ mtar lhuñ-ño* what is high will finally fall down *Dzl.*; more esp. to fall into sin, to commit sin, hence *nyes-ltün* an actual sin, a sinful deed, *ltün-byed* a transgression, crime; also *nán-son-du* (v. *gró-ba I, 5*), or *dmyál-bar* to fall into damnation. — 2. sbst. the fall, esp. the moral fall, *ltün-bas gós-pa* polluted by sin; *ltün-ba bságs-pa* confession of sin.

ལྷན་པ་ *lté-ba* 1. navel-string, umbilical cord, *yčód-pa* to cut it *Med.* — 2. navel, *lté-bai kün(bu) Lt.* id.; *glá-bai lté-ba* musk-bag. — 3. the middle of a thing, centre, *dkyil-kor-gyi* of a circle; *mu-kyid ysúm-gyi lté-bar* in the middle of three (concentric) circles *Lt.*; *ran-tág-gi lté-ba* the axle-tree of a water-wheel *Glr.*; *sai lté-ba* the centre of the earth, in the opinion of the natives: *Tibet*; also cognomen of several fabulous kings of Tibet *Köpp. II., 52.* — *lté-ba yčün-rán* Lhasa, or, in a more special sense, the palace of the Dalai Lama. — *lte-tig W. = \*tig-tün\* C.*

ལྷན་ *lten* 1. v. *ltañ*. — 2. *lten-rgyás* n. of a Buddha.



ཐྲིང་ཀ་ *ltén-ka* pool, pond *Dzl.*

ཐྲིབ་བ་ *ltéb-pa* (cog. to *ltáb-pa*), to double down, to turn in, *mfa*, or *sné-mo* to hem, by turning in the edge, cf. *sné-mo*.

ཐྲིམ་བྱུང་ *ltem-rgyán* humour, whim, caprice, *ltem-rgyán byéd-pa* to be whimsical or capricious *Cs.*

ཐྲིམ་བ་ *ltém-pa* the state of being full, e.g. a vessel full of water; full, overflowing, *ltém-po* full; *ltem-ltém* so full that it runs over.

ཐྲི་ *lto*, seldom *ltó-ba* (*C.*, *Mil.*) 1. food, victuals, *lto(b)za-ba* 1. to eat, *lto yañ ma zos* he did not eat anything *Glr.*; 2. to gain or get one's living *C.*; *ltó-la byin* give him to eat! *Lt.*; *lüg-la lto ster* feed the sheep; *lto gyó-ba* to prepare food *Mil.*; \**to nyo šrog tsoñ\** *C.* he risks his life in order to procure food; *gla-ltó* wages and food; *lto-gós*, *lto-rgyáb*, food and clothes *Mil.*; *lto-rgyab-skyid* *Lex.* prob. food, clothes, and good health (comfort); \**dha tó-čē za gyu yin\** *C.* now I will go and eat (something). — *lto-čün*, *lto-rán* *Sch.*: a person temperate in eating. — *ltó-dun-čan* an epicure, parasite, sponger. — *lto-žin* provision ground which a person receives for his subsistence. — *žim-lto-čan* dainty-mouthed, lickerish. — 2. goat's beard, Tragopogon, used as a kitchen-vegetable.

ཐྲིབ་ *ltó-ba* belly, stomach; also the belly of a bottle; *ltó-ba sá-la* *bebs-pa* to prostrate one's self.

**Comp.** *lto-gán* a full belly, also: with a full belly or stomach. — *ltó-gro*, *ltós-gro* 1. moving or creeping on the belly, a worm, a snake. 2. symb. num.: 8. — *lto(-ba)-gróg(-pa)* *Cs.*: 'belly-fretting, a nervous excitement of the belly'. — *lto-stón* with an empty stomach, jejune, empty. — *lto-ldir* belly of a vessel, *ltó-ldir-čan* swelling out, bellied, like vessels. — *ltó-na-ba*, *ltó-zug* stomach-ache. — *lto-phyé* crawling or creeping on the belly, a snake; *lto-phyé čén-po*, *महोरग*, a fabulous monster of the serpent kind, similar to the *klu*.

ཐྲི་གོན་ *ltog-dré* a demon *Sch.*; *dré-ltogs* prob. the same

ཐྲི་གས་བ་ *ltógs-pa* I. vb. 1. to be hungry, *ltógs-so* I am hungry *Cs.*, *ltógs-xu* *bór-ba* to suffer a person to hunger, to starve *Dzl.* — 2. *Sch.*: to regret, *ltogs nyal ma byeb* do not always lie in grief and regret! *Sch.(?)*; *ltógs-par bzúgs-pa* resp. to be full of regret.

II. sbst. hunger.

III. adj. hungry, *séms-čan ltógs-pa-rnams* *Dzl.*; *ltógs-par gyúr-ba* to grow hungry; *ltógs-gri* *Mil*, col. \**ltóg-ri\** *W.* hunger, \**na(-la) ltóg-ri rag\** I am hungry, \**kyod (-la) ltóg-ri rag\** you are hungry, \**ko ltóg-pa yod\** he is hungry. — *ltogs-phyug* hunger (i.e. poverty) and wealth *Glr.* — *ltog-tsór* the feeling of hunger, *ltogs-tsor* *če* I am very hungry *Mil.*

ཐྲིང་ག་ *ltón-ga* notch, incision, indentation, *mdá-ltón* the notch in an arrow; a depression, *ri-tón* in a ridge of mountains, *la-tón* the indentation of a mountain-pass.

ཐྲིང་ས་ *ltons* summit *Mil.*, frq.

ཐྲིབ་ *ltob* v. *ltáb-pa*.

ཐྲིར་ *ltor*, *sras-ltór* a bastard prince *Glr.*

ཐྲིས་ *ltos* 1. v. *lta-ba*. 2. *Sch.* = *ytos*.

ཐྲིས་བ་ *ltós-pa* 1. vb., = *ltá-ba*, to look at, on, or to, ccd., *nyen-po-la ma ltós-par* without looking to a spiritual guide *Thgy.*; *kyod dé-la ltos mi dgos-pa žig yin* you need not care for that *Mil.*; *ré-žin ltós-pa* *Glr.* to look at (a thing) hopefully; *dé-la ltós-na* if I look at, consider, this *Mil.*, if one compares this with... *Thgy.*; \**(s)ná-ltos čī-čug(?) tsán-ma čō-kan\** *W.* a person acting with great circumspection. — 2. sbst. the looking at or on, *ltós-pa méd-par* without looking at it (e.g. in playing at dice); relation, respect, regard *Cs.*

ཐྲི་གོན་ *sta-gón* preparation, arrangement, *sta-gón byéd-pa* to make preparations, to prepare, arrange, fit out; *tsó-*

*bai sta-gón-la bžens* he rose to make preparations for dinner *Mil.*

ལྷ་མོ་ *sta - zür* **hip, hip-bone**, e.g. as the seat of strength *Mil.*; *stá-zür yan-čád* from the hip upward *Dzl.*

ལྷ་རི་ *sta-ri* *W.*, originally *sta-gri* *Mil.* and *C.*, *sta-ré* *B.*, **axe, hatchet**; *dgrá-sta* battle-axe *Lex.*; *star-ltág* *Cs.* the back of an axe or hatchet, *star-míg* the hole for putting the handle in, *star-yü* the handle, *star-só* the edge of an axe.

ལྷ་ག་ *stag* 1. **tiger**, *rgya - stág* the Bengal tiger *Mil.*; *stag-prüg* a young tiger, *stág-mo* a tigress; *stag-fsán* a tiger's den; *stag - ris* the stripes of a tiger's skin. — 2. *Tar.* 166, 2?

ལྷ་ཆས་ *stag-čás* *Mil.* utensils carried by men about them, such as a knife, smoking-implements, weapons etc.

ལྷ་པ་ *stág-pa* **birch-tree**; *stág-ma* n. of another tree.

ལྷ་གཟིག་ *stag-yzig* a not unfrequent form (which prob. has been adapted to Tibetan etymology) for *ta-zig*, **Persia, Persian.**

ལྷ་ག་ *stag - ša* a medicinal herb, *Glr.*, *Med.*; *stag-ša-dé-ba* *Glr.*

ལྷ་གར་ *stag - šar* a youth, young man *C.*, *Mil.*

ལྷ་མེད་ *stañ-zil* *Cs.*: n. of a black stone, acc. to *Zam.* a silver-ore.

ལྷ་ས་ *stañs*, *Sch.* also *stán - ka*, **manner, style, posture**, *góm-pai stañs* manner of walking, gait; *brdég-stañs byéd-pa* to assume a fighting posture *Mil.*; *ltá-stañs* v. *ltá-ba* comp.; *stón-pai bžugs-stañs* the sitting posture of Buddha; *C.*: *\*kō ghó-ghon-tañ dé-mo\** his style of dressing is fine, he is well dressed; *\*tām-zer-tañ kē-pa\** eloquent; even like a mere termination for forming verbal substantives: *\*zá-tañ\**, or *\*tūn-tañ lég-mo\** good eating, drinking.

ལྷ་ད་ *stád - pa*, pf. and fut. *bstad*, imp. *stod*, **to put on, to lay on**, *rtá-la sga* to put the saddle on a horse, to saddle; *rtá-la gró-čás* to load the baggage on a horse.

ལྷ་ས་ *stan* **mat, carpet**, esp. a carpet for sitting on, also a cushion, resp. *bžugs-*

*γdan*; **saddle-cloth**; *stan dñn-ba* to spread a mat (on the ground), *gēbs - pa* to lay (a mat) on; *\*ču-stán\** swaddling-cloth *W.*; *\*bol-tén\** mattress, *\*tūl-tén\** (lit. *prul-stán*) a light travelling-mattress *C.*; sometimes substratum of any kind, also of hard materials, e.g. *γtsub-stán*, *btsab-stán*.

ལྷ་པ་ *stab* 1. v. *rtab*. — 2. *Sch.*: *stab stāñs - pa* to suffer, to tolerate, to yield.

ལྷ་ས་ *stabs* (cog. to *fabs*, also syn. of *stāñs*), **mode, manner, way, measure, sēn-gei** *stābs-kyis* (or *su*) *gró-ba* to walk in the manner of a lion; *gar-stābs* v. *gar*; **opportunity**, *byón-stābs* an opportunity for going; *\*tābs-si ká-na\** (also *\*ká-ne*, or *ká-la\**) *W.* when an opportunity offers; *riñs-stābs-su* hastily, speedily *Mil.*; *\*kón-stābs\** dearth, famine, want *Ld.*; *\*riñ-stābs\** a describing at full length, copiousness (*stabs*, in this instance, corresponds to the English termination 'ness', changing the adj. into an abstract noun).

ལྷ་ར་ *star*, for *sta-ri* q.v.

ལྷ་ར་ཀ་ *stár-ka* *Sch.*, *stár-ga* *Lex.*, *stár-kā* *Glr.*, **walnut**, *star-(gar)* *šin*, *ljon-šin* *stár-kā* walnut-tree *Glr.*; *star-skógs* nut-shell; *star - sdön* trunk of a walnut - tree. *stár-ka byéd-pa* *Ld.-Glr. Schl.* f. 15, b (?).

ལྷ་ད་ *stár-ba*, pf. and fut. *bstar*, imp. *stor*, 1. **to file on a string**, e.g. pearls; **to tie fast, to fasten to**, e.g. sheep to a rope, in a bivouac, *stár-la rgyūd-pa* id. — 2. **to clean, to polish** *Lex.* — 3. *Sch.*: **to ornament, decorate**(?).

ལྷ་ད་ *stár-bu*, or *star-zün* *Med.*, frq., the berries of Hippophaë rhamnoides, a shrub or tree very frequent in Tibet; acc. to a *Lex.* also a kind of Rumex in India.

ལྷ་བ་ *sti-ba*, pf. *bstis*, fut. *bsti*, imp. *stis*, 1. **to rest, to repose, to refresh** one's self, *sti-(bai)* *γnas* resting-place. — 2. **to honour**(?); (*b*)*sti-stán* **honour, respect, reverence**, *byéd - pa* ccd., to show a person honour, frq.; *\*kō - la ti-tāñ cāñ med\** *W.* he is not esteemed at all, he enjoys no credit whatever; *bkür-sti* id., v. *bkür-ba*.



ཐྱིང་བ་ *stin-ba*, pf. *bstins*, fut. *bstin*, imp. *stins*, to rebuke, scold, abuse *Lexx.*

ཐྱིབ་(ས)་བ་ *stib(s)-pa* to offer (sacrifice), rarely used.

ཐྱིམ་བ་ *stim-pa*, pf. *bstims*, fut. *bstim*, imp. *stims*, prop. vb. causative to *tim-pa*, gen. = *tim-pa*, to enter, penetrate, pervade, to be absorbed in, *fugs čos-nyid-kyi klón-lu stim Pth.* the soul is absorbed in the expanse of the *čos-nyid*.

ཐྱི *stu cunnus*, orifice of the vagina, the vulg. and obscene expression for the pudendum muliebre.

ཐྱིག་(ས)་བ་ *stüg(s)-pa* 1. abstract noun and adj., thickness, density, thick; *stugs-po* adj., = *füg-pa*, *füg-po*, thick, dense, e.g. a forest, *Dzl.*; sound, heavy (sleep, clouds etc.); *dpal-stügs* right noble, most noble *Cs.*; *stugs-po-bkód-pa Pth.* one of the heavens of Buddha. — 2. a wind, flatulence *C.*

ཐྱིང་བ་ *stün-ba*, pf. *bstüns*, fut. *bstün*, imp. *stüns* = *rtün-ba*.

ཐྱིད་བ་ *stüd-pa*, pf. and fut. *bstud*, to repeat, to reiterate, to give or offer repeatedly (medicine, food, beer etc.), *bstüd-na* if it is repeated *Mng.*; *sbrid-pa män-po stüd-čün on* repeated sneezing ensues *Lt.*; *bstüd-nas ná-ba* to be always ill *Sch.*; cf. *btüd-mar*.

ཐྱིན་བ་ *stün-pa*, pf. and fut. *bstun*, prop. causative to *fun-pa*, gen. = *fun-pa*, to agree, *dgé-ba bèu-la bstün-pai rgyal-krim*s a law agreeing with the ten virtues *Glr.*; *dod-yón lña dan stün-pai lois-spyód* a life of pleasure in accordance with the five enjoyments *Glr.*; *dus-skábs dan stün-te* agreeably to the (proper) time, in due time *Glr.*; *nai žin rmó-ba di dan stün-pai ngúr-ma* a song having reference to this my labour in the fields *Mil.*; *γžun dan stün-pa Lexx.*, *Cs.*: 'to confer, to make agree with the original text'.

ཐྱིབ་བ་ *stüb-pa*, or *sté-pa*, *Ld.*, for *btüb-pa*, *γté-pa*.

ཐྱི *ste* an affix for the gerund, inst. of *te*, after *g*, *n*, and vowels, v. *te*. — As *ste* contains the copula, it may be added

also to other words than verbs, e.g. *kyod rigs čé-žin mló-ba-ste* as you are of high and noble extraction *Dzl.*; like *di-lta-ste* it is also used for namely, to wit, videlicet (*viz.*), that is to say, esp. before translations of foreign words and names: *št-ra-ste ngó-bo žes-byá-ba Tar.* 11, 11; 4, 11; 189, 2 and elsewh. In the latter case it may also be rendered by *or* (*Lat. sive*). After an enumeration of several things, it serves to point back, or to comprise: *ža, za, a, ya, ša, sá-ste drug-ni* the six letters *ž*, *z* etc.; *γsum ná-ro kyi-qu grén-bu-ste* three signs, *o*, *i*, and *e* *Glr.*, *Tar.* 188, 16; *dá-ste žag bdün-na* as to the being now, in seven days, i.e. in seven days from to-day *Dzl.*; sometimes *ste* seems to stand in the place of a preceding verb, *Fær Introd.* 73, s.l.c.; at other times it is used, where its exact meaning is not obvious.

ཐྱིཾ་ *sté-po*, or *steu*, carpenter's axe, *adz*, an axe with its blade athwart the handle (*Cs.*: 'paring axe'), used by Indian and Tibetan carpenters, *Hind. basūla, stēltág* its back, *ste-yü* its handle, *ste-ká* *Cs.* its edge, though in *S.g.* 32 *sté-ka so-nyis-pa* it must be the name of the tool itself. — *ste bžog γtón-ba* to pare, to smooth, to hew with the axe. — \**pág-ste*\* *W.* a plane.

ཐྱིག་ས་ *stegs*, also *stégs-bu*, any contrivance for putting things on, a stand, board, table, stool etc.; *ká-stegs* the pedestal or base of a pillar *Cs.*; *rkan-stegs* foot-stool, jack, horse (wooden frame with legs); \**kyón-stag*\* *W.* candlestick; \**čós-stag*; *čót-ag*\* *W.*, book-stand; *drug-stegs* a board, stool, bench, to sit on *Cs.*; \**do-tég*\* *C.* a stone-seat, whether artificial or natural; *snód-stegs* *Cs.* 'a board to put vessels on'; *pór-stegs* a cupboard *Cs.*; \**pó-stag*\* *W.* a bench; *žábs-stegs* resp. for *rkan-stegs*; \**žyn-teg*\* *C.* candlestick; *γžag-stegs* a board to place things on *Cs.*; *zā-stegs* dining-table *Schr.*; *γsól-stegs* id resp., and table in general, col. \**sol-tág*\*; *lám-stegs* seat, resting-place by the road-side *Glr.*; \**žn-teg*\* *C.* candlestick.

མེན་ *sten* that which is above, the upper part, **top**, **surface**, *sai sten tams - cád* the whole face of the earth *Glr.*; *sén-moi stén-gi sa* the earth here upon my finger nail *Dzl.*; *stén-gi nám-mkha* the heavens above *Dzl.*; *stén-gi pyogs* the zenith; *stén-óg* above and below, *stén-óg-gi ydon* demons of the upper and lower regions; *stén-na* adv. and postp.: above, overhead, on high, up-stairs, on the surface, answering to the question where or in what place; *stén-du* adv. and postp. 1. id., answering to the question whither, to what place, but also where or in what place, e.g. to sit on a lotos, to throw down to the ground, to send a thing or a messenger to a person *Dzl.*, frq. 2. above, over, moreover, besides, in addition to, *rgás-pai stén-du* in addition to my old age *Dzl.*; *byás-pai stén-du* he made it and besides... *Dzl.*; *bdag čós-la mi mós-pa méd-pai stén-du bôn rán-la mos* I am not only no despiser of religion, but a regular Bon-worshipper *Mil.*; *stén - nas* down from. — *stén-ka* (*W.* \**tán-ka\**), also *stén-tse* a terrace. — *stén-kan* upper story of a house, garret. — \**stén - dún*\*(?) *W.* pestle, pounder.

མེན་པ་ *stén-pa*, pf. and fut. *bsten*, imp. *sten*, **to keep**, **to hold**; **to adhere to**, **to stick to**, **to rely or depend on**, almost like *rtén-pa*, but c. accus., *blá-ma mkás-pa stén-pa* to adhere to a learned Lama; to stick or keep to certain victuals, medicines etc., using them regularly, frq.; even *sdug - bsñal* to have to taste misfortunes *Thgy.*; **to addict one's self** (to virtues or vices), *sér-sna* to avarice *Stg.*; *mi stén-pa = spán-ba* to avoid, shun, abstain from *Glr.*; *Cs.* also: *pyog stén-pa* to keep a servant in pay.

མེན་པ་ *stém-pa*, pf. and fut. *stems* (= *stén-pa*?), **to hold**, **to support** *Mil. nt.*; **to shut or fasten** a door, **to secure** it by a beam or bar. *C.*

མེན་པ་ *stems* **curse** (?) *Tar.* 181, 20. Cf. *byad*.

མེན་པ་ *stau* v. *sté-po*.

མེན་པ་ *stér - ba*, pf. and fut. *bster*, ccdp. 1. **to give** *B., C.*, frq.; **to bestow**,

**present**, **grant**, **concede**, **allow**; with the supine or root of a verb: **to let**, **permit**, *nán-du gro(r)*, *nán-du ón-du* to let enter to grant admission *Dzl.* — 2. *W.* in a special sense: to give to eat or to drink, **to feed** (infants, animals). — 3. **to add** (in arithmetic) *Wdk.* — \**tér - go*\* **aid**, **contribution** *C.*

མེན་པ་ *stes-dban* *Lex.*, where *stans-legs* is added for explanation; in *Tar.* 134, 7 *stes-dban-gis* is translated by *Schf.*: power of fate.

མེན་པ་ *sto-tag* **rope** *Sch.*

མེན་པ་ *stó-ba*, most frq. in the col. phrase *čan mi sto* it does not matter, it makes no difference, it is all the same (also *čan mi rtog*); *Mil.*: *ši run mi stó-ba dug* it does not matter if they die; *ši yan čì stó-ste* what does it matter if they die?

མེན་པ་ (?) *stó-ra* *W.*, a circle of dancers.

མེན་ *ston* 1. **thousand**, *ston-prág* id., *ston-prág-brgyá-pa* (the work) containing ten thousand (viz. Sloka) *Köpp.* II, 272; *Burn.* I, 462. — *stón-dpon* a commander over a thousand; *ston-kór-lo* a wheel with a thousand spokes; *las ston byed* *Med.* that is a remedy producing a thousand good effects. — 2. **a fine for manslaughter**, to be paid in money or goods to the relatives of the person killed; *če-čün-gi ston byéd-pa Glr.*, to proportion this fine to the rank of the man killed. — 3. v. *stón-pa*.

མེན་པ་ *ston-grógs* v. *stóns-pa*.

མེན་པ་ *stón-pa* (མེན་པ་) **empty**, **clear**, *káb-kyi rtsé-mo tsaṃ yzúgs-pai sa stón-pa* about so much clear space, as to allow the point of a needle to be stuck in *Dzl.*; **hollow**, not charged or loaded (of a gun); not written upon, **blank**; **indifferent**, having no distinct or definite quality, e.g. as to taste or smell; *rlün - gi ran - bžin ni ston mód-kyi* though wind (or air) in itself is without smell *Dzl.*; **waste**, **deserted**, *brag-stón* a rocky desert, *lun - stón* a desolate



valley *Mil.*; \**žan - stón\** *Ld.*, \**dom - stón\** *Pur.*, bare-bottomed, having the bottom bare, *vulg.*; \**mi tón-pa\** *W.*, = \**mi kyañ\**, *v. rkyañ-pa*; *kāñ - stón* a desolate house, as a place suitable for enchantments; *fig. \*sem tón - pa rag\** *W.* I feel lonely. — *ston-pa-nyid*. མུ་ཡན་, emptiness, vacuity, the void, the chief product of the philosophical speculations of the Buddhists, and the aim and end of all their aspirations, *v. Köpp. I, 214; Burn. I, 442; 462.* (Five synonyms *v. Trig. f. 20*). *stón - zád - la skyél - ba* to squander, to waste, *tse one's life Mil.*; *stón-saṅ-né* absolute vacuity, *stón-saṅ-né byās-nas* making tabula rasa, keeping, retaining nothing whatever *Thgy.* — *stón-ysál v. ysál-po.* — *Adv. stón-par* in vain(?) *Mil.*

མྱོང་མེད་ ston-zil(?) *W.* *Corydalis meifolia.*

མྱོང་མེད་ stóns-pa 1. *pf. bstañ (Dzl.), fut. bstañ(?)*, to accompany, \**tón - te dó-wa\** *C.* to go along with a person; *čis kyañ mi stóns-par ŋi* I die without any thing following me *Thgy.*; more *frq. stón-grógs byéd-pa* *cgrp.* (also *dat.?*) to help, to assist a person *Mil.* — 2. to make empty; to be empty, to become waste or desolate, *rán-gi ynas stóns-sin S.g., rañ-súl stóns-nas Mil., your own place becoming desolate; stóns-su nyé-bar gyur* it had become nearly empty, was almost spent or exhausted *Pth.*; *mis stóns-pai Kán-ro* ruins forsaken by men; *sañs-rgyás-kyis stóns-pa Thgy.* the period during which no Buddha appears, a *mi-kóm-pa v. kóm-pa; sa-yžir stóns-pa* to level with the ground, to raze, to demolish entirely.

མྱོད་ stod, *Ssk. उत्तर*, I. the upper, higher, former part of a thing, the upper half *opp. to smad*; 1. *esp. the upper part of the body*, *resp. sku-stód Pth.*; *stod-kóg* the upper part of a carcass *Sch.*, also *stód-po Mil.*; *stod-kyébs* a sort of frill or ruffle of the Lamas; *stod-gág* doublet of the Lamas, without sleeves; *stod - tün* a short coat, jacket. — 2. the upper or higher part of a country, *stód-pa* an inhabitant of it, high-

lander. — 3. with respect to time: the first part, of the night *Dzl.*, of life *Gl.*, of winter and the like; *stód-la* at the upper part of, above.

II. *v. stád-pa*, and *stód-pa.*

མྱོད་པ་ stód-pa 1. *vb., pf. and fut. bstod* ('to raise, to exalt', *opp. to smád-pa*) to praise, commend, laud, *bdág-stod-pa, W. \*rán-tod-čē\**, to praise one's self, \**rain-tod - čan\** a self-admirer, self-flatterer; to extol, to glorify, men, gods etc., *frq.*; *stod-(čün) bñags-pa id.*; *stod-tsig* an epithet of praise, a commendable quality. — 2. *sbat. praise, eulogy*, also \**tód - ra\** *W.*; compliments, complimentary phrases e.g. in letters; hymn of praise, also *stod - bñags, stod-dbyāns, stod-gliu; stód-pa(r) byéd-pa, W. \*pül - čē\**, *ccd.* (the former also *c. accus.*) to praise, to extol; *stod-ós* laudable, commendable, worthy of praise.

མྱོད་ ston 1. autumn (more about it *v. dus*), *ston brgya mčón - bar gyur čig* may he live to see a hundred autumns! *Lt.* — 2. in autumn, during autumn *B.*, *frq.* — 3. = *ston-tóg.*

*Comp. stón-ka, stón-ka, autumn, \*stón-ka - na, stón - ka - la\** in autumn, during autumn. — *ston-tóg* autumnal fruit, harvest, *ston-tóg sdü-ba (W. also \*dóg-čē\*)* to gather in the produce of the fields, to harvest. — *ston-düs* harvest-time, autumn, — *ston-zlá* autumnal month.

མྱོད་པ་ stón-pa I. *vb., pf. and fut. bstan*, at the end of a sentence *bstán-no* (so prob. also in *Dzl. १, 10* the correct reading), *W. \*(s)tán-čē\**, 1. to show, *lam stón-čig B., \*(s)tán ton\** *W., \*ten roy jhe čig\** *C.* show me the way! *stón-mkhan čig yod* somebody has shown *Gl.*; *bü-mo sgo stón - mkhan* the girl that has shown the door *Mil.*, *mčsán - mkhan - la bu stón - pa* to show the soothsayer a child *Dzl.*; *lus stón-pa*, applied to deities etc.: to show one's self, to appear *Dzl.*; *rdzu-šrül stón-pa* to show, to exhibit magic tricks, *v. rdzu; dmág-pa yin-no čes bstán-te* 'this is the bridegroom!' with these words showing, i. e. introducing him as the bridegroom

*Dzl.* བཤ, 3. — 2. = *γtód - pa*, to face, to front, to look towards, *sgo lhó-pyogs-su ston* the door faces the south *Glr.* — 3. to point out, to indicate, describe, explain, *čé-ba* the greatness or superiority of a thing *Mil.*; *bü-mo skyé bar gyúr-bar stón-pa yin* it indicates that a girl will be born *Wdn.*; *či-dra žig (yod) ston dgos* give me a description of her person *Glr.*; *bstán-par byao* now I will explain that, *frq.*; *ji-ltar byón-pa bstán - pai leu* the chapter describing the arrival; hence to teach, *čos* religion; *luñ v. luñ*. — 4. *W.* to make one undergo or suffer, to inflict (just as \**čón-čé\** to suffer), \**mī-la nag stón-pa\** to torture a person, \**dug-nālston-pa\** to plague, torment, grieve. — 5. *W.* as a vb. nt., to show one's self, to appear, \**i-ru tán-te yod\** this appears here, this turns up or occurs here.

II. sbst. a teacher, *frq.*, *luñ-ston-pa a prophet*, v. *luñ*; the *stón-pa* par excellence is Buddha, *frq.*; — *ston-min*, and *tse-min* two false doctrines *Glr.* 92, 3. (the translation given by *Sch.* is but an arbitrary one).

སྤྲོད་མོ་ stón-mo feast, banquet (v. also *yá-tra*), *stón - mo bzán - po*, *čén-po*, a grand, splendid feast *Dzl.*; *šóm-pa* to prepare, arrange (a feast), *byéd-pa* to give, hold, celebrate it, also c. dat. in honour of; *stón-mo drén-pa* to serve it up *Mil.*, *gyéd-pa* to distribute the dishes, *dmáns-kyi stón-mo gyéd-pa* to distribute of the viands of the table to the common people *Mil.*, *zá-ba* to eat, or partake, of such a festive entertainment *Dzl.*; *stón-mo-ynan-sbyin* a present of meat, of provisions *Glr.*; *dgá-ston* festive entertainment, *frq.*; *rná - bai dgá-ston* a feast or treat to one's ears *Glr.*; *čós-ston* a religious feast *Glr.* (might be used for agapē, love-feast, feast of charity); *dús-ston* a periodical festival, one connected with certain times or periods *Tar.*; *bág-ston* wedding-feast, *frq.*; *min - ston* feast given at the solemnity, when a name is given to a child; *ráb - ston* a feast after settling some important business *Cs.*; *btsás-ston* a feast given after the birth of a child;

*tsógs - ston* sacrificial feast; *yšid - ston* funeral feast.

སྤྲོད་བ་ stób - pa, pf. *bstab* (*Cs. bstob*), fut. *bstob Cs.*, imp. *stob*, (causative to *tob-pa?*), to put into another's mouth, esp. food, to feed; also applied to a mare that shoves the grass to her foal *Dzl.*; *nán-tan-gyis stób-pa* to press a person to accept of a dish etc. *Dzl.*; in a more general sense: *lán-ste stán stób-par byéd-pa* rising to offer one's own seat *Stg.*; to make a donation *Dzl.*; also capir.: *yo-byád tams-čád-kyis stób-pa* to provide a person with every thing within one's power *Tar.*

སྤྲོད་མ་(མོ) stóbs(-po) strength, vigour, force, *frq.*; *lus-stobs* bodily, *snyin-stobs* mental strength; *ju-stobs* digestive power *Med.*; *stóbs-po čé* of great physical strength *Dzl.*; *stóbs - kyis* by virtue, by means of; *stobs - pel-nyams-brtás byéd-pa* strengthening, nourishing, of food *Med.*; *stóbs-čan*, *stobs-ldán*, strong, robust; *stobs-čün*, *stobs-méd*, powerless, weak; the five powers of a Buddha v. *Burn.* II, 430; *Köpp.* I, 436; the ten powers v. *dbaṅ bču*. — *stobs-čén* 1. n. of a Lu-king, *S.O.* — 2. rammer, pile-driver, (or *rdob-čén?*) *C.*

སྤྲོད་བ་ stór - ba to be lost, to perish, to go astray, *bu stór-ro* a child has been lost *Dzl.*; *lus dañ srog* (to lose) one's life *Dzl.*, *sems* one's senses, *lam* one's way (also fig. to err from true religion *Pth.*); \**tor ma čug\** *W.* do not lose it, do not drop it, carry it carefully; *stór-sa med* it cannot be lost or antiquated *Mil.* — *stór-kun* for *γtór-kun* drain, gutter *Lex.*

བདེ་བ་ brt ... v. chiefly sub *rt.*

བདེ་བ་ brtá - ba, pf. *brtas*, *Lex.*: *lus sems brtas*, explained by *rgyás - pa*, to grow wide, to extend; gen. to grow stout, esp. with *nyams Dzl.*; cf. also the expression for strengthening sub *stóbs(-po)*; also *rtas byéd-pa Med.*; fig. strong or great: *gyód - pa rtas* the greatest, the sincerest repentance *Pth.*; *bág - čags rtás - pa* high passion *Thgy.*



བརྟག(ས)་བ་ *brtág(s)-pa*, v. *rtóg-pa*; as sbst., preceded by a genit., **inquiry, examination**, *Stg.*, frq.; gen. c. accus. *rmí-lam brtág(s)-pa* examination of dreams *Stg.*; *rin-po-če brtág(s)-pa-la mkás-pa* connoisseur of precious stones *Dzl.*; *brtágs-pa bgyad Tar. 21, 2?*

བརྟ་ *brtad* a kind of imprecation, which consists in hiding the image and name of an enemy in the ground underneath an idol, and imploring the deity to kill him; *brtad jüg-pa* to perform that ceremony *Mil.*

བརྟ་བ་ *brtád-pa* 1. *Lex.* = *bló-bur* **new, recent**. — 2. *Sch.* **haste, speed**, for *rtáb-pa* (?) (*Tar. 180, 2* it should prob. be *rtád-na.*)

བརྟ་བ་ *brtán-pa* adj. and abstract noun; *brtán-po* adj., **firm, steadfast, safe; firmness** etc.; *brtán-par yñás-pa*, *\*tán-po dád-čé\** *W.*, to last, hold out, abide, continue, frq.; *brtán-pa tób-pa* to become firm or durable (lit. to acquire firmness or durability) *Mil.*; *brtán-par gyúr-ba*, *\*tán-po čá-čé\** *W.* id.; *brtán-gyi skyid* a continued or abiding happiness *Mil.*; *dbañ brtan* their strength is holding out *Med.*; *brtán-du jüg-pa Glr.*, *\*tán-po čó-čé\** *W.*, to watch, keep, preserve carefully; *\*tán-po kur\** *W.* carry it carefully or safely! *dám-bčas-pa brtán-par šes* he knew his word to be inviolable *Dzl.*; *yi-dam-la brtán-pas* because he firmly kept his word *Dzl.*; *dus brtán-gyi bdé-ba* eternal welfare, everlasting happiness *Mil.* (perh. this ought to be *γtan*).

བརྟ་ས་ *brtán-ma*, or *bstán-ma*, and *bstán-pa-mo*, n. of the goddess of the earth, (also *skón-ma*, *yá-ma*), used in practising magic.

བརྟ་བ་ *brtúl-ba* 1. **deportment, behaviour** *Cs.* — 2. *Sch.* also diligence, painstaking(?). — *brtul-žugs*, བློ་འཇུག་ 1. *Cs.* manner, way of acting. 2. *Sch.* and gen.: exercise

of penance, *brtul-žugs byéd-pa* or *spyód-pa*, to perform such exercises, to do penance. 3. penitent. — *brtul-žugs-čan* penitent (adj. and sbst.) — *brtul-pód-pa* v. *rtul-pód-pa*.

བརྟ་བ་ *bstán-ba* v. *stóns-pa*.

བསྟ་བ་ *bstán-pa* 1. v. *stón-pa*. — 2. sbst. **doctrine**, a single doctrine, or a whole system of doctrines; *sañs-rgyás-kyi bstán-pa* the doctrine or religion of Buddha, *tub-bstán*, for *tub-pai bstán-pa*, id.; *yñás-lugs bstán-pa* the doctrine of the position of... *Med.*; *bstán-pa ynyis* with Urgyan Padma etc., the same as *mdoi* and *snágs-kyi lam*, v. *mdo* extr. — *bstán-gyur* the second great literary production of Buddhism, containing comments on *Kan-gyur*, and scientific treatises (v. *bka-gyur* in *bka*) *Köpp. II, 280.* — *bstan-bčos* (མཐུན་བསྟུན་) a scientific work. — *bstan-rtsis* a chronological work relative to the year of Buddha's death. — *bstan-dzin* follower, adherent of a doctrine, *sañs-rgyás-kyi bstan-dzin Mil.*, Buddhist; also frq. used as a noun personal. — *bstan-(b)šig* col. a destroyer of the doctrine, in general a good-for-nothing fellow, a mischief-maker, an obnoxious person or thing. — *bstan-srññ* 1. a **keeper, guardian of the doctrine**; perh. also = *bstan-dzin*. 2. **keeper, warden, guardian** in general, *lha-kán-gi bstan-srññ*; *lha-sai bstan-srññ* the tutelar goddess of Lhasa, acc. to *Glr.* = *dpal-lhá-mo*. 3. in general the contrary to *bstan-bšig*.

བསྟོད་ *bstir* supine of *sti-ba*; *bstir-méd* 'restlessness', one of the infernal regions.

བསྟོད་ས་བ་ *bstügs-pa* to make lower, to lower *Sch.* (?).

བསྟོན་བ་ *bstén-pa* 1. vb. v. *stén-pa*. 2. sbst. **confidence**, = *brtón-pa* *Bhar.*

བསྟོད་བ་ *bstód-pa* v. *stód-pa*.

## ཐ

ཐ ta, the letter **t** aspirated, like the English **t** in 'tea'.

ཐ ta 1. num. fig.: ten. — 2. every thing, all, total *Sch.* (?).

ཐསྐར ta-skár a certain star, ta-skár-zla-ba a month, prob. = वैशाख (April-May); ta-skár-gyi bu अश्विनी twin half-gods.

ཐམབ་ ta-káb *Lh.* a large needle.

ཐག་པ་ tá-ga-pa a weaver *Dzl.*

ཐག་ tá-gu, vulg. *tí-gu*, 1. a short cord or rope. — 2. string, twine, for making garlands *Stg.*; a bell-rope *Dzl.*

ཐག་ ta-grú, originally tag-grú *Pth.*, extension, width, breadth, dzam-bu-glin-gi ta-grú kún-la *Glr.* in the whole extent of Dzambuling; ta-grú čé-ba *Pth.* extensive.

ཐགོད་ ta-rgód 1. obtuse, rounded off *Sch.* — 2. *Mil.*?

ཐཅད་ ta-čád very bad, mean *Cs.*

ཐཅུང་ ta - čün the last month of a season (*v. dus*), e.g. dpyid-zla ta-čün the last month of spring, opp. to rá-ba, (and brin-po); the youngest of three or more sons, opp. to rab (and brin-po the middle one).

ཐསྐལ་ ta-snyád 1. appellation, žes ta-snyád-du grags so it is called *Wdn.*; *Tar.* 96, 13; 178, 3; *Was.* (296): supposition; condition, ta-snyád-pai bdén-pa conditional truth. — 3. *Schr.*: etymology, *Cs.* only: part of grammar; so frq. used by grammarians, e.g. tsig dan ta-snyád slób-pa to learn spelling and etymology. — 4. In col. language I heard it used only for talking or disputing in a conceited, foolish manner, so also in *Mil.* — *Lex.* in conformity with each of these significations = अवहार, from अवह to distinguish, to

name; to dispute. — ta-snyad-yčig-pa n. of a school, of a system or doctrine *Tar.*; ta-snyad-grúb-pa n. of a literary work.

ཐད་པ་ ta-dád-pa different, various, sundry, gen. opp. to yčig or yčig-pa; dgós-pa ta-dád-pa the various wants of a man *Dzl.*; ta-mi-dád-pa alike, equal.

ཐ་ན་ tá-na even, so much as, up to, tá-na-srog-čágs gróg-sbur yan-čád even the smallest insect *Stg.*; tá-na yig-bru re-ré yan-čád even every single letter *Thgy.*; at the close of an enumeration: finally also *Ld.-Glr. Schl.* 20, 6.

ཐ་ཐི་ཐི་ ta-pi-tú-pi confusion, disorder *Sch.*

ཐཔག་ tá-pag *v. tár-dpag.*

ཐ་བ་ tá-ba (= tú-ba) bad *Mil.*

ཐ་མ་ tá-ma the last of several things, with respect to number, time, rank, the lowest, meanest, most inferior, often opp. to rab and brin, and also to kyád-par-čan; it appears somewhat singular, that yčan-zán-gyi tá-ma signifies a cat, and dab-čágs-kyi tá-ma a hen *Glr.*; dus-kyi tá-ma-la in the last times *Glr.*, prob. also alluding to the general decline taking place towards the end of the Kalpa; sometimes it is to be translated: in the last place, finally, at last *Glr.*, like tá-mar *Dzl.* 2, 11; last = parting (parting-eup, parting-kiss); for the last time: ynyén-gyi tá-mas bskor he sees his relations for the last time around him, zás-kyi tá-ma za he eats for the last time *Thgy.*; tá-ma-la c. genit. at the end of, after. — prád-pai tá-ma ni bral, yson-pai tá-ma ni čí-ba yin the end of every meeting is parting, the end of every living is dying.

ཐ་མ་ཁ་ ta-ma-ka *Cs.*, vulg. *W.* \*tá-mag\*, tobacco, tun-ba, *W.* resp. \*dón-čé\* to smoke (tobacco).



ཐ་མལ་པ་ *ta-mál-pa* (*ta-mál* abbreviated from *tá-ma-la*) 1. **mean, vulgar, plebeian**, *ta-mál-par dúg-pa* to live like the vulgar *Dzl.* — 2. **ordinary, usual**, *ta-mál-pa ma yin* that is no usual thing *Dzl.*; *ta-mál* adv. = *pal-čér*.

ཐ་ཚིག་ *ta-tsig* *Sch.* 'oath'; but in two passages of *Dzl.* *ñi ta-tsig* can only mean: 'what signifies?'

ཐ་ར་ཐོ་རེ་ *ta-ra-to-ré* *W.* wide asunder, wide, \**ta-ra-to-ré zág-pa*\* *C.* to scatter, to throw loosely about.

ཐ་ར་མ་ *ta-rám* 1. *Sch.*: 'the breadth of a plain'. — 2. a medicinal herb *Med.*, in *Lh.* *Plantago major*.

ཐ་ར་ཁུ་ *ta-rú* *Tar.* 20, 17, *Schf.*: 'the utmost limits', or it may be a p.n.

ཐ་ལི་ *ta-li* *W.*, \**te-li*\* *C.*, *Hind.* थलिया, a tin plate.

ཐ་ལོན་ *ta-lón* *W.* a sort of red cloth.

ཐ་ཤལ་ *ta-šál* *Sch.*: 'the end, the consequence; bad'; *Bhar.*: *skyés-bu ta-šál nyid* *Schf.*: homo nequam, a good-for-naught.

ཐག་ *tag* 1. sometimes for *tág*, *Glr.* — 2. **distance** a. relatively (prob. from *tág-pa* measuring-cord, surveyor's chain) only in: *tag-rin-ba* adj. and abstract noun, *tag-rin(-po)* adj., *W.* \**tag-rin(-mo)*\* **distant, a great distance**, *sa tag-rin(s)* a far country *Glr.*; with *dan* or *las* far from; *tag-mir-in-ba* not far *Pth.*; *tag-rin(-po)-nas* from afar, from a distance *Thgy.*; *tag-nyé-ba* near; **proximity**; *W.* adj. \**tag-nyé-mo*\*; *tag-či-tsam* how far? *Cs.*; *tag-grü* v. *ta-gru*. b. absolutely, only with respect to time, in: *ma-tág* but just, just now, gen. with a verbal root, *sleb ma-tág yin-pa* he that has arrived just now *Glr.*; *ñiar bšad ma-tág-pa* (the passages) that have been explained just now *Gram.*; as an adv. gen. *ma-tág-tu*, or only *ma-tág*, frq., e.g. *tos ma-tág-tu* as soon as he had heard; *de ma-tág-tu* directly, immediately, in *W.* \**ma-tóg-tse*\*. — 3. *tag-tóg* v. *tóg-tág*. — 4. *tag-yöd-pa* v. *tág-pa* 1.

ཐག་ཐག་ *tag-tág*, with \**jhé-pa*\* *C.*, \**čó-čé*\* to knock, *sgo* at the door.

ཐག་པ་ *tág-pa* 1. **rope, cord** (in *Lh.* *hempen* ropes, as a foreign manufacture, are often distinguished from other ropes, by being called ར་སྟོ་, *bal-tág* rope made of wool, *ral-tág* rope of goat's hair, *rtsid-tág* rope of the long hair of the yak, *rtsa-tág*, or *pon-tág* *Glr.* rope of grass; *lčags-(kyi) tág-pa* chain, wire-rope, used as fetters or otherwise; \**ras-tág*\* *W.* bandage; *tag-mig* mesh of a net *Sch.*; *tag-zó* **rope-maker's work** *Pth.* — *tág yöd-pa* vb. n. (*tag čöd-pa*, or *čád-pa* vb. n. or pass.) 1. to cut a cord, *bdag nyé-du dan brél-tag bčád-pas bde* I am glad of having cut the cord (tie) which united me with my family *Mil.*; gen. with *re*, the cord of hope, e.g. *gró-bai ré-tag čad* the cord of the hope of going on a journey is cut off, i.e. the journey has been given up *Glr.*; *Schr.*: *śó-tag yöd-pa* to wean (a child); *bló-tag-čöd* deliberation is cut off, the matter is decided or resolved upon; hence frq. without *blo*: 2. to decide, resolve, determine, *rgyal-po bkrón-bar tag-bčád* it was determined to murder the king *Glr.*; *Kyod ymyis ná-la čün-ma mi len tág-čöd-pa-na* if you positively refuse to give me a wife *Pth.*; \**tag-čád mi kyud*\* *W.* I have no right to decide on that point; *tag-čöd-pa byéd-pa* to decide, pass sentence, give judgment *Mil.*; to be sure, decided, certain, ... *gróns-par tag-bčád-de* (cf. above) as it is quite certain that he has died *Mil.*; ... *yod tag-čöd* there are certainly ... *Glr.*; *čos dar śón tag-čöd* it is quite certain that religion will spread *Mil.*; *ltá-bus tag-bčád-nas* being immovable in contemplation; with termin.: to know for a certainty, to understand or see clearly, *rán-sems čos-skur tag-čöd-čün* knowing one's own mind to be vain and frail (v. *čos-sku* sub *sku* 2) *Mil.*; *ñán-ba séms-su* the visible world as a thought, as imaginary, i.e. as nothing *Mil.*; *tag-čöd* **certainty, surety, evidence**, *śón-kyan tag-čöd byéd dgos* but one should know it for certain, one must be sure of it *Mil.*; *ltá-ba tag-čöd-kyi rnál-byor-pa* you, the ascetic, firm in meditation! *Mil.* — \**tag-čö'-rbe'-čö'*\* *C.* resolute.

II. prob. = *dág - pa*, in *snyin* (or *ze*, or *bsám-pa*) *tág-pa-nas* with a faithful heart, with all my heart, **heartily**, *ze tág-pai zú-ba Mil.* a sincere prayer or entreaty.

Note. In *tag-pa* and other words beginning with *t*, (e.g. *tan*, *to*), *d* sometimes takes the place of *t*, and this uncertainty in the use of the initial letter dates perh. from a time, when the aspirated pronunciation of the media first began to be adopted in *C.*, and was not yet generally introduced.

ཐག་པ་ *tags texture, web, tags tág - pa* to weave *Dzl.*, *tágs-tág-mkan* col. for *tá-ga-pa*, also *tágs-mkan Pth.* a weaver; *\*tser-tág\** *W.* thorn-hedge, fence consisting of thorn; *tags - kri* (weaver's) loom *Ld.-Glr.*; *tágs-gra-bu Cs.*, *\*tágs-kan-bu\** *W.*, spider; *tágs-ča* weaver's implements; *tágs-ynas, tágs-ra*, a weaver's place or shop *Cs.*; *tags-brán byéd-pa Mil.*, *\*tag rán-čé\** *W.*, to begin the warp.

ཐག་པོ་ཐག་པོ་ *tags-tógs impediment Cs.*

ཐང་ *tan* 1. also *tán-ma Mil.*, *tán-bu Dzl.*

*Ms.*, *\*tán-ka\** *W.*, flat country, a plain, steppe; also fig. like *zin*, *bde-čen-gyi tan* land of bliss *Mil.*; *tán-la* (from the house) into the plain or steppe, = into the open air *Dzl.*; *tán - la ltün - ba* to fall to the ground; *\*ma-tán\** *W.* the unfloored bottom of a room; *gram-tán* a fenney or swampy plain *Cs.*; *span-tán* a green grassy plain or steppe, meadow, prairie; *byan-tán* the northern steppes or plains of Tibet (used as a noun proper); *bye-tán* a sandy desert or plain; *ol-tán* ground covered with (snail-) clover, **pasture ground**, grassy plain; *šag-tán* a gravelly plain; *tán-du byéd-pa Cs.* to lay waste, to make a desert of, *tán-du gyür-ba* to become a desert. — 2. *Cs.* price, value, perh. also amount; *rin-tán* id. *Dzl.*; *rin-tán-čan* dear, precious, *Mil.*; *yon-tán* 1. *W.* income, profit, 2. *C.* = *yón-tan* talent, natural gift, faculty; *lo-tán* yearly tribute, *yòd-pa* to fix, to order it, *Tar.*; *za - tán* (a person's) capability of eating *Thgy.* — 3. *W.* for *dwañs* clear, serene,

*\*nam tan\** a cloudless sky, fine weather; *\*dan ji-ro tán-te yod\** (the sky) was cloudless last night. — 4. **potion** *Med.* — 5. = *bka-tán*, order, command, (*bka*) *tan-yig* decree; *pad-ma-tan-yig* is the abridged title of a collection of legends about Padma Sambhava. — 6. (resin?) *tan-ču* resin, gum, e.g. of fruit-trees. — 7. a very short space of time (the statements as to its length vary from five seconds to one minute and a half), a moment, a little while, gen. *tan yèig*, not seldom joined with *skad òig* and *yud tsam*; *tan tsam* id. *Pth.*; *čig-tan*, *bži-tan* one moment, four moments; *Lt.*, *tan-ré S.g.*, one after the other *Sch.* — 8. v. *tan-ka*. — In a few instances the meaning of *tan* is not quite evident.

**Comp.** *tan-krün* bastard *Sch.* — *tan-ču* v. *tan C.* — *tan-stón* uninhabited, desolate; wilderness. — *tan-brü* *Sch.* 'cedar-nuts', perh. = *ko-nyon-tsé* q.v. — *tan-már* tar *Cs.* — *\*tan-ma-la-la-tsé\** a small lizard *Ld.* — *tan-yzi* market-price, *\*tan-zi čag\** *C.* the market-price abates. — *\*tan-zi\** *W.* fata morgana. — *tan-rág* cedar (?) *Sch.* — *tan-šin* fir, pine.

ཐང་ཀྱ, ཐང་གྱ *tán - ka, tán - ga*, resp. *žal-tán*, *W.* *\*sku-tán\**, *Tar.* *tán-sku*, image, prop. of human beings, at present = picture, painting, in a gen. sense, also of landscapes etc.

ཐང་དྲཱ་ *tan - dkár* the white-tailed eagle *Sch.*

ཐང་ཐང་ *tan-tán* v. the following word.

ཐང་པོ་ *tán - po*, tense, tight, firm (= *tán-po?*); *tan-lhód* tight and loose; also tenseness fig. *Mil.*; *tán-ša yòd-pa* to strain, to stretch, *čòd-pa* vb. n. or pass. *Stg.*, *Mil.*, *C.*; *\*zúg-po tan-nam\** *C.* are you well? — *rkan-tán-du* or *la on foot*, v. *rkan-pa* comp.; *tan yòd-pa* to tire, to fatigue *Mil.*, *tan čòd-pa* or *čad-pa* to be tired, wearied *Pth.*; *\*gom-tán lab-če (tú-gu-la)\** *W.* to lead a child in walking, to teach a child to walk; *ša-tán-tán* to the utmost of one's power *Sch.*

ཐང་པོ་མ་ *tan-próm* a medicinal herb *Med.*, *Wdn.* = *dha-tu-ra* thorn-apple (?).



ཐང་ག་ *tān-sa* v. sub *tān-po*; *tān-dīn* v. *tān* comp.

ཐང་(ཀ་) *tād(-ka)* 1. the direction straight forward, *steñ dan og dan tād-ka tams-èad-du* upward and downward, and in every other direction *Stg.*; *steñ-og-tād-ka* straight upward and downward *S.g.*; *po-brān-gi tād-ka* *pyin* they came straight towards the castle; *tād-ka-na* directly before *Thgy.*; *deñ nub-tād-kyi* that which is situated to the west of it *Tar.*; most frq. *tād-du* c. genit. towards, in straight direction; over against; in presence of e.g. to assemble, to propound, to lay before one, to study under a professor *Dzl.*; exactly in the place of a thing *Tar.* 17, 1; *sai tād-nas* *čod Tar.* 159, 4 prob.: cut off only from the flesh; \**té'-kya, té'-kañ-la\** *Ts.* straight on; *tād-drañ-na* directly before *Wdi.*; \**tad-nyā\** *W.* over against, opposite, facing; *tād-so-na* = *tād-ka-na* *Mil.* — 2. *tād-ka* each for himself *Glr.* — 3. entire, whole, untouched, safe (integer) *C.* and perh. *Thgy.*

ཐོང་ frq. abbreviation for ཐམས་ཅད་ *tams-èad*, whole, all.

ཐན་ *tan*, *Hind.* तान्, = *yug*, a piece of cloth.

ཐན་ཀོར་ *tan-kór, tan-skór* *Lex.*, surrounding country *Sch.*

ཐན་ཐུན་ *tan-tün* (*Schr. tad-tün*) a little *Sch.*

ཐན་པ་ *tān-pa* dry weather, heat, drought *Glr.*

ཐབ་ *tab* 1. resp. *ysol-táb*, fire-place, hearth, *me-táb*, id.; also for stove, *lèags-táb* iron stove; *tab šor* 'the hearth is running over', i.e. the food placed on it runs over in boiling, a mis-hap the more serious, as the household god is offended by the evil smell caused thereby. — 2. v. sub *čan*.

Comp.: \**táb-ka\** *W.* fire-place, \**táb-ka tsam yod\** how many fire-places, i.e. households, are there? — *tab-kün* opening or mouth of a stove, furnace, or fire-place; v. also *Schl.* 249. — *tab-ynās* fire-place, furnace, oven *Cs.* — \**tab-tsán\** *W.* kitchen. — *tab-pyis*, *W.* \**tab-pis\** clout, dish-clout, wiper. — *tab-γzób* burnt smell. — \**tab-*

*lūs čò-kan\** *W.* cook. — *tab-yyóg* kitchen-boy, scullion *Pth.* — *tab-šin* fire-wood, fuel. — *tab-lhá* deity of the hearth.

ཐབ་ཐོབ་ *tab-tób* *W.* = *tom-tóm*.

ཐབས་ *tabs* (cog. to *stabs*), opportunity, chance, possibility, \**tón-or čul-táb ma juñ\** *W.*

I had no opportunity of seeing or going; \**tab šig nyi-rān-ne mi juñ-na\** *W.* if you offer no chance, if on your part it is not made possible; *tabs mi tub Dzl.* and col. I am not able, I cannot; *γdan-drāis-pai tabs med* I then shall lose the opportunity of meeting (the princess) *Glr.*; *brōw-pai tabs med* there is not any chance of escape *Glr.*; *lām-la γzól-tabs med* there is no occasion for stopping or tarrying on the road *Mil.*; way, manner, mode, *klog-tabs* way of reading, e.g. Sanskrit; *rkün-tabs-su* in a thievish manner, by theft *Stg.*; *rgyál-poi tabs γtón-ba* to give up the way (of life) of a king, to resign the crown *Dzl.*, *tabs γetg-tu* together, in company, jointly, e.g. to sit down with one another, to go together to a place, frq.; means, measures, *tabs byéd-pa*, *W.* \**čò-čè, kyón-čè\** to use means, to take measures; *blo tabs tsól-ba* to contrive means *Ma.*; *tabs stón-pa* to show means or ways, to give directions, to instruct *Glr.*; *tsó-tabs* livelihood, subsistence; *tabs zad* there is nothing else to be done *Glr.*; *zi-bai tábs-kyis* in a fair way, amicably, not by constraint or compulsion *Glr.*; *tábs-kyis* by various means, by artifice, cunningly, craftily; *tábs(-la)-mkās-pa, tábs-šes-pa*, *W.* also \**táb-čan\**, skilful, dexterous, clever, full of devices; *da bód-du gró-tabs gyis šig* now take steps, make preparations, for a journey to Tibet *Glr.*; *de γsón-poi tabs γád-dam* is there a means of recalling those men to life? *tabs-čág Mil.*, \**tab-šág\** or \**teb-šág\** vulgo, a shift, make-shift, surrogate; *tabs (dan) šes (-rab)* the mystical union of art and science, or (*Sch.* less correctly) of matter and spirit, cf. *Was.* (144).

ཐམ་ག་, ཐམ་ཀ་ *tām-ga, tām-ka* a seal, sign *Cs.*, v. *dām-ka*.

ཐམ་ཐམ་ tam-tám Sch. 1. also *tám-me-ba*,  
unconnected, scattered, dispersed. —

2. *tám-tám* (byed) -pa = *tám-pa*.

ཐམ་བ་ tám - pa (sometimes *tém - pa*) complete, full, almost exclusively used as a pleon. addition to the tens up to hundred.

ཐམས་ཅད་ tams - òád whole, all; added to the singular number: *rgyal-káms tams-òád* the whole empire *Glr.*; *lus tams-òád na* the whole body aches (opp. to one part of it); *bód-kyi zañs tams-òád* all the copper of Tibet *Glr.*; more frq. added to a plural (though usually in the form of the singular number): all (the persons or things), *de tams-òád*, rarely *dé-dag tams-òád*, all those; *tams-òád-kyis so-só-nas* all of them one by one, each.

ཐམས་པ་ tám-pa (= *tám-pa?*), *sa*, or *bye-tám-su jug-pa* to suffer (a person or beast) to stick fast in the mud, in the sand (?) *Glr.* 84.

ཐུ་ tau Wdn. capsule (?), *Wts.* peach (?).

ཐར་ tar v. *tar-tór*.

ཐར་ཐོར་(ལ་) tar-tór(-la) = *ta-ra-to-ré* (cf. *tór-ba*); \**tar cós-se dug\** *Ld.* sit wide asunder, not too close together! *tar byed - pa Mil.* to break to pieces, to smash, to crush.

ཐར་ཏུ་ tár-nu a purgative *Med.*

ཐར་དཔག་ tar-dpág, *C.* \**tar-bág\**, *W.* \**tá-bag\** a large plate, dish, platter.

ཐར་བ་ tár-ba to become free, to be saved, \**tar gos*, or *goi\** *W.* he must become free, *las* from; to be not hindered or prevented, to get through, to get on, to be able to pass, *ču-la* through the water *Mil.*; *zas mi tar* the food cannot pass through *Med.*; to be released, acquitted, discharged, \**i im-na\** *C.* by a court of justice; *tár-du jug-pa* to set at liberty, to acquit, with *tse* (col. \**tse - tár - la tán - wa\**) to pardon (a malefactor), to grant him his life, frq., to let live (animals) *Mil.*; often in a religious sense (with or without *rnám - pa\**) to be saved, freed, released, viz. from the trans-

migration of souls; more frq. the pf. *tár-pa* 1. to be free etc., *lam tar* the road is free, passable. 2. sbst. freedom, liberty, happiness, eternal bliss, ཐར་པའི་རྒྱལ་ཡུལ་ *tár - pai rgyur gyur* it will be serviceable for (my) liberty; *tár- (pai) lam* the road to happiness (a common expression); *tar-méd-kyi dmyál-ba* hell without release. 3. adj. free, *tár-par gyúr-ba* to become free, *byéd-pa* to make free, to liberate, to save; *tár-sa* place of refuge, asylum *Thgy.*

ཐལ་ tál, sometimes for *ta-li*; *tál-gyis v. tál-ba* II. 3.

ཐལ་བ་ tál-ba I. sbst. 1. dust (cf. *rdul*), ashes, and similar substances; *gog-tál* ashes; \**tug-tál\** ('soup-dust') roasted barley-flour *C.* — *tal-kár* a kind of elephant, *Cs.*, perh. the ash-coloured. — *tál-ču* lye. — *tal-čen* ashes of the dead; also a sort of light gray earth, representing the former, and used for bedaubing the face in masquerades *Mil.* — *tal-tág Ld.* unleavened bread. — *tal-mdóg* ash-coloured, cinereous. — *tal-pyágs* broom *Sch.* — *tal-byi* the gray or cat-squirrel. — *tal-tsá* a sort of salt *Med.* — 2. *bya - tal* dung of birds *Glr.*

II. vb. (*Cs.* also *tál-ba*) 1. to pass, to pass by, \**tal ča dug\** *W.* he goes past, he does not come in; \**zám - pa tal ča dug\**, he goes past the bridge, does not pass over it; to miss the mark, of an arrow or ball; *rba tal - tál on* the waves flow past *Mil.* — 2. to go, step, pass beyond, *lo lná-bču tál-nas* when the age of fifty has been passed *Wdn.*; \**ču-tsód yčig tsá-big tal\** *W.* a little past one o'clock; *sno-ba-las tal-nas dmar-zin* *Thgy.*, prob. inclining from blue to red; to be in the advance *C.*; to project, to be prominent, hence *tal-tün* different lengths, one object projecting beyond another; to play a prominent part, to take the lead *W.*; *tál-čes-pa* to exceed the due measure *Sch.*; \**kā tal-wa\** to be forward in speaking, bold. — 3. to go or pass through, *brág-la yar tal mar tal*, and *par tal tsur tál-du gró-ba* to soar up and down before a rock, and



to pass actually through it (the saints not being subject to the physical laws of matter) *Mil.*, *Thgr.*; to shine, to light through; *tal-'byün-du gró-ba* to go straightforward, to act without ceremony or disguise *Dzl.* ༢༩༩, 3; *tál-ma Sch.*, *tál-le C.*, through and through; *tál-gyis* directly, straightway, unhesitatingly *Mil.* — 4. to come or get to, to arrive at (*W.* \**tél-čé*\*), *tál-nas lo ysum lon* three years have elapsed since they arrived; *pa-má gar tál-bai ytol-méd*; *bzan-tál* safe arrival *Thgr.*; *yár-gyi bzan-tal čén-por gró-ba* to arrive at, attain to (a blessed state) in a pleasant and speedy manner *Thgr.* — 5. to be over, past, finished, done, *tál-lo* of a song: it is over, finished *Mil.*; *drüg-ču tál-lo* the number of sixty is full; *yál-nas tál-ba Mil.* having disappeared, vanished; *stór-te* (or *stór-nas*) *tal* he is undone, it is all over with him *Mil.* frq.; *rím-gyis je nyün je nyün tal* by degrees it vanishes, dies away *Mil.*; *snar čad-tsig tal* the former agreement is no longer valid; *tal son* col. = *tsar son*. — *Tar.* 46, 5. 12? 172, 5: *tál-gyur-pa Schf.* follower, adherent, or the name of a certain sect.

ཐལ་མོ *tál-mo* the palm of the hand, *tál-mo sbyár-ba* to hold together the palms of the hands, as a gesture of devotion; *tál-mo snün-pa Dzl.*, more frq. *tal-lcág rgyáb-pa* to give a slap on the face, a box on the ear; *tal-brdáb-pa* to clap with the hands *Sch.*

ཐི *tí* num. fig.: 40.

ཐི་གུ *tí-gu* v. *tá-gu*; *tí-gu-kró-bo* (?) *C.* = \**ar-gón*\* *W.*

ཐི་བ་ *tí-ba* 1. wood-pigeon, stock-dove *Sch.*; *tí-bo* plover, peewit, lapwing *Sch.* — 2. *C.* = *té-ba*.

ཐིག་ *tig*, prob. from *tí-gu*, 1. carpenter's cord or string to mark lines with, marking-string, *tig(-gis) debs-pa* to use such a string, to draw lines. — 2. any instrument used in drawing lines; *skor-tig* a pair of compasses, *yya-tig* slate-pencil, lead-pencil; also a line drawn with a lead-pencil; \**tig-ta tañ-čé*\* *W.* c. genit. to

examine, try, test. — 3. a line, *tig-debs-pa*, *rgyag-pa*, *rgyab-pa*, to draw lines; *guñ-tig* the meridian line *Cs.*; *nag-tig* or *snag-tig* a black line, *tsal-tig* a red line; *tsańs-tig* diameter; equator *Cs.* — 4. symb. numeral for zero. — 5. v. *tig*.

**Comp.** *tig-skód* string to mark lines with. — \**tig-nyá*\* *W.* over against. — *tig-nág Stg.*, *Sch.*: that part of hell, where the damned are sawn to pieces, lines being drawn upon them. — *tig-tsám* a little. — *tig-tsád Cs.* proportion, symmetry, *Ld.-Glr.* f. 27, 6, *tig-tsád byél-pa* to proportion; \**tig-tsád zám-čé*\* *W.*, to determine the relation or proportion of things. — *tig-šin* a ruler, to rule lines with.

ཐིག་ལེ *tig-le* 1. a spot like that of a leopard's skin, *tig-le-čan* spotted, speckled; *tig-ma*\* *W.* id., of variegated woolen fabrics; *čos tig-le nyag čig Mil.*, the centre of all religion, in which finally all the different sects must unite. — 2. zero, naught *Wdk.* — 3. semen virile. — 4. contemplation. The two latter significations are mystically connected with each other, as will be seen from a passage of *Mil.*, which is also a fair specimen of the physiological and mystical reveries of the more recent Buddhism: *yońs lus-la ytim-mo bár-bas bde*; *rluń ro rkyañ dhü-tir čüd-pas bde*; *stod byañ-čub-sěms-kyi rgyin-bab bde*; *smad dāns-mai tig-le kyāb-pas bde*; *bar dkar dmar tug įrad brtsé-bas bde*; *lus zag-med-bde-bas tsim-pas bde*; *de rnāl-byor nyāms-kyi bde drug lays*, he (the Yogi) feels well in general, when the warmth of meditation is kindled (cf. *ytim-mo*) in his body; he feels well, when the air enters through *ró-ma* and *kyāń-ma* into the *dhüti*; he feels well in the upper part of his body by the flowing down of the *bódhi*; he feels well in the lower parts by the spreading of the chyle (chylous fluid, semen); he feels well in the middle, by being affected with tender compassion, when the red (the blood in the *kyāń-ma*) and the white (the semen in the *ró-ma*) unite; the whole body is well, being per-

vaded by the grateful feeling of sinlessness; this is the sixfold mental happiness of the Yogi.

ཐིག་པ་ *tigs-pa* a drop, *tigs-pa re-ré-nas* in drops, by drops *Glr.*; *čar-tigs* a drop of rain; *γsér-tig-po* (sic) *Mil.* seems to denote a drop or globule of molten gold, which in this form is offered for sale by gold-washers.

ཐིང་ *tin* v. *đin-ba*.

ཐིབ་པ་ *tib-pa* v. *tib-pa* and *γtib-pa*; *tib-tib* very dark *Sch.*; *byin-rlabs tibs-tibs* *Pth.* seems to imply the descending of a blessing upon a person; *tib(s)-po*, *mo* dense, *Cs.* or perh. nothing but *obscure, dark, nags Stg.*

ཐིམ་པ་ *tim-pa*, also *tim-pa*, *γtim-pa* and *stim-pa*, gen. with *la* or *nán-du*, to disappear by being imbibed, absorbed; to evaporate, of fluids; of a snake: to creep away, to disappear in a hole; frq. of the vanishing of rays of lights, of gods etc.; to be melted, dissolved (salt or sugar in water); to sink, *dran-méd-du* into unconsciousness *Mil.*

ཐུ་ 1. num. fig.: 70. — 2. \**tu gyáb-čé\** *W.* to spit, with *la*, to spit at or on. — 3. often errone. for *m̐tu*.

ཐུ་བ་ *tu-ba* 1. also *tú-pa*, skirt, coat-flap *Glr.* — 2. rarely *tú-ba*, bad, e.g. wood *Mil.*; \**gyal-tú\** *W.* good and bad promiscuously; *sdug-bśál tú-ba* a bad accident *Thgy.*; malicious, wicked, vicious *Glr.* — 3. vb., v. *tú-ba*.

ཐུ་བོ་ *tú-bo* རྒྱལ་པོ་ a chief; an elder brother, *Dzl.*, *Tar.*; *tú-mo* *Cs.*: mistress, lady (?).

ཐུ་མི་ *tu-mi* p. n., v. *ton-mi*.

ཐུ་རེ་ *tu-ré* uninterrupted *Sch.*

ཐུ་ལྷུ་མ་ *tu-lim* a lump of metal *B.*; *W.* cannon-ball:

ཐུག་ *tug*, *C.* also \**tug-pa\**, c. accus. until, to, in reference to time and space; \**žag zib-ču tug\** for forty days; only col.

ཐུག་རྒྱལ་ *tug-čóm* *Sch.*: 'dreadful noise'; *Thgr.* *tug-tśóm*; *Mil.* *tug-sgrá* id.

ཐུག་པ་ *tug-pa* I. sbst. soup, broth, *bras-tug* rice-soup, *bag-tug* meal-soup, gruel, *rgya-tug* Chinese soup, a sort of vermicelli-soup *C.*; *tug-tál* v. *tál-ba*.

II. vb. 1. to reach, arrive at, come to, c. dat. or termin., *tseñ mfar tug-pa* to reach the natural term of life *Dzl.*; to come or go as far as *Dzl.*; *rüs-pa-la tug-pa* to pierce to the quick *Dzl.*; *ši-la tug tse* *Mil.*, *čī-bar tug-pa-la* *Lt.* when one is near death; . . . *la tug-gi bār-du* till, until *Dzl.*, *Tar.*, *Pth.*; *bzün-la tug* he was just on the point of seizing her *Dzl.*; \**sád-da tug\** *W.* going to kill; *ši-la* (or *bsád-pa-la*) *tug-pa* often means deserving death (of culprits) *Dzl.*; *tse pò-ba-la tug kyan* though life is at stake *Dzl.*; in like manner *W.*: \**hus šrog dan tug-te ča dug\** he goes at the peril of his life; *tug-yas* not to be reached, endless *Cs.* — 2. to meet, to light upon, c. *la* or *dan*, = *γrād-pa*, esp. col. \**nyi-rán-la tug-ga-la yons\** *W.* he has come to see you; \**tug yin\** *W.* we shall meet again, = till we meet again! à revoir! *žag-pa dan tug-pa* *Mil.* to fall in with robbers; *γdon tug-pa* = *tug-pa*; *či-la tug ruñ* *Mil.*, \**ghá-la tug kyan\** *C.* whatever may happen to me; *tug-čád* agreement to meet *Sch.* — 3. col. to touch, to hit or strike against, *W.*: *ř-ru tug-kan\** here it touches, or strikes against; here is the rub; \**lag-pa mi tug yin\** I shall not touch it, I shall not come near with my hand; \**dé-la tug kyan ma tug\** *W.* do not even touch it!

ཐུག་པ་ *tugs*, resp. for *snyin*, *yid*, *sems*, *bsám-pa*, *blo* etc., and whenever mental qualities or actions are spoken of in respectful language, v. below. 1. heart, breast, in a physical sense, gen. *tugs-ka*; *tugs-kyi sprül-pa* the incarnation of a deity, originating in a ray of light which proceeds from the breast of that deity *Glr.* — 2. heart, in a spiritual sense, mind, soul, spirit, will, v. below; design, purpose, intention, *sbyin-pai tug zlog-tu řsol* we beg to desist from the intention of giving *Dzl.*; understanding, intellect *Glr.* (v. *sqám-pa*); *tugs-*



*su čud-pa* = *Kón-du čud-pa*; *tugs-su byón-pa* to be kept in mind, in memory *Mil.*; also = *yid-du ʾón-ba* ni f.; cf. *gró-ba*. — 3. *tugs-la btágs-so* v. *dógs-pa*. — 4. for *tugs-rje* or *bka-drin*, *tugs mdzád-pa* to grant or show a favour *Dzl.* — 5. in the phrase *tugs mi túb-pa*, with the genit. of the inf., it is used without ceremonial distinctions for to venture, to risk, to dare *Dzl.*

**Comp.** *tugs-ka* v. above — *tugs-mkyén* resp. for *mñon-šes* *Mil.* — *tugs-krúgs* resp. for *Kon-krúgs* *Ma.* — *tugs-dgóns* = *dgóns-pa* II.; *tugs-dgóns ytón-ba* = *bsambló ytón-ba* to muse, meditate, reflect *Mil.* — *tugs(-su) gró-ba* resp. for *yid-du ʾón-ba* to be agreeable; agreeable, pleasant, delightful; pleasure, delight, ... *la* in (a thing) *Mil.* — *tugs-rgyál* resp. anger, wrath, indignation *Mil.*, *tugs-rgyál bžens* anger arises, is roused. — *tugs-nán* grief, sorrow, affliction *Dzl.* — *tugs-čes-pa* resp. for *yid-čes-pa* to believe. — *tugs-rje* prop. respectful word for *snyin-rje* pity, commiseration, compassion; gen. grace, mercy, generosity, *na-la tugs-rje(s) yzigs* pray, look graciously upon me! *Mil.*; even thus: *sá-bon žig tugs-rje yzigs dgos*, pray, be so kind as to send me some seeds! *W.* — *tugs-rjes dzin-pa*, *tugs-rje mdzád-pa* id. — *tugs-rje-čan* gracious, merciful, generous. — (*lha*) *tugs-rje čen-po* the All-merciful, *Awalokiteswara*. — *tugs-dám*, prop. resp. for *yi-dam*, 1. oath, vow, solemn promise, e.g. *bčá-ba* to take (an oath), to make (a vow). 2. a prayer, a wish in the form of a prayer, = *smón-lam*. 3. contemplation, the act of contemplating a deity (cf. *sgóm-pa* and *sgrúb-pa*); meditation in general, *Mil.* frq., *tugs-dám ʾpel* meditation increases, proceeds successfully; devotion. 4. a deity, a tutelar god or saint, a patron *Glr.* — *tugs-nyid* v. *sems-nyid*, sub *sems*. — *tugs-müg* resp. for *yi(d)-müg* despair. — *tugs bdé-ba*, *mi bdé-ba*, v. *bdé-ba*. — *tugs-ʾtsigs-pa* to be cautious *Sch.*; v. however *ʾtsigs-pa*. — *tugs-brtsé-ba* love, affection of the heart, compassion, resp. for *snyin-brtsé-*

*ba*, frq., *tugs-brtse-bar dgóns-pa*, *yzigs-pa*, with *la*, to look upon compassionately, to remember in mercy. — *tugs-ráb* *Sch.* = *šes-ráb*. — *tugs-rús* *Mil.* = *snyin-rús*. — *tugs(-kyi) srás* *Mil.*, *Tar.*, spiritual son, an appellation given to the most distinguished scholars of saints.

ཐུང་ *tun-na* three years old, of animals *Sch.*

ཐུང་ *tün-ba*, col. *tün-nu*, *Ld.* \**tün-se\**, short, relative to space, time, quantity of vowels etc.; *tün-nu gro-ba* to become shorter; but the word is not so much used as 'short' is in English; *yid tün-ba* *Dzl.*, *spro tün-ba* *Wdn.* passionate, hot-tempered, hasty.

ཐུད་ *tud* cheese made of buttermilk, or of *čur-pie*, butter and milk *Ld.*, *Glr.*, *Pth.*; *ʾo-tud* milk-cheese, made of curd, or of milk coagulated with runnet.

ཐུན་ *tun* I. a regular amount, a fixed quantity 1. of time, a certain length of time, as long as a man is able to work without resting, a shift, six, four, or three hours; *Schf.* translates *Tar.* 67, 17 even by one hour; a night-watch, *mel-tse tun* *Kor* the night-watch is over *Dzl.*; *tun bži rnal-byor* the meditation of a whole day *Mil.*; \**tun čád-čé\** *W.* (the cock) announces the watch (by crowing); *tun bzuñ-ba* *Pth.* prob. to have the watch; *nam-gyi gun-tun-la* at or about midnight; *sród-kyi gün-tun-la* *Mil.* prob. id. — 2. a dose of medicine *Med.* frq. — *tun-log?*

II. in sorcery: bodies or substances which are supposed to be possessed of magic virtues, such as sand, barley, certain seeds etc., *tun-dón* a hole in which such substances are concealed; *tun-rá* a horn to carry them; *tun ʾsó-ba* to revive a charm *Mil. nt.*

III. one who collects, a gatherer (from *tú-ba*), *šin-tün* one who picks up or gathers sticks *Mil.*; *rtsa-tun* a gatherer of grass, *snye-tün* a gatherer of ears of corn *Cs.*; *tun-zór* reaping-hook, sickle *Sch.*

IV. *tun*, or more frq. *tun-món(s)*, usual,

ཐུབ་པ་ *tub-pa*

daily, what is done or is happening every day; **common, general**, *dños-grub tun-moñs* earthly goods, as well as intellectual endowments, considered as common property, but not spiritual gifts; *tun-min*, *tun-moñs* *ma yin-pa* **unusual, uncommon**, not for every body; \**ñig-la ñig tun-moñ* *ño\** take good care to live together in harmony *W.*; *tun-moñ-du* or *su* in **common, in company, jointly**; *tun-moñ* by itself is also used as adv., = *tun-spyir*, in general.

ཐུབ་པ་ *tub-pa* (ཐུབ་) I. vb., c. accus., sometimes c. dat., 1. to get the better of, to be able to cope with, to be a match for (an enemy), to be able to stand or bear (the cold etc.), to be able to do one harm, to get at one, *dug-gis ma tub-ñin* as the poison could not do him any harm *Dzl.*; to be able to quench, extinguish, keep off e.g. fire, hail *Glr.*; *ñžan-gyis mi tub-pa* invincible, not to be overcome; *ñan dgu tub-pa* to be able to subdue every thing that is bad *Lt.*; to have under one's command or control, to keep under, e.g. one's own body; to be able to bear, e.g. *mis tub-par dka* (water from a glacier) is not easily borne by man, i.e. does not agree with him *Med.*; *ras rkyan tub-pa* to be able to bear a simple cotton dress *Mil.*; *lo brgya tub-pa* to live to (the age of) a hundred years, frq. — 2. with a supine or verbal root, to be able, col. the usual word, in B. gen. *ñus-pa*; cf. *ñtub-pa*.

II. sbst. 1. རྒྱལ་པོ་ a mighty one, one having power and authority, *ñā-kya-tub-pa* Buddha; a wise man, a sage, a saint in general, མུ་ནི་. — 2. symb. num. for 7.

ཐུབ་(ས་) *tum(s)*, also *tum-pa* *Cs.*, *tum-po* *Sch.*; 1. cover, covering, wrapper, of a book or a parcel; *rgyab-pa* *Sch.* to put (a cover round a thing), to wrap up; \**ñig-pa\** *C.*, *W.*, \**ñan-pa\** *C.* to take off (a covering); *tum-ñan* having a cover. — 2. a parcel wrapped up (in paper etc.); *bru-tan-tum bñas* together with a small parcel of tea.

ཐུབ་པ་ *tum-pa* 1. v. *tum*. 2. v. *ñnyid*.

ཐུས་པ་ *tus-pa*

ཐུས་བུ་, ཐོས་བུ་ *tum-bu*, *tóm-bu* a large spoon, a ladle; *rag-tum* a brass ladle, *zans-tum* a copper ladle.

ཐུར་ *tur* 1. *Cs.* a declivity (?), prob. only adverbially: down; *tur-lám* a downhill road; *tur-la*, *tur-du* down, downward, *gró-ba* to go down, *ñub-pa* to sink down; *mgo tur-du bstán-te* head down, head over heels *Stg.*; \**ti-pi tur-la sub-ñe\** *W.* to uncock one's cap. — 2. v. *tur-mgo*, and *tur-ma*.

ཐུར་མགོ་ *tur-mgo* 1. the tip of a spoon, *tur-mgo tsam* as a measure *Mil.* — 2. also *tór-mgo* halter, \**tur-go ñug-ñe\** *W.* to bridle, to bit (a horse); \**tur-la tén-ñe\** *W.* to strive, to struggle against; to rear. — *tur-tüg* the rein, *tur-mta* the end of the rein.

ཐུར་བུ་, ཐུར་བ་ *tur-bu*, *tur-ru* foal, colt, filly.

ཐུར་མ་ *tur-ma*, *W.* \**tur-mañ\**, 1. spoon. — 2. Chinese chopsticks. — 3. a pole *Dzl. W.*, 4. — 4. a whole class of surgical instruments *Sg.*

ཐུལ་ *tul* 1. egg (acc. to Cunningham a Cashmiri word), *tul-ta-gir* pancake. — 2. v. *ñül-ba*, also substantively: *tul de min* besides this way of converting (people) *Pth.*; *tul ñog-tu ñüg-pa* *Tar.* 25, 16 to keep a tight hand over a person, to discipline one; *ñin-gi tul ñébs-pa* *Ld.-Glr.* to clear land for tillage, *ñi f.*

ཐུལ་པ་ *tul-pa*, *Cs.* also *tul-po*, dress made of the skins of animals, a furred coat or cloak *Mil.*; *lög-tul* dress of sheep-skin, *rá-tul* dress of goat-skin, *tul-bu* the common sheep-skin dress; \**tul-ñan\** *W.* wide, not fitting close or tight.

ཐུལ་བ་ *tul-ba* 1. pf. to *ñül-ba*, to tame, curb, check, restrain, *Mil.*: *ñás ñré-rñams tul-nas* the goblins having been subdued by me; *las nyon-moñs tul-ba dka* it is difficult to check a sinful deed *Mil.*; participle: tamed, civilized; converted. — 2. to roll or wind up *Lh.*

ཐུལ་ལེ་ *tul-le* *Ld.* impressive, nearly the same as *tur-re*.

ཐུས་པ་ *tus-pa* 1. bad = *tü-ba*, prov.; 2. v. *tü-ba*.



ཐེ 1. for *té-mo*; 2. num.: 100.

ཐེ་རྩོད་ *te - rtóg* scruple, doubt, uncertainty, hesitation, occasionally used for *te-tsóm*.

ཐེ་བ་ *té - ba*, C. also \**ti - ba*\*, pf. *tes* Sch., the col. syn. of *γtós-pa*, seldom in B., 1. to belong, appertain to, c. *la*. — 2. to occupy one's self with a thing, to meddle with, to interfere, c. *dai* (= *dri - ba*); *té-mkan* belonging together, c. *la*, belonging to a thing; \**ma-té-a*\* W. for *ma-té-bar*, = *ma - γtós - par*; *te - rég* the connexion or relation of ownership, *dí - la yáb-kyi te-rég med* to this my father has no claims Mil. nt.

ཐེ་བོ་, ཐེ་བོང་ *té - bo*, *te - bön* W. thumb, v. *téb-mo*.

ཐེ་མོ་ *té-mo*, col. *té-tse*, diminutive *teu*, resp. *pyag - té* seal, signet, stamp, \**té - tse gyáb-če*, or *nán-če* to seal, to stamp; *sa-té* Tar. 79, 12(?); \**té-tse lag-kór tán-wa*\* to engage, to bind one's self by a seal in some common concern.

ཐེ་མོ་མ་ *te-tsóm* doubt, scruple, uncertainty, perplexity, *te-tsóm* skyes, *byed* (W. \**co*\*), *za*, *te-tsóm-du gyur* I am doubtful; *te-tsóm za-ba-rnams* scrupulous, irresolute persons Pth.; \**te-tsóm man-po rag*\* W. I am in great perplexity, I am quite at a loss; *te-tsóm zig dri-ba* to utter a doubt Dzl.

ཐེ་རེ་ *te-rañ* v. *teu-rañ*.

ཐེ་རེ་ *te-ré* col. straight, upright, firm; smooth, without folds or wrinkles; *te-ré tin* C. draw (the carpet) smooth.

ཐེ་རེ་ལ་ *te-rél* W. incomplete, defective, unfinished, *te-rél-la lus soñ* (the loaf) is not whole, there has already been cut from it.

ཐེ་ལི་ *te-li* v. *ta-li*.

ཐེན་པ་ *tég-pa* 1. sbst. ཡན, 1. vehicle, carriage, riding-beast, *rtai tég-pa-la zön* he mounted on horseback Dzl.; *tég-pa lia-brgyá bñams* he procured five hundred conveyances (horses, elephants, carriages) Dzl.

2. for attaining to salvation, *tég-pa ysum* three conveyances are generally mentioned, but in most cases only two are specified, viz. *tég(-pa) dman(-pa)*, ཇིན་པ་, and *tég(-pa) chen-po*, མཛཱུ་ཡན, gen. called 'the little and the great conveyance or vehicle', by means of which the distant shore of salvation may be reached. Yet mention is also made of a *snágs-kyi tég-pa*, མན་ཡན *mantrayāna*, e.g. Tar. 180, 13. For more particulars about these vehicles, and other more or less confused and contradictory notions, the works of Köppen and esp. Wasiljew may be consulted.

II. vb. 1. to lift, raise, hold up, support Mil., Glr.; hence *kri-tégs* leg of a table Sch.; *tég-kúg* C. knapsack, travelling-bag. — 2. to raise, set up fig. *bñad-gád* to raise a loud laugh Mil. — 3. most. frq. to be able to carry, *ji tég-pa* as much as you are able to carry Dzl.; *mis tég-tsad yèig* as much as one man is able to carry Tar.; esp. with a negative: *ma tég* he was not able to hold him up Dzl.; *mi-tég kur* to carry what is too heavy to be carried (by ordinary muscular strength), to strain one's self by lifting, Med.; to endure, tolerate, stand, *kón-rnams-kyi nan ma tég-par* not being able to stand their urgent demands Mil.; to bear, to undergo without detriment, *skyid tég sdug tég* to be able to bear good fortune and ill fortune. Cf. *tégs-pa*, *dégs-pa*. —

ཐེན་ *ten* 1 *ten-ró* Mil., \**ša - tén*\* Ld., the dead body of an animal killed by beasts of prey. — 2. \**tén - la*\* C. down, downward, e.g. \**kyür-wa*, *yug-pa*, *bór-wa*\*, to fling down.

ཐེན་པོ་ *tén-po* Pth., *tén-bu* Sch., \**tén - kan*\* W., lame, hobbling, limping.

ཐེན་སྐད་ *téns* time, times, *téns lia* five times Pth.; *abugs - téns cig - la* in one breathing, at a stretch; without intermission Pth.

ཐེན་ *ten* 1. a little while, a moment. — 2. v. *ten-pa*.

ཐེན་པ་ *tén-pa* tax, duty, impost Sch.

ཐེབ་ *teb* 1. for *tem*, full *Glr.* — 2. for *tabs* *Glr.*, *C.* — 3. *téb - mo*, *teb - chén* the thumb, *teb-čün* the little finger; *v. mte-boñ*.  
 ཐེབས་ *tebs* series, order, succession *Sch.*,  
*tebs-re byed-pa* to do successively;  
*tébs-pa v. tébs-pa*.

ཐེམ་པ་ *tém-pa* I. 1. threshold, *rgál - ba* to cross it *Glr.*; *sgo - tém* door-sill, threshold; *yá - tém* head-piece of a door-frame, lintel, *ma - tém* sill, threshold *Glr.* — 2. *staircase*, stairs, flight of steps, *tem-skás* id.; \**tém-só*\* *W.* step, stair; *tem-rim* *Cs.* 1. the several steps of a staircase. 2. rank, dignity. — *rdo-tém* stone staircase; *kor-tém* winding stairs *Cs.* — II. 1. to be full, complete, *zla-dus tém-pa dan* when the time of the months was fulfilled *Glr.* *frq.*; *žag yčig ma tém-pa-la* one day being still wanting *Glr.*; *brya tém-pa v. tam-pa* *Glr.* — 2. *W.*: to be sufficient, enough. — 3. to receive(?) *Sch.*

III. *Sch.* = *tén-pa*, tax, impost, tribute.

ཐེམ་བུ་ *tém-bu*, *tem-tsañs* stopping, closing, shutting up; a stoppage *Sch.*

ཐེམས་ཡིག་ *tems-yig* *Sch.* memorial.

ཐེའུ་རང་ *teu-rán* *Glr.*, *te-brán* *Lt.*, *te-rán* *Ma.*, a sort of demons.

ཐེར་ *ter* 1. bald, bare, *spyi-tér* *Thgy.* a bald head; a bald-headed person; *ter-tér* *C.* flat. — 2. = *te-ré*(?) *pyi ter nañ* gog strong and hale outside, decayed within *Mil.*; *ter-zig-pa* = *rtág-pa* *Thgr.*

ཐེར་འབྲུག་ *ter-bum* *Sch.* 1 000 000 000; *ter-bum-čén-po* 10 000 000 000.

ཐེར་ས་ *tér-ma* a kind of thin woollen cloth, a flannel-like fabric, *le-ter* made of shawl-wool, *bal-ter* of common wool.

ཐེལ་ *tel* for *te-li*, *rag-tél* *C.* a plate made of latten brass.

ཐེལ་བ་ *tél-ba* *W.* *frq.* = *sléb - pa* to arrive, cf. *tál-ba* II., 4.

ཐེལ་སེ་ *tél-se* *Sch.* and *Wts.* a seal, stamp, = *te-tse*.

ཐེས་པ་ *tés-pa* *Sch.* pf. to *té-ba*; = *tés-bsün* *Lt.*?

ཐོ་ *to* 1. num. for 130. — 2. register, list, catalogue, index; *to bri-ba* to register,

to make out a list or catalogue *Schr.*; *sléb-to*, *byün-to* account of receipts, *són-to*, *bud-to*, *skyág-to* account of expenditures; *btán-to* account of money or goods lent out; *nyó-to* account of goods bought, bill; *lo-to* calendar, almanac; *dei lág-tu prin-bor-to* list of orders or directions given to him (lit. laid down in his hands); *dei rgyüd-la tob-to* a list of things which his relations shall receive.

ཐོ་གར་ *to-gár* *Pth.*; acc. to *Sch.* the Turkomans; *Tar.* 18, *Schf.*: Tukhara, name of a people in the northwest of India; prob. the Togarmah of the Bible.

ཐོ་ཅོ་ *to-čò* *Mil.*, a foolish joke, unbecoming a sensible man.

ཐོ་ཕྱི་ *to-pyi* *Schr.* love(?), in *Pth.* it seems to signify the sky.

ཐོ་བ་, མཐོ་བ་ *tó-ba*, *mtó-ba*, a large hammer, *tó-bas rdün - ba* to hammer, to forge; *rdó-to* a stone hammer, *šin-to* a wooden hammer, mallet; \**to-čün*\* 1. an ordinary hammer. — 2. the cock of a gun. — 3. a soldering-stick. *Lh.*

ཐོ་འཚམས་པ་ *to-čsám-pa* to scorn, scoff, jeer, sneer at, vex, insult, mock, *c. la*, by words *Dzl.*, also by actions *Dzl.*; *śñan-čud to-čsám-pa bzód-par ysol* pardon our having sneered at you before! *Mil.*; also *mto-mtsám-pa*, *-btsám-pa*, *-brtsám-pa*.

ཐོ་ཡར་ *to-yór* stone pyramid, heap of stones (cairn).

ཐོ་རངས་ *to-ráns* 1. dawn, break of day, early morning, *to-ráns(-kyi) dús-su* early in the morning; 2. the following, the next morning, *c. genit.*; both also adverbially: *de dan mjal-bai to - ráns* on the morning after having met him.

ཐོ་རེ་ *tó-re* *W.* to-morrow (*B.*, *C. san*).

ཐོ་རེ་བ་ *tó-re-ba*, *tor-tsal* *Cs.*: a few; *Mil.*, *tog-re-tsal* a little while.

ཐོ་ལུམ་ *to-lüm* *v. tu-lüm*.

ཐོ་ལེ་ *to-lé* 1. *to-lé dlebs - pa* to spit, *c. la*, at or on *Pth.* (cf. *tu*). — 2. button *C.* — 3. *to-lé dkár-po* *C.* chalk. — 4. *to-le-rgyal* *Mil.*?



ཐོ་ལོག་ *to-lóg* C. mule, hinny.

ཐོག་ *tóg* I. what is uppermost 1. roof, *tóg búbs-pa* to cover with a roof, to roof (a house) frq.; *tóg gél-ba* id.; also fig. to complete, to crown a thing *Mil.*; \**tóg-sa nán-èè\** W. to roof, to finish a roof by beating and stamping down the earth or sods, of which the covering consists; *tóg-rdzis ytón-ba Mil.* id.; also fig. to impress, c. genit., *Mil.* — \**tóg-kár\** W., the opening for the smoke in a roof. — *tóg-can* having a roof, \**tóg-yog\** W. under cover. — 2. ceiling; *yá-tóg* ceiling, *má-tóg* floor of a room. — 3. story, *dgu-tóg* having nine stories or floors, frq. — 4. in a general sense: *tóg drén-pa Mil.* to be at the head, to lead, direct, govern; *tóg-kar*, W. \**ká-tóg-la\**, on, upon, *kýág-tóg-kar* on the ice *Glr.*; *tóg-tu*, and *tóg-tóg* adv. up, up to; above; *yán-tóg-tu* in the uppermost place, quite at the top, *Glr.*; postp. c. genit. (or accus.) 1. on, upon, e.g. to lay on, to place upon *Pth.*; *sems tóg-tu lji-bar byün-nas* lying heavy, weighing heavily, upon one's mind *Glr.*; *nai tóg-tu byün* my heart was smitten (by that); that has touched, has grieved my heart *Mil.*; *tóg-tu kel-ba Mil.*, vb. act. to it. 2. above *Glr.* 3. towards, in the direction of, e.g. running towards, *mai tóg-tu Dzl.*; *yá-tóg*, *má-tóg* ad. above, below, or up to, up stairs, and down, down stairs *Mil.* 4. to, e.g. to send to *Dzl.* 5. *dmag-tóg* at the head of the army, or only with the army. 6. during, as long as, throughout; whilst (*tóg* gen. without *-tu*), *dgun-tóg* throughout the whole winter; \**dir á-ku sem tser tóg\** whilst her husband is here in great anxiety *Ld.*; *bgros-tóg* during the walk. Cf. also *ña-og*, *pi-tóg* as subst.: morning, evening, forenoon, afternoon W. 7. directly after, *bzos-tóg ó-ma* fresh milk, *S.g.* (s.l.c.). — *tóg-nas* 1. above, more than, \**lo ñab-ñu tóg-ne ma lus\** *Ld.* they remained, i.e. lived not more than fifty years. 2. on the part of, *Thgy.*, analogous to *pyógs-nas*.

II. thunderbolt, lightning; *tóg dan sér-ba*

lightning and hail, *tóg-sér-gyi yndol-pa* damage done by the elements; *tóg búb-pa* lightning descending, *rgyab-pa* striking, *tóg-bábs-su byón-pa* to arrive, to approach quick or suddenly like lightning *Tar.*, resp.; *tóg-gis ysód-pa S.g.*, *tóg búb-ste ñi-ba Do.* to be killed by lightning.

III. 1. fruit, produce, *dkár-tóg* v. *dkár-po*; *ñin-tóg* produce of the fields *Dzl.*; *lo-tóg* a year's produce; *ñin-tóg* produce of a tree or other plant, fruit; *ysar-tóg* this year's crop *S.g.*; *tóg-ñud* first-fruits, as an offering; *tóg-sás* id.(?). — 2. W. fortune, wealth, property, \**ñál-li tóg\** property in money, cash in hand; (*s*)*pi-tóg* common property, property belonging to a community.

IV. in *ma-tóg(-tse)* for *ma tag*, col. and *Thgy.*, s.l.c., v. *tag*. Cf. also *tóg-tág*, *tóg-ma*, *tógs-pa*.

ཐོག་ཕྱག་ *tóg-tág*, prob. augmentative of *tóg*, v. *tóg-tu* 6, also *tag-tóg*, during, as long as, throughout; quite, *mtsán tóg-tág-tu* all night long; *nyi-ma-yèig-gi bár-du tóg-tág* during a whole day; *lam tóg-tág gán-ño* the roads were quite full (of snow) *Dzl.*

ཐོག་མ་ *tóg-ma* what is uppermost, 1. the upper end, the uppermost place, *grál-gyi tóg-ma-la düg-go* they sat down in the first, or uppermost, place *Dzl.*; gen. 2. origin, beginning; *tóg-mai sams-rgyás kun-tu-bzán-po* Adibuddha Samantabhadra, so a deity is called, by which a prayer has been appointed that is supposed to be particularly efficacious; *tóg-ma ño-rigs mtó-ba* of noble birth, as regards his origin *Dzl.*; *tóg-ma btsás-pai tse-na*, *tóg-ma btsás-nas*, *tóg-ma skyés-nas* already at his birth, from his very birth *Dzl.*; *tóg-ma méd-pa-nas*, *dus tóg-méd-nas* time out of mind, from eternity; *tóg-ma-nas* from the very beginning; of itself; as a matter of course *Dzl.*; *bsübs-pai tóg-tág-la* as soon as they began to fill up *Glr.*; *tóg-mta-bar-du* at first, later, in conclusion (lit. in the beginning, end, and middle) *Lt.*; most frq. *tóg-mar* 1. at first, first, the Lat. *primum*,

primó, and primus. — 2. postp. c. genit. **before**, with respect to time *Mil.* — *tog-drans-pa* *Pth.*, *Glr.*, *Sch.*: 'at first, begun'; our Lama explained it by 'to lead, to guide', v. *tog* I, 4.

ཐོག་ཚུང་ *tog-tsád* *W.* story (of a house); *tóg-so* *Mil. nt.* id.

ཐོག་ས་ *togs* v. *dogs-pa*, and *tógs-pa*.

ཐོག་ས་པ་ *tógs-pa*, c. *la*, to strike, stumble, run against (like *tug-pa* v. 3); to be hindered, impeded, delayed, frq.; *mi kyi gán - laan tógs - pa méd - du* without being hindered by men, dogs, or anything else *Mil.*; *togs-pa-méd-pa*, *togs-méd*, *togs-brdugs-* (or (b) *rtug-*) *méd-pa*, མཐོང་མཐོང་ not hindered, unimpeded, unchecked; all-searching, all-penetrating.

ཐོན་ *ton*, *ton-sól* a plough.

ཐོན་ཁ་ *tón-ka* *Mil.*, *ton-ga* *Ming*?

ཐོན་པ་ *tón-pa* 1. *Cs.* a ploughman. — 2. *Cs.*: 'a ram that is castrated, wether; *ra-ton* a castrated he-goat'; according to my authorities, however, *tón-pa*, and *ra-tón* signify a ram and he-goat one year old, *ton - tsér* and *ra - tsér* being the feminine forms (?) — 3. *tón-pai lo* *Mil.* the years between childhood and manhood, juvenile years, *Sch.* *tón-po*, cf. *kyóg-ton*.

ཐོན་སྐྱུ་ *tón-spu* mane of the camel *Sch.*

ཐོན་ས་པ་ *tóns-pa* *Mil.*?

ཐོད་ *tod* 1. *Cs.* a head-ornament, crown; gen. the usual covering for the head in the East, *turban*, *la-tód* *Glr.* id.; *dbu-tód* resp.; *sá - yig tód - du* *béins - pai ka* the letter k having for a crown the letter s: ཐོད་ *Zam.* — 2. = *tog* I: \**go-tó*\* *C.* over or above the door; *ka-tód-la*, *ka-tóg-la*, *ka-tód-la*, up, upon *Ld.* — 3. threshold, *yá-tód*, *má-tód* = *yá-re*, *má-re*. — 4. v. *tód-pa*. — 5. *tod-rgál* *čé-ba* (*ton*?) *Mil.*, acc. to the context: angry, wrathful. — 6. *tod-tód* v. *su*.

ཐོད་པ་ *tód-pa* 1. skull, cranium; skull of a dead person, death's head; *tod-skám* a dry skull, *tod-rlón* a fresh skull *Thgr.*;

*tod-krag* a skull filled with blood *Thgr.*; *tod-pór* a drinking-cup made of a skull. — 2. col. forehead, brow; *tod - rtsá* *vena frontalis* *Lt.*; *tod-čins*, *tod-kébs*, *tod-brgyán*, turban.

ཐོད་ལེ་ཀོར་ *tod-le-kór* *Lex.* alabaster; *Tar.* 67, 18 *Schf.* = खटिका, chalk.

ཐོན་ *ton* v. *tón-pa* and *dón-pa*; *tón-pa* *C.* also: good, fair, beautiful; *smrá-bar tón-pa* eloquent.

ཐོན་མི་ *tón-mi*, or *tù-mi sam-bhó-ṭa* n. of the minister that was sent to India by king Sroñbtsangampo, in order to procure an alphabet for writing.

ཐོབ་ *tob* 1. v. *tób-pa*. — 2. v. *debs-pa*.

ཐོབ་ཅུ་ *tob-ču* *Schr.*, \**tob-če*, *tob-či*, *teb-ču*\* *C.*, button (v. *tob-či*).

ཐོབ་པ་ *tob-pa* I. vb. (synon. to *nyed-pa*, and exclusively in use in *W.*) 1. to find, frq. — 2. to get, obtain, *nas tob* *B.*, *ná-la tob* col., I find, I get; *tob-par gyúr - ba* id.; to partake of, to come to, *dád-pa* faith (to come to the faith) *Mil.*; to obtain, to get possession of, to subject to one's power *Dzl.*; *da-drág tob-mtár* *Gram.*: after (words) that have got a *da-drág*; *sans-rgyás*, *rgyál-po*, *bdág-po*, *tób-pa* (lit. to get the Buddha etc.) to become a Buddha, a king, a lord; \**čag - dzód tob - če*\* *W.* to become frq. (cf. *rgyál-po*). —

II. sbst. that which has been got or obtained: the sum, result, of a calculation etc. *Wdn.*

III. \**tób-če(s)*\* *W.* adj. that which is to be got or received, e.g. \**būlon tób-čes-si būn-yig*\* a list of demands to be called in, of money owing.

Comp. *tob-rgyál byéd-pa* to rob, pillage, plunder (?) *Sch.*; *tob-čá* the share which one gets *C.* — *tob-tán* *Cs.* 'income, revenue'; more accurately: that which falls to one's share, as a reward or pay, for work, services etc., e.g. bits of cloth or silk, which a tailor may keep for himself. — *tob-nór* 1. share, quota. 2. quotient. — *tob-bló* *C.* desire, *bkúr-sti tób-pa* ambition *Schr.* — *tob - tsir* (lit. the turn of getting,



receiving) **claim, right; duty, due**, *tób - tsír ná - la yod* I have a claim, a right to it *W.*; \**tób-tsir tán-čé*\* *W.* to give each his share in his turn (prop. acc. to the due turn). — *tób-rim* *Glr.* id. — *tób-yig* **reperlory, index**. — *tób-sról* prob. = *tób-tsir*, **right of succession *C.* — *tób-šá* *C.* **contest, quarrel, strife; scramble**, e. g. for money thrown among the people.**

ཐོམ་བུ་ *tóm-bu* = *túm-bu*.

ཐོམས་པ་ *tóms-pa* v. *ṭóms-pa*.

ཐོར་ཁོང་ *tor-kód*, or *tor-gód*, a Mongol tribe.

ཐོར་མགོ་ *tor-mgó* v. *tur-mgó*.

ཐོར་ཚོག་, ཐོར་རྒྱལ་ས་ *tor-čóg, tor-tsúgs*, (also *do - kér*) a **plaited tuft**

of hair, toupet, *Lex.*: *čó-toi tor-čóg; tor-čóg dar sna lia bčins* *Pth.* he bound his tuft of hair with a silk string of five colours; prob. = *ṭsug-tór* q.v; *tór-to(r)* *Lex.* id.

ཐོར་པ་ *tór-pa*, also *ṭór-pa* *Med.*, the **small-pox** *Sch.*; in *Sik.* *tór - ba* signifies **pimple, pustule**, but the usual word for this is *srin - tór*, and in *W.* \**pul - tór*\* has a similar meaning, whereas *tór-bu* *Med.* denotes a whole class of diseases, comprising dyspepsy and cutaneous disorders. — *dmartór* **measles** *Sch.*

ཐོར་བ་ *tór-ba* 1. v. *ṭór-ba*. — 2. v. *tór-pa*.

ཐོར་བུ་ *tór-bu* **single, separate**; *Tar.* 120, 19: *prá - mo tór - bu - pa* separate little works, books *Schf.*

ཐོར་ཁོ་ *tór - mo* the growing fat of cows, goats etc. in consequence of sterility *Sch.*

ཐོལ་བ་ *tól-ba* 1. v. *ṭól-ba*, pf. to *rtól - ba*, what has come forth, what has been raised, elevated(?) *Sch.* cf. *tol-tól* *Mng.*; *tól-byün* to arise, to begin, suddenly *Sch.*

ཐོས་པ་ *tós - pa* 1. vb. to hear *B., C.* (*W.* \**tór-čé*\*), *rgyál-po zig-gi ytam tós-sam*, or only *rgyál-po zig tós-sam* *Dzl.* have you heard of a king? *brós-so zér-bai ytam rgyál-poi snyán-du tós-so* it came to the king's hearing that he had escaped. *Glr.*

— 2. adj. *mán-du tós-pa* **far-famed, renowned**, freq.; *ma tós - pa* **unheard of**; *tós - gról* the title of a book which is read to the soul of a deceased person (\**tō-dhól*\* *C.*, \**to-ḡól*\* *W.*), and the full title of which is: *tós-pa tsám-gyis gról-ba tób-pai čos* a doctrine by the hearing of which a man is instantly saved *Thgr.*; *tós-čün* *Mil.* **hearing little**.

ཐྱིག་ཐྱིག་ *trig-trig* the creaking of shoes.

ཐྱག་ *twag* *Ld.* the sharp sound, the **cracking**, which is heard, when a branch of a tree is breaking off; cf. *tsa-rág* and *ldim*.

མཐའ་ *mta* *Cs.*: the lower part of the body, *mta* - *gós* a vestment for it, a sort of petticoat (acc. to others: toga) worn by Lamas.

མཐའ་ *mta* (cf. *tá-ma*) 1. **end, ending**, 1. relative to space: **edge, margin, brink, brim**, of a well *Glr.*, skirt of a forest, gen. *mtá-ma*; **limit, bound, border, confines, frontiers**, *mta skór-ba* to go round the confines (of a place); *mtá-las ḡás-pa* exceeding all bounds, very great, e.g. *sdug-bśnāl* *Thgr.*; used even thus: *rgyál-po bžugs-pai mtá-la bskor* to walk round him that sits on a throne *Glr.*, po.; adverbially: *dé-mta* round this (mountain) *Mil.*; *mta dbus kün-tu* in the whole country (in the frontier districts and in the central parts); *mtai rgyal-kams* neighbouring or border-country; *mta* id., e.g. *mta bži* the four border-countries, i.e. all the surrounding territory, freq.; *mtai nor* the treasures of the border-country *Glr.*; *mtai dmag* border-war.; in the Tibetan part of the Himalaya mountains *mta* denotes in a special sense **Hindoostan**; — in grammar: **termination**, *na ma ra la žés-rnams mtá-čan* words ending in n, m, r, l; *ga-mtá* a final g. 2. relative to time: *bskal-pai mta* *Dzl.* the **termination** of a Kalpa; *dus-mtai* me the conflagration at the end of the world, the ecpyrosis; in a more general sense: *mta nán-pas* as this will end badly; *mta yèig-tu* *Wdā.* and *Tar.* 4, 7 *Sch.*: **on the one hand, in part, in a certain degree, in some respect**; *Schf.*: 'schlechthin' (?) —

*mta-γòd-pa* final or definitive sentence or judgment *Sch.*; *dei mta γòd-pai pyir* in order to settle it definitely, viz. by counter-proof, *Gram.*; *yan-dag-mta* the true end, i.e. objective truth *Was.* (297); **the rest, remainder**, *re-dògs-kyi mta span* having given up also the last remnant of fear and hope *Glr.*, cf. *mtá-dag*; *mtá-ru*, *mtar* 1. **towards the end**, towards the boundary or the neighbouring country; **at the end** etc.; *mtar tóg-pa* to reach, to attain to the end, *frq.*; *tsei mtar tóg-pai gran* the number of those that reach the (natural) end of life *Dzl.*; *mtar-tug-pa-méd-pa* inexhaustible *Dzl.*; *mtár-pyin-pa* (rarely *mtár-kyil-ba*) id.; also absolutely as sbst. *mtár-pyin-pa* **a perfect, a holy person, a saint**; *mtár-ton-pa* id. (?) *Mil.*; *mtár-byed-pa* to give a work its finish *C.*, (*Sch.*: 'to destroy, demolish?') 2. **adv. lastly, finally, in conclusion** *Dzl.*, *Thgy.*; perh. also **to the very last, wholly, altogether**. 3. postp. with genit. **after, behind**, *rgyal-rábs sum-brgyái mtar* after 300 royal generations *Glr.*; *sá-mtar šin*, *šin* is to be written after a final *s*, *Gram.* — 2. **aim, purpose** *Cs.* — 3. **system, opinion** *Tar.* 107, 4 *Schf.*, perh. for *grub-mta*.

**Comp. and deriv.** *mtá-klas-pa* *Cs.* = *mtá-med-pa*, yet v. *mtas*. — *mta-skór* **circumference, perimeter**, v. *dpag-tśád*. — *mta-ḡób* v. *ḡób*. — *mta-grú* *Glr.* 42? — *mta-rgyas* **very wide** *Schr.* — *mta-lèags* frame, of a mirror etc. *Schr.* — *mta-čag* *Med.*? — *mta-rtén* final consonant *Gram.*; *mta-rtén-med-pa* ending with a vowel *Gram.* — *mta-tig* boundary line *Sch.* — *mta-tog-tág* **unceasing** (?) *Sch.* — *mtá-dag* **several, sundry**; **all**, *frq.*; *man-tsig mtá-dag* the plural sign *mta-dag* *Gram.* — *mta-drañs* *Gram.*? — *mtá ma* **the end**, *grál-gyi mtá-mai bú-mo* the girl at the end of the row (opp. to the middle or the other end, not necessarily to the beginning, like *mjug-ma*); **border, hem, seam**, of dresses *Dzl.*; *dei mton-ba mta-ma* to-day we see (him) for the last time *Glr.* (*tá-ma* would be more correct, like *Dzl.* 22, 16), — *mta-mal-pa*

sometimes for *tá-mal-pa*. — *mtá-mi* **borderer; neighbouring people**. — *mtá-med-pa*, *mtá-yas-pa* **infinite, endless**. — *mta-γséb* *Wdh.*?

མཐར་ *mtar* 1. v. *mta*. 2. for *tar*.

མཐར་སྐྱེལ་ *mtar-skyól* the bringing to an end, carrying through, persistence, perseverance *Mil.*

མཐར་གྱིས་ *mtár-gyis* by turns, successively, *Dzl.*; by degrees, gradually.

མཐས་ཁྲས་ *mtas-klas*, *Zam.* = བཅོམས་, **border, limit?** cf. *mtu* compounds.

མཐིང་ *mtin* acc. to *Cs.*: 'indigo', and 'mtin-šin indigo-plant'; acc. to a Lama from Lhasa however: 1. **mountain-blue** (which is found, together with malachite, in the hills near Lhasa). — 2. from the resemblance: **indigo-colour** (whereas indigo as a substance is *rams*), and esp. a light sky-blue, azure; cf. *mton-mtin*.

མཐིང་ཇིང་ *mtin-ril*, *Lex.* a certain bird; *Sch.*: a sort of wild duck; acc. to *Pth.* a smaller bird.

མཐིུ་ *mtiu* v. *mteu*.

མཐིལ་ *mtil* 1. **bottom**, of a vessel, of the sea; **floor**, of a room *Glr.*; **foundation**, of a house. — 2. the lower side of a thing; **inner or lower part of a thing**, *lág-mtil* (resp. *pyág-mtil*) **the palm of the hand**; *lág-mtil-na* in the closed hand; *lág-mtil gan* a closed handful; *rkan-mtil* (resp. *žabs-mtil*) the sole of the foot; *lham-mtil* the sole of a shoe; *mtil bži* the palms of the hands, and the soles of the feet. — 3. **the background, the far end**, of a cave, a tunnel etc. — 4. *C.*: the centre, the principal or chief part, of a town; the principal place, chief city, capital, of a country.

མཐུ་ *mtu* 1. **power, force, strength**, of the body, of the mind, of Buddha, of a prayer, of witchcraft etc.; **ability, power or authority** to do a thing; *mtu dan ldán-pa* **strong, powerful, efficacious, able** etc., *mtu-méd* **powerless, feeble, unable**; \**mi za tu mé*\* *C.* I must eat it; *bsgrub-mi-nus-mtu-méd-la* *son* we must be able to fulfil it *Mil.*; *mtu-*



*zig-gis* by an extraordinary manifestation of power or strength *Dzl.*; *klui mtu yin* that is an effect of the *Lus*, is produced, comes from the *Lus Stg.*; *mtus* by virtue of, frq.; *mtu - stóbs* = *mtu*. — 2. magic, witchcraft, *mtu ytón-ba Mil.*, *mtu débs-pa*, \**táb-čé*\* *W.*, to practise witchcraft, to injure a person by magic spells, to bewitch *Mil.* and col. frq.; *mtu ser brtad rsum-po rdzogs-par bslabs* conjuring, raising tempests, exorcising ghosts, all these things I have learned thoroughly *Mil.*; *mtu-bo-čé* high-potent, high and mighty *Tar.*

མཐུག་ *mtug* v. *ཐུག*.

མཐུད་པ་ *mtud-pa* v. *ཐུད་པ་*.

མཐུན་པ་ *mtun-pa*, also *ཐུན་པ་*, to agree, to harmonize; agreement, harmony; agreeing etc., 1. in a general sense, c. c. *dan*, . . . *yin-par don mtun-no* they agree in the opinion of her being . . . *Glr.*; *mtun-par byéd-pa* to make agree, to bring to an agreement, to make consistent, *mtun-par gyur-ba* to be made agreeing or consistent *Glr.*; *dgóns-pa yéig-tu mtun-pa* unanimous; *lhai lugs dan mtun* god-like (in deeds) *Glr.*; *rigs mtun-pa* of equal birth; *lo mtun-pa* of the same age, contemporary; *blo mtun-te* being of the same mind, similarly disposed, *čos byá-bar* with respect to religion *Glr.*; *ka mtun-par* with one mouth, *gros mtun-par* with one accord, unanimously, as one man; *grabs mtun-pa* to live in harmony; — to be adequate, corresponding to, e.g. *yid (dan) mtun-par*, resp. *túgs dan mtun-par*, to one's wish, as one could desire = *yid bžin-du*; *nad dan mtun-par* corresponding to the disease, fit or proper for the disease. — 2. in a special sense 1. viz. *yid dan*, to be wished for, desirable, particularly in *mtun-rkyén*, v. *rkyén*; also: to wish, to like, to delight in, *Kyed-rnams-kyis mtun-pai rdzas* things wished for by you, desirable to you *Mil.*; 2. with or without *yéig-la yéig*: *mtun-nas* whenever they (the two nations) lived in peace with each other (opp. to *kón-nas*) *Glr.*; *mtun-*

*pai rтам byéd-pa* to converse amicably *Glr.*, to enter into negotiations of peace *Glr.*; *mtun-par byéd-pa* 1. v. above, 2. to caress, to fondle, to dandle *Glr.*; *šin-tu mtun-par yod* they are on the best terms with each other, are making love to each other *Glr.*; *mtun-po bsadad dug* col. id.; *mtun-po byéd-pa* to be kind, affable, condescending *Mil.* (opp. to being proud, cold, reserved); *rgya bod rnyis mtun on* there will be a good understanding between China and Tibet *Glr.*; *mi mtun-pai pyogs tama-čád-las rgyál-ba* to gain the victory over all the hostile parties; *mtun-gyur-gyi yi-ge C.* letter of recommendation; *mtun-čan W.* gentle, peaceful.

མཐུར་ *mtur*, also *mtúr-mgo*, v. *túr-mgo*, halter, *rita-mtur Lex.* id.; *mtur-tág rein*, reins *Sch.*; *mtur-mtá* the end of the reins, e.g. to place them into the hands of another.

མཐུས་ *mtus* v. *mtu* 1.

མཐེ་བོ་ *mté-bo*, col. *mté-bón*, *mté-čén*, *mtéb-mo* (v. also *te bo*), thumb, *rkán-pai mté-bo* the big toe; *mtéb-čün* the little finger, the little toe *Glr.*

མཐེུ་ *mtéu* 1. a little hammer; 2. *mtéu-čan* the little toe.

མཐོ་ *mtó* 1. a span, from the end of the thumb to the end of the middle finger when extended; *mtó jál-ba* or *jzál-ba*, *W.* \**táb-čé*\*, to span, to measure by the hand with the fingers extended; *mtó gán*, *mtó ré tsam* a span (in length), *mtó do* two spans. — 2. v. *mtó-ba*.

མཐོ་གོང་ *mtó-gón* a little triangular receptacle into which the likeness of an enemy is placed, to whom one wishes to do harm by witchcraft *W.*

མཐོ་རྒྱལ་ *mtó-rgyab* earnest-money *W.*

མཐོ་བ་ *mtó-ba* 1. to be high; highness, height; high, lofty, elevated. *B.* (cf. *mtón-po*), frq. fig.; *rigs čé-šin mtó-ba* - *ste* being of high and noble birth *Dzl.*; *dé-las mtó-ba* more elevated than that, surpassing, surmounting that; c. accus. or instrum., high

as to (stature, rank etc.) *mtó-na* when I am high, when I rise; *mtó-ba ṅnón-pa* to lower what is high, to bring down, to humble, frq.; *nas mto-mtó byás-pas dma-dmá byun* the more I was aspiring, the more I was brought low *Pth.*; *sbyin-pa mtó-ba Stg.* was explained: gifts or alms bestowed from a sincere heart. — 2. **hammer**, v. *to-ba*; *mto-po-tog* a stone used as a hammer *Cs.*

**Comp.**: *mto-kyad* height, highness *Dzl.* — *mto-dógs Pth.* (together with *gyo-sgyú*, and *ṅrag-dóg*) perh. mistrust, suspicion; \**tón-dod-čan*\* *W.* ambitious, aspiring, aiming at things too high. — *mto-spyód W.* a haughty manner. — *mto-dmán* 1. *Cs.* high and low, uneven; also *Schr.* 2. **height**, *mto-dmán mnyám-pa* of equal height *Glr.* — *mto-ṭsám(s)-pa* v. *to-ṭsám-pa*. — *mto-ris* heaven, abode of the gods, **paradise**, Elysium.

མཐོང་ག་ *mtón-ga Sch.*, *mtons-ka Pth.*, **chest**, **breast**, *mtón-ga-nas dzin-pa* to seize by the breast *Pth.*

མཐོང་བ་ *mtón-ba* to see, 1. vb. n. to have the power of vision, often with *mig(-gis)*; *mtón-bar gyur-ba* to obtain the faculty of seeing, to recover one's sight; *mtón-bar byéd-pa* to make (the blind) see *Dzl.*; *mig-gis nye mton riñ mi mton* he sees only when the object is near, not when it is far, he is short-sighted *Med.*; *nye-mtón* short-sighted *Sch.* — 2. vb. a. 1. **to perceive**, by the eye, **to see**, **to behold**, *bód-kyi ri mton-bai ri* an eminence from whence one can see the mountains of Tibet *Glr.*; *mi ṅžán-gyis mton-sar* (a place) where one can be seen by others; *de bú-mos mton-bar mdzúd-do* he made it visible to the girl, he made her see it *Dzl.*; *mtón-ba žig yód-na* if there is one that has seen it, if there exists a witness *Dzl.*; *de mton-ste šes* seeing this, I came to know, i.e. from this I saw, I perceived; *mton tos dran reg*, frq., the seeing, hearing, touching, thinking of (e.g. a form of prayer, or magic formula); *ma ṭón-bar*, (or *ṭón-ba*) *mtón-nas* as he saw his mother coming. 2. with accus. and

termin.: **to regard**, **consider**, **take for**, *Thgy.*; *rdzas dkar sér-por mton Lt.* taking white things for yellow ones. 3. **to meet**, **find**, **catch**. 4. **to know**, **understand**, **perceive** (mentally) *Mil.* 5. col. **to undergo**, **suffer**, **endure**, misfortunes, pain etc. (cf. *stonpa* 4), *mi mton mton-ba* to suffer what is not to be suffered, not bearable nif, cf. *ltá-ba*.

**Comp.** *mtón-kun Cs.* 'a window', prob. for *mtons-kun*. — *mtón-sgom-čan Thgy.* was explained: one who instantly knows and understands every thing he sees(?) — *mtón-ṭkor*, *mtón-mta*, the reach of sight, range of vision *Cs.*, \**tón-ṭkor-la bor*\* *W.* do not take them (the horses) farther than you can see them; the horizon *Cs.*; *mtón-dug* ('eye-poison') **evil-eye** *Sch.*; **envy**, **grudge**, **jealousy**. — *mtón-snán* v. *snán-ba*. — *mtón-byéd* that which sees, the eye *Cs.*; the substance which is the source of vision, a species of gall, **आलोचक** *Med.* — *mtón-lám* the path of obtaining the power of sight, a mystical state *Was.* (139). — *mtón-lugs* the way of beholding, of viewing a thing; **notion**, **idea**, **opinion** = *snán-ba*, *mtón-lugs ṅsum-du byun* three different opinions were forming *Glr.*

མཐོང་ས་, རྒྱ་མཐོང་ས་ *mtons, rgya-mtons* 1. **an opening for the smoke**

in a ceiling or roof, also *mtons-kun*. — 2. also *mtons-ka*, **pavilion**, **platform**, **open gallery**, on a flat roof *Glr.* (*Cs.*: 'impluvium, or the opening in the middle of a square building', for which, however, the Tibetan word seems to be *kyams* or *kyams-mtons*).

མཐོང་ས་ཀླ་ *mtons-ka* **silk ornaments** on the borders of a painting *Cs.*

མཐོང་ས་དྲ་ *mtons-pa Cs.*: **to lose one's senses**; perh. *ṭoms-pa*.

མཐོང་ཀླ་ *mtón-ka*, or *mtón-ga Lex.*; *Cs.* 1. **azure**, **sky-blue** (?). — 2. n. of a flower. — 3. *Glr.* one of the five celestial gems; *mtón-ka čén-po* another of these gems. —

མཐོང་པོ་ *mtón-po* **high**, **elevated**, *B.* and col. (cf. *mtó-ba*), of water **deep**, of the voice **loud**, of weight and measure **full**, of rank **high**; \**čós-skad tón-po*\* *W.* high-



sounding words, pompous style; \**tág-len tón-po*\* W. highly skilled, well practised. — *mtón-mtín* 'the high blue (thing)' viz. the hair of the head of Buddha, always represented as of a light sky-blue.

མཐོལ་བ་, འབྲུག་བླ་པ་ *mtól-ba, tól-ba, to confess, to avow, nyés-pa Dzl.; mtól tsáns* (cf. *gyod-tsáns*) **confession, acknowledgment, mtól-tsáns byéd-pa Dzl., mtól bšags-pa** to make confession, to confess, which acc. to Buddhist doctrine involves atonement and remission of sins.

མཐོལ་བ་ *mtós* 1. *Ld.* high, elevated, \**tím-si sañ tos ma len*\* do not take more than is right! — 2. *Mil.*?

འབྲུག་བླ་པ་ *tág-pa*, pf. *btag*, fut. *btag*, imp. *tog*, 1. **to grind, ran-tág-gis** in a mill *Dzl.*, *gro* wheat, *pyé-mar* to flour; to reduce to powder, **to pulverize**, by means of two stones (cf. *ytun*); **to mash**. — 2. **to weave, snám-bu** cloth; *tág(-pa)-po, tág-mkan* a weaver; *dar-tág-bu-mo* the daughter of a silk-weaver *Glr.* — *tág-stán* loom *Sch.* — *tág-rdó* mill-stone, grinding-stone(?) *Sch.*

འབྲུག་བླ་པ་ *tán-po Wdi.* a bodily defect or deformity, prob. *tén-po*.

འབྲུག་བླ་པ་ *tád* liking, pleasure; will; joy, v. the following article.

འབྲུག་བླ་པ་ *tád-pa* I. 1. **to be pleasant, agreeable, well-pleasing** cedp., *ysuñ de kun šin-tu sém-s-la tád-pa* *zig byuñ* all these sayings have pleased me very much *Mil.* — 2. (not governing a case) **to please, to be acceptable, to be considered as good, to be (generally) admitted, mi tád-par mton I see that (this reading) is not generally accepted *Zam.*; *šes-paun tád-do* it occurs also in this form *Zam.*; *mi-tád-ä* **wrong! Was.** (294); **to be fit, proper, suitable** (syn. to *os-pa*), *sém zér-ba mi tád-la* as it is not proper to call it soul, as it cannot fitly be called soul *Mil.* — 3. a familiar word, very frq. used, in W. almost the only word for *dga-ba* and *dód-pa*, \**sem tád-de*\* cheerfully, joyfully W., *tád-rgyu méd-pa tsam zig-la* prob.: as he became angry *Mil.*; \**sém-mi nán-ne tád***

*son*\*, also \**tiñ* (q. v.) \**tág-pa-ne taul-son*\* W. I have been heartily glad; *tád-tád-dra yañ Mil.* though apparently rejoicing: \**mā tād-tād*\* W. I am very glad of that; \**sem tād čüg-čē*\* W. to make glad, to exhilarate; \**sā-heb-bi zō-la mi tād-da*\* W. does your honour not like curdled milk? \**tād-kan*\* W. willing, ready; \**gā-ru tād-na son*\* W. go wherever you like; *lóg-pa-tad* let us turn back *Glr.*; *ran-ni tād-la* voluntarily, spontaneously.

II. *Sch.* = *tán-pa, tād-ldān* = *tān-po*.

འབྲུག་བླ་པ་ *tan bad, tan-dré* a demon *Sch.*

འབྲུག་བླ་པ་ *tán-pa* (cog. to *brtān-po* and *tān-po*?) *Cs.* also *tād-pa*, **firmness, constancy**, in *Lex.* explained by *nān-tan*; *mi tān-po* a steady, resolute man *Cs.*

འབྲུག་བླ་པ་ *táb-pa* **to combat, to fight, in a battle; to quarrel, to dispute, to brawl**; *ka-tsub dan táb-pa* to struggle with a snow-storm *Mil.*; *táb-pa méd-čün šī-ba* to die peaceably, without a struggle; *táb-pa dūm-nu* when quarreling (persons) are reconciled; *ka-táb Cs.* a fighting with the mouth, altercation; *lag-táb Cs.* a fighting with one's hands, a close fighting, a scuffle (*Sch.* gesticulation?); *táb-król Lex.* dispute, contest; *táb-krúg* prob. id.; (*Lex.* རྩུག་ weapon?); \**táb-ghab*\* *C.* weapons, arms; *táb-čās* ammunition, requisites for war *Schr.*; *táb-brdūns, á-kui táb-brdūns* the quarreling and thrashing of my uncle *Mil.*; *táb-mo* quarrel, fight, row, fray, battle, *B.* and col. frq., *táb-mo byéd-pa B.*, \**dō-čē*\* W., to quarrel, fight etc.; *táb-mó spród-pa* to fight a battle, to join battle *Glr.*; *táb-zób* a dry cough *Sch.* — *táb-rtsód* altercation, quarrel, brawl, frq. — *táb-ya* antagonist, *kyód-kyis nai táb-ya byed dgos* thou must contend with me *Glr.* — *bdūd-moi táb-ya* a termagant, a she-devil to struggle with *Mil.*; *ynās-skabs-kyi táb-ya* the antagonists of life, i. e. the family and relations a secular man has to struggle with *Mil.* — *táb-rāgs* intrenchment, breast-work, fortification *C.*

འཇམ་འབྲུ་ *ṭáb-bu* a cricket *Sch.*

འབྲུམ་པ་ *ṭum-pa*, pf. *ṭams*, 1. **to seize**, to lay hold of, **to grasp**, to take a firm hold of, esp. with the teeth (dogs), or the jaws (serpents *W.*); to sting (of bees *W.*); **to embrace**, \**rkañ-pa ṭám-čé\** *W.* to put one's arms around a person's feet, as a suppliant; to grasp intellectually, to comprehend (?) *Glr.* — 2. **to gnash**, so one's teeth; **to shut closely**, *kā* one's mouth, frq. — 3. **to join, unite** (vb. n.), *grógs-su*, *grógs-por* *Stg.*, in friendship, *byá-bar* in an act, an undertaking *Dzl.*

འབྲུམ་པ་ *ṭál-ba* v. *ṭal-ba*.

འབྲུམ་པ་ *ṭás-pa*, *Lex.* = *mkrégs-pa*, **hard, solid**; *bag-čágs rgyid-la ṭas* prob.: inordinate desire has taken a firm hold of your minds; *sra-ṭás* *Sch.* **strong, robust, sinewy**; *á-ṭas-te*, and *i-ṭas-kyi bag-čágs* *Pth.*?

འབྲུམ་པ་ *ṭig-pa* 1. vb. n., pf. *ṭigs* **to drop, to fall in drops, to drop from**, *krag ma ṭigs-par* *Lt.* without any blood dropping out. — 2. vb. a., pf. *btigs*, fut. *btig* **to cause to fall in drops, to instil** etc.

འབྲུམ་པ་ *ṭin-slád* *Cs.* a term of blame or abuse; *Lexx.*

འབྲུམ་པ་ *ṭibs* a cover, covering; *ṭibs-og tsud?* *S.g.*

འབྲུམ་པ་ *ṭibs-pa*, pf. *ṭibs* and *ṭyibs* (cf. *ṭyibs-pa*), **to gather**, of clouds, storms; *ná-bun bžin-du ṭibs-par gyúr-to* (all the Buddhas) came drawing nearer like clouds of mist *Glr.*; **to condensate**, vb. n. *ljón-šin ṭams-cád dgá-bai tsál-du ṭibs* all the trees afford a delightful shade *Glr.*; *byin ṭibs* drowsiness overcomes me; po. and fig. **to grow dark or dim**, *šes-pa* consciousness *Med.* — *ṭibs-po* **dark, close, dense.**

འབྲུམ་པ་ *ṭim-pa* v. *ṭim-pa*.

འབྲུམ་པ་ *ṭu-ba* 1. adj. v. *ṭu-ba*. — 2. vb., also *ṭun-pa*, pf. *ṭus*, *btus*, fut. *btu*, imp. *tus*, *btu* (*Cs.*), **to gather, collect, pick up**, *šin, me-tog*, frq.; *tus-mi* an assemblage of men, council, *Cs.*

འབྲུམ་པ་ *ṭun-ba*, pf. *ṭuns* (*Cs.* also *btuns* I have drunk out), (fut. *btun* *Cs.*), imp. *ṭun*, (*Cs.* also *btun* drink out!), *W.* \**ṭun-čé\**, **to drink**, frq.; **to suck, to smoke** (tobacco), **to eat** (soup); **to be soaked, drenched** (cloth) *Dzl.*; *nóms-pa ṭun-ba* to drink one's fill *Dzl.*; *žo-ṭuns*, *žo-ṭuns* suckling baby; *žo-ṭun dus-na* during the time of giving suck *Med.*; *ṭuns-pa tsám-gyis* immediately after drinking *Thgy.*; *ṭuns-so* they were engaged in drinking *Glr.*; *ṭun-du rün-ba*, *W.* \**ṭun-čóg\**, **drinkable**; *btun-ba* sbst. **drink, beverage**, *bzá-ba dan btun-ba*, *bza-btun* (*W.* \**zabtun\**) meat and drink, frq.; *btun-ču* water for drinking *Mil.* —

འབྲུམ་པ་, མཐུག་པ་ *ṭug-pa*, *mṭug-pa*, adj. and abstr. sbst., *ṭug-po* adj., **thick**, *mta-ṭug* thicker toward the margin or edge *Ming.*; gen. of woven stuffs, opp. to *sráb-pa*; *srab-ṭug* 1. **thin and thick**, 2. **thickness** relatively; also **consistency**, of liquids, opp. to *slá-ba* *Med.*; **dense**, *nags*, frq.; **sound, heavy**, *ṣnyid ṭug-po* a sound sleep; **strong**, *bag-čágs ṭug-po* a strong inclination *Mil.*

འབྲུམ་པ་, མཐུག་པ་ *ṭud-pa*, *mṭud-pa* **to make longer** by adding a piece, to piece out, to prolong, *pu-dün* *W.* a sleeve; *skyé-ba ṭud mi dgos* he has no need of adding a re-birth, a new period of life *Pth.*; *ṭud-ma* 1. **addition, prolongation**, \**sróg-gi ṭud-ma tán-čé\** *W.* prolonging life (by medicine, careful nursing). — 2. **aid, assistance, subsidy**, e.g. to a needy betrothed couple; also **a gift of honour**, a present, offered to a departing benefactor or respected Lama *W.*; *dmag-ṭud* **subsidies; auxiliary troops**. — 3. **help, assistance** in general.

འབྲུམ་པ་ *ṭun* gatherer, *šin-ṭun* a gatherer of wood, *rtsa-ṭun* of grass.

འབྲུམ་པ་ *ṭub-pa*, pf. *ṭubs*, fut. *ṭtub*, imp. *ṭub*, *btub*, *W.* \**ṭub-čé\**, **to cut into pieces**, v. *ṭtub-pa*.

འབྲུམ་པ་ *ṭum-pa*, pf. *ṭums*, *btums*, fut. *btum*, imp. *ṭum*, *btum*, *W.* \**ṭum-čé\**, **to cover or lay over, to put over, to**



coat, *zänš-kyis* *Glr.*; to wrap up, to envelop, v. *ytüm-pa*.

འབྲུག་མ་ *tums* barren, sterile; addled (eggs); *blo-tüms* stupid *Lex.*

འབྲུ་ *tur* supine of *tü-ba*.

འབྲུ་བ་ *tül-ba* to rise, to spread, of smoke, vapours, perfumes, *ga-pur tül* it smells of camphor *Lex.*; *rdul mi tül-bar byäs-pai ög-tu* after having laid the dust *Dzl.*; *la-läs bdug-spös tül* some persons were spreading perfumes *Pth.*

འབྲུག་མ་ *tögs-pa* *Cs.* to set out on a journey. (To me only *\*täg-čē\** *W.* is known.) 1. to pack up. 2. to depart. It prob. signifies the same as *tég-pa*, *degs-pa* to lift, raise, take up, cf. *γəi btäg-čes*, or *degs-pa* to shift, to change, lodgings, to remove; *tég-käg* carpet-bag, knapsack.

འབྲེང་ *ten*, perh. only another spelling for *ten*; *Sch.* has *tén-la bór-ba* to throw away as unfit, and if that be correct, it may serve to explain both significations mentioned under *ten*.

འབྲེང་བ་ *tén-ba* *Cs.* to be lame, to go lame, cf. *tén-po*; also adj.: *bsu-mkan byiu ten-ma čig kyañ med* not even a lame chicken came to meet me *Mil. nt.*

འབྲེན་བ་ *tén-pa* 1. to draw, to pull, *gyén-la* up, upward, *mdün-du* forth, out; *par ten tsur ten* they pulled to and fro, this way and that way *Pth.*; *nur-gyis* by jerks, by little and little *Glr.*; *yöl-ba tén-pa* a curtain drawn before *Glr.*; *\*u' tén-čē\** *W.* to draw breath, to breathe; in *W.* esp. used for to draw out (a cork) to take off (a pot-lid), to draw or take away (a pot from the fire). — 2. to stop, to stop short, to wait, *tén-pa bzañ* it will be advisable to stop, to wait. — In *W.* also = *rtén-pa* to lean, recline, repose on. — *\*gór-la tén-čē\** *W.* to form on a lathe, to turn. — *Sch.*: *ten-kyér* forgetting and remembering (?).

འབྲེབ་ *téb* overplus, extra, supernumerary, *gos-téb* a supernumerary dress *Lex.*; *mal-gos téb-kyis tüm-pa* to wrap up in an extra blanket *Lex.*; *zag yčig téb* one

day over, or too much; *téb-pa* to have too much (?) *Sch.*

འབྲེབ་མ་ *tébs-pa*, pf. *tebs*, (prop. the passive or neuter vb. to *debs-pa*, but often not differing from it, v. *debs-pa*) 1. to be thrown, strewed, scattered, *ad-bon Mil.*; to be afflicted with, befallen by, *nád-kyis* a disease, frq., also with *lūs-la* *Glr.*; *lan tébs-pa* to answer; *γsal tébs-pa* to be explained minutely; to be understood perfectly *Thgr.* — 2. *W.* to be hit or struck (= *kés-pa*; *\*i-ru téb son\** I have been hit here (stung, bitten etc.); *\*téb čüg-te ton\** put it down, hitting (the right place), i.e. put it just in its proper place; *\*mi téb-čē\** not to hit the mark, to miss the aim; *\*ma téb\** the blow did not strike home; even of a prayer is said: *\*téb\**, it has hit, it has been heard. — 3. *Cs.* in a general sense: to take, seize, hold fast; *tébs-lčib* *Cs.*: 'a tailor's instrument for holding fast cloth etc. in sewing; a thimble'; but the latter is undoubtedly to be spelled *mteb* (or *téb*)-*lčibs*; v. *lčibs*.

འབྲེམ་མ་ *téms-pa* *Cs.*: 'to shut, comprise, cover, include; v. *tams-pa*'; the *Lex.* have only: *nan-čags-téms*, and *téms-nán* w.e. In *W.* it is 1. vb.n. to *tams-pa*: *\*lág-pa tem\** my hand has been squeezed in, *\*tém-čei čá-lag\** a thing (e.g. a machine) giving chances of being squeezed. — 2. to suffice, = *kyéd-pa*, *ldän-ba*.

འབྲོ་འཛམ་མ་ *tö-tsáms-pa* v. *tö* etc.

འབྲོག་མ་ *tög-pa* *Cs.* = *ytög-pa*, *Sch.* also = *täg-pa*.

འབྲོག་མ་ *tögs-pa* pf. and imp. *tögs*, 1. to take, to seize, to take up, a knife, a sword *Dzl.*, provisions in order to distribute them *Dzl.*, esp. to carry *Dzl.* and elsewh.; *röl-mo tögs-pa* *Glr.*, *Tar.* 21, 16, prob. to carry musical instruments (or to make music?); = *tób-pa* to receive, *\*mii lūs tögs re-ré*, or *tögs tsád\** all that have received human bodies by the metempsychosis *C.*, *W.* — 2. = *dögs-pa* with *pan*, frq., v. *dögs-pa*; *Tar.* 159, 16 = to name, to call.

འཕྱེན་པ་ *ton-pa*, pf. and imp. *ton*, vb.n. to *dón-pa*, in *W.* very freq., in *B.* less so, = *byün-ba*, 1. **to come out, to go out**, \**dág - sa kán - pa - ne ton*\* he is just coming out of the house; *kun pyir ton-te* all coming out *Mil.*; **to remove** (from a house or place), **to leave**, \**ton-čág*\* *W.* the last farewell; **to depart, to emigrate**; *ču pá-gar ton-nas* when I shall be beyond the river *Mil.*; more carelessly: \**yul ton - na, lún-pa ton-na*\* *W.* when one has passed through, the village, the valley; \**dín-du ton - čé*\* to step or come forth (from the crowd etc.); **to rise, arise, originate**, v. *snjin-rús*. — 2. for *ón-ba*, **to come**, esp. *Bal.* — 3. **to come from, to proceed from, to have origin**, *bod ko - rán-nas ton-pa yin* these are products of Tibet itself; hence: **to occur**, like *ón-ba*, *tsón-pas kúr-nas ton dug* (these goods) occur as imported, are imported; *rig-pa-čan min ton yin-te* known as being acute, sagacious.

འཕྱེན་པ་ *čób-pa*, v. *čób-pa*.

འཕྱེན་(ས་)པ་, བྲོས་ས་པ་ *čóm(s)-pa, čóm(s)-pa*, **to be dim, dull, clouded**, of the senses and the understanding, \**nyid čóm-čé*\* *W.* **to slumber, to doze**, \**nyid yür-čé*\* id.; *mgo-(bo) čom* consciousness is clouded or darkened, by intoxication, disease *Med.*; also of religious darkness *Pth.*; \**mig čom - čóm ča dug*\* *W.* he is dazzled (by the brightness of the sun); *ldoñs-šin čóms-par gyur* having become blind *Dzl.* འཕྱེན་ *čor* fragment, of a book *Tar.*, cf. *čór-bu*.

འཕྱེན་པ་ *čór - ba*, pf. *btor*, fut. *γtor*, imp. *čor*, 1. prop. vb.n. **to be scattered**, of leaves by the wind *Dzl.*, **to fly asunder, to be dispersed; to fall to pieces, to decay**, of the body after death *Mil.*; **to burst**, of a gun; but also vb.a.: *mé-tog čór-ba* to strew flowers *Glr.*, *Dzl.*; *čor-čun* libation *Cs.*, *ču-čór* libation of water *Sch.*; cf. *γtór-ba*. — 2. *W.*: **to have notches, flaws, of edge-tools**.

འཕྱེན་པ་ *čól-ba* v. *mčól-ba*.

## ད

ད་ *da* 1. the letter **d**, originally, and in the frontier districts also at present, pronounced like the German **d**, i.e. not quite so soft as the English **d**; in *C.* as initial aspirated and low-toned, **dh**; as final letter half dropped, and changing a preceding **a, o, u** into **a, o, u**; as prefix in *Kh.* and *Bal.* = **γ**, not differing from the prefixed **g**. — *da - drág* is a term used by grammarians, for the now obsolete **d** as second final, after **n, r, l**, e.g. in *kund*, changing the termination *du* into *tu*; *no, ro, lo* into *to*; *nam, ram, lam* into *tam*. — 2. num. figure for 11.

ད་ *da* 1. gen. at the head of a sentence: **now, at present, just**, esp. before the imp. mood: *da kar-dán-la soñ* just go to Kardang! **directly, immediately, forthwith, instantly**; in narration sometimes (though rarely) for **then, at that time**. — 2. in col. language after the emphatical word of the sentence: **it is true, to be sure, indeed**, \**lon da yod nul med*\* time I have, it is true, but no money.

Comp. *da-ko Sch.* = *da*. — *dá-či* a little while ago, lately. *Mil.* and col. — *dá - ča* in future, henceforward. — *da - nyid* the present time; but just now. — *dá - lta(r)*



1. now, at present, *dá-ñi-nas dá-lta pán-la* from lately till now *Thgy.*; *dá-ltai* (or *dá-ltar-gyi*) *bár-du* until now; *dá-ltai spyód-lam* our course of acting during this life *Glr.*; *dá-ltar-gyi byá-ba*, or *dnós-po* a person's experience or actions during the present period of his life *Dzl.*; *da-lta-nyid-du Glr.*, *da-lta-rán Mil*, *Pth.*, instantly; *dá-lta-ba Cs.*, *dá-ltar-ba Gram.*, *dus dá-lta-ba* the present time, presence; the present tense. 2. *W. hereafter, afterwards*, \**dág-sa mi gos, dál-ta ton*\* I do not want it now; give it me afterwards. — *dá-ste* henceforth, from this time forward *Dzl.* — *da-dün* (frq. pronounced and spelled *da-rün*) v. below. — *da-dé Glr.* and *C. now.* — *da-nán* this morning. — *dá-ni* 1. now, 2. henceforth *Glr.* *da-pyi(n)-ñad Dzl.*, *da-pyis Glr.* henceforth. — *dá-byun* a man of yesterday, an upstart. — *dá-tsam* about this time. — *da-tsun* henceforth *Pth.* — *da-γzód* but now, but just, not until now. — \**da-ráns*\* *C. = da-nan.* — *da-rün, da-dün* still, still more, *da-rün ton* give still more! *da-rün légs-par γsün-bar zu* please, explain it more in detail *Ma.*; still longer, once more, *da-rün yan* again and again, over and over again; \**da-rün tsá-big ma tsar*\* *W.* it is not quite finished yet. — *da-rés* (*Sch.* also *da-ré-ba*?) 1. now, now at least, but for this time (opp. to *snán-ñad, snar, pyis*) *Mil.* 2. *W. formerly, heretofore* (opp. to *da* now). — *dá-lo* this year, in this year.

དཀ་ *dá-ka* horse-shoe, \**dhá-ka gyáb-pa*\* to shoe a horse *C.*

དཙེ་ *dá-ñi* (*stá-ñi*?) sickle hook, for cutting off briers *Lh.*

དཙུ་ *dá-ñu* mercury *Med.*

དཙིག་ *da-trig* a medicine *Med.*

དཙག་ *da-drág* v. the letter d.

དཙུག་, དཙུག་, དཙེ་ *da-prüg, dwa-prüg, da-tsé*, orphan.

དཙ་ *dwa-ba* a plant *Med.*, yielding an acrid drug; *da-tsó* id. (?); *da-rgód*, and *da-γyün* are two species of this plant, the

former of which is considered to be of greater virtue *Wdi.*

ད་པ་ *dá-bag* v. *tá-bag, tar-bág.*

ད་བེར་ *da-bér* v. *ta-bér, mda-bér.*

ད་བྱིད་ *da-byid* lizard, *Med.*; *Lec. = skyin-gór.*

ད་ར་ *dá-ra* col. and sometimes *B. = dár-ba* buttermilk.

ད་ལི་ *da-li* several low-growing kinds of *Rhododendron.*

དག་ *dag* 1. sign of the plural, eleg. for *rnams*; often added to the pronouns *de* and *di*, and sometimes to numerals; also in the combination *dag-rnams*. In translations of Sanskrit works it denotes the dual number. — 2. *ñá-dag, Kyéd-dag.* seems in *Mil.* often to be used for *ñá-lta-bu-dag* my equal, or equals (another reading is *ñá-lta*, v. *lta* 2). — 3. *W. col. = da*, esp. in the compounds \**dág-sam, dág-sa*\* now; also certainly, it is true (v. *da* 2) *Mil.* — 4. v. *dág-pa.*

དག་ཀ་ *dág-ka* is said to be used in *Ts.* for *dé-ka.*

དག་ཅི་ *dág-ñi* *Lh.* mint, aromatic plant, *Mentha Royliana.*

དག་ག་དོག་གོ་ *dag-ga-dog-gé* *Ld.* for *dog-dóg.*

དག་པ་ *dág-pa* (prop. pf. of *dág-pa*), clean, pure; cleanness, purity; as adj. also *dág-po*, *W. \*dág-mo\**; *dág-par gyür-ba* to become clean, *dág-par byéd-pa* to make clean, to cleanse, to purify, *dág-par krú-ba* (*W. \*dág-mo tu-ñe\**) to wash clean; more frq. fig.: \**ka ma dhag*\* *C.* impure, incorrect, vulgar pronunciation, cf. *sgra* 1; *rigs ma dag* impure blood or kindred; com. pure with regard to religion and morals, (also = holy, sacred, relative to lifeless objects), *lus dan ñag dan yid-kyi lus yóns-su dág-pa* quite pure in word and action *Dzl.*; *lus dag sems dag dbán-po dag*, also *lus-γtsan* etc. id.; *dág-par tsó-ba* to lead a pure, a virtuous life; *smón-lam dág-pa* is stated to mean a sincere prayer *Glr.*; *rnám-(par) dag(-pa)* quite pure, most holy. frq.;

hence *nam-(par) dag(-par) rtsi-ba*, or *mdzad-pa* is used for: to justify, in a scriptural sense, by *Chr. Prot.*; *mi* or *ma-dag-pa* **impure**; **impurity**, *bkrus-na mi-dag-pa med-do* when they have bathed they are quite clean *Dzl.* — *Adv. dag-par*, e.g. *krü-ba* v. above; *dag-tu* **assuredly, certainly** *Lt.(?)*; *dag-gis* purely = quite, entirely *S.g.(?)*; \**dag-mo*\* *W.* id., \**dag-mo šrag-čē\** to burn completely, \**dag-mo za-čē\** to eat all, to consume entirely. — *yán-dag-pa* *Skr.* **सम्यक्** *Trigl.*, **actual, real**, *yán-dag-par ču yin* in reality it is water *Dzl.*; more frq. construed thus: *de yin yán-dag-na* if it is really that, *btson yán-dag-na* if you are really willing to sell it, *dod yán-dag-na* if you really wish it, *Kyód-la yod yán-dag-na* if you really have *Dzl.*; *yán-dag-pa dan bdén-pai tsul bžin-du* in truth and in reality *S.O.*; *yan-dag-pa ni bden-pa-ste* since that which is real is true *S.O.*; *yan-dag-pa-nyid* reality *S.O.*; *dgé-bai šos-rnams yán-dag-par blán-ba* to assume, to adopt, virtuous habits earnestly *Stg.*; *yan-dag-par rdzogs-pa* really accomplished *S.O.*; *yan-dag-par ltá-ba* to be orthodox, v. *dgé-ba bču*; *yan-dag lam* the right way, = *čár-lam* *Mil.*; *yan-dag-dón* seems to be = *nies-don* *Mil.*, but *yán-dag dón-du ynyér-ba* to aim at, to aspire to, truth *Mil.*; *yán-dag-pai dón-la jüg-pa* to be pious *Thgy.* —

**Comp.** *dag-brjód* orthoepy *Cs.* — *dag-tér-ba*, *dag-tér byéd-pa* *Sch.* to clean, to cleanse; *Tar.* 189, 22; *dag-ster(-čér)mdzad-pa.* — *dag-(pai) snan(-ba)* *Schr.* 'good opinion'(?), prob.: **a pure, sound view or knowledge** *Gtr.*; in *Mil.* it has a similar meaning; \**dhag-nán jón-wa*\* *C.* to lead a holy life. — *dag-žin* holy country *Sch.* — *dag-yig* orthography; *šnón-gyi-dag-yig* the older orthography; *brda-dag* = *dag-yig*.

དག་པ་ dag-pa, *W.* \**dag-čē\**, v. *tég-pa*.

དང་ dan, postp. c. accus, **with** (*Lat. cum*), *na dan* with me (often with the addition of *bčás-pa*, *lhan-yčig*, *mnyám*, q. v.), e.g. to go, speak, play, quarrel with; *bud-méd dan nyál-ba* to lie with a woman; in

some cases it must be omitted in English, or rendered by other words, as: *gron-kyér dan nyé-ba*, *rin-ba* near the town, far from the town; *de dan drá-ba* equal to that. Some particular ways of using *dan* are the following: 1. for **and**, *yser dan diül dan lčags-la-sógs-pa* gold, and silver, and iron, and the other (metals). The *shad* is here always put after *dan*, which shows that in the mind of the Tibetan *dan* never ceases to be a postposition; it can therefore be used only for connecting nouns and pronouns. In enumerations it is employed in different ways, and often quite arbitrarily, e.g. after every single noun or pronoun except the last one, or also after the last; it is used or omitted just as the metre may require it; or when a sum is mentioned, in the following manner: *byün-ba bži ni: sa (dan) ču (dan) me (dan) rluñ dan bžio* the four elements: earth, and water, and fire, and air, four they are; or, esp. in col. language, thus: *sa dan yčig, ču dan ynyis* etc. — 2. **distributively**: *žag dan žag, lo dan lo*, day by day, every year; *Kyim dan Kyim-na Tar.* every one in his house. — 3. after a personal pronoun col. almost like a sign of the plural: *na dan ynyis-ka* we two, both of us. *na dan tsán-ma* all of us. — 4. after the inf., and in *W.* after the gerund in *gin*, *nyi-ma šár-ba dan* at sun-rise, as soon as the sun rises, when the sun rose; *lo brgya lón-pa dan* when a hundred years had (or shall have) passed away, after a hundred years; *smrás-pa dan kyim-du son* with saying so, he went home, is gen. translated: he said so and went home, and so frq. in narration; *W.*: \**šüg-ča ton dan\** with a whistling, \**čón-gin žig dan\** at beholding. — 5. after an imperative for **and**, *sgo rduñs šig dan de-dag on-no* knock at the door, and they will come *Dzl.*; *yid-la byos šig dan bšád-do* give heed, and I will explain it to you *Stg.*; or it is used in the following manner: *lēgs-par sems šig dan ma nór-ram* consider it well; have you not made a mistake there? *nyon čig dan šnón-dus-na* listen to me!



Now, there was in olden times etc. *Dzl.* and elsewh., frq.; *lon zig dan ná-la dbán yod* do take it! I have the power, you know, i.e. I shall answer for it *Dzl.*; in more recent times it is used (also when not followed by any other words) as an imperative particle = *zig*: 'da zo dan' *byas-pas* saying 'eat!' *Glr.*; 'da ltos dan' *ysuñs* 'now just see', he said *Mil.*; even after *zu*, which in its application is like a verb in the imperative: 'ysuñ-ba zu dan' *zes zér-bas* saying 'pray, teach (us)!' *Mil.* — 6. In *W.* *dan* is used improperly for the instrum.: \**bér-ka dan dun\** strike with the stick! and for by or through with respect to persons: \**yóg-po dan šab-šób zer\** he cheats me, tells me a lie, through his servant.

དང་ *dan* 1. meadow *Lh.* — 2. *dan*, or perh. better *tan*, (cf. *tin*), \**tan tñ-čè*, or *tan čó-čè*, *tan šan čó-čè\**, to read in a singing or drawling manner *Ld.* — 3. *dán-du lén-pa*, c. *la*, to submit, yield to, comply with, *Glr.*, *Tar.*; c. accus. submissively to put up with (*Sch.* and *Wts.* are hardly right).

དང་ག་, དང་ཁ་ *dán-ga, dán-ka*, 1. appetite, *dán-ga gag* my appetite is gone, *mi bde* is bad, *Med.* and *Mil.* (*Sch.* 'the will?'). — 2. *C.* for *dám-ka*.

དང་པོ་ *dán-po* 1. the first, with respect to number, time, rank, *dán-poī rтам de sus zer Pth.* who spoke (raised) the first rumour? who was it that first got up the rumour? *dán-poī nyin-par* on the very first day; *na-tsód dán-po-la yná-s-pa* being still in the prime of life *Wdn.*; the former, he that is mentioned before another, *dán-po ynyis* the two first named *Thgy.*; the former, the earlier, he that precedes another in point of time, = *sná-ma*, opp. to *pyi-ma*, *óg-ma*, the latter. — 2. the first thing, part etc., *nyin-moi dán-po-la* at the beginning of day, at day-break *Tar.*; *dan-po-nyid-du* in the first place, before the rest, above all, before every other thing *Thgy.*; *dán-po-nas* from the very beginning *Thgy.*, *Tar.*; *dán-por*, and very frq. *dán-po* adv., firstly, in the first place; at first, in the beginning. — *las-dán-po-pa* a beginner, *las-dán-po-pai dús-su* as long

as he is only a beginner *Thgy.*; *las-dán-po-pai byis-pa* like *νήπιος* (child) in the N.T., *Mil.*

དང་བ་ *dán-ba* 1. to be pure, *nám-mka dán-nas Mil.*; gen. adj. pure, clear, *bras dán-ba* picked rice *Lt.*; of inclinations, dispositions, feelings: *séms-čan kün-la rab dán-ba* full of love towards all creatures; *dge-séms dán-ba* a pure, sincere disposition to virtue *S.O.*; most frq. devout, pious; devotion, faith; *dán-bai séms* id. (in *W.* often confounded with *ydeñ-ba*). — 2. *lag dán-ba* = *dár-ba*, v. *darba* II. 2.

དང་ཙེ་ *dán-tse* *W.* a field-terrace.

དང་ར་ *dán-ra* (spelling dubious) stable, for cattle, *C.*, *W.*

དང་ལ་ *dán-la* 1. *Sch.* 'a tract of land abounding in springs'. — 2. n. of a high mountain pass, north of Lhasa, called *Tantla* by *Huc* II., 231.

དྲུང་པ་ *dwáns-pa*, *C.* also \**dhán-po\**, pure, clean, clear, = *dan-ba* I., of air, water; *ynam-dwáns* a clear sky, fine weather (*W.* \**tan\**); *dan-s-smug* reddish gray *Sch.* — *dwáns-ma* 1. the chyle, *Ssk.* रस, concerning which Brahmanical and Buddhist physiology has led to a great many phantastical ideas, *Med.* frq.; also fig., mostly in an obscure and unintelligible manner. — 2. *Sch.*: 'the spirit, the soul', a signification not found hitherto in any book, but acc. to a Lama's statement the word denotes the soul, when purified from every sin, and to be compared to a clear and limpid fluid, in which every heterogeneous matter has been precipitated. — *dan-s* is also not seldom met with erroneously used for *dñáns* and *mdán-s*.

དད་པ་ *dád-pa* 1. secondary form of *dád-pa* to wish *Dzl.* and elsewh.; hence in compounds: *skom-dád* thirst, \**tágs-dád-čan\** fond of dress or finery (cf. *dogs-pa*) *W.*, and in similar expressions. — 2. to believe (cf. *यश्न*) in a religious sense, more significant than *yid-čes-pas* and including a devotedness full of confidence, like *πιστεύειν* in the N.T.; also sbst. faith, more fully *dád-*

*pai sems*, and adj. **faithful, believing**, *yón-bdag dád-pa* the faithful giver of alms *Mil.*; more fully *dád(-pa)-ñan*, *dad-lđan*; *ma-dád-pa*, and *dad-méd* **unbelieving**; often with *mos* or *gus*: *kun dad-dad-mos-mós-su dūg-pa-la Mil.*; *dad-ñin-gus-par gyur-ba Glr.*; *dad-par gyir-ba*, *dád-pa byéd-pa* **to become faithful or believing, to believe**, frq.; *dád-bžin-du* full of faith; *dad-brtsón* for *dád-pa dan brtsón-grūs Tar.* — Note. \**mi žig-la dád-pa tob\** *W.* col. a man becomes a believer, v. *tób-pa*; but *Tar.* 35, 1 *págs-pa Dhi-ti-ka-la dád-pa tob* means: he was brought to believe by hearing the Reverend Dhitika.

དན་ད་ *dán-da*, and *dan-róg*, medicinal herbs *Med.*

དན་ད་འི་ *dán-da-li*, or *dan-dál*, *Ld.* a sieve, gen. consisting of perforated leather and a wooden frame; *rás-dan-dal* a sieve made of cloth (inst. of leather).

དན་མོ་ *dán-mo* (spelling?) the female of the ibex, and of the musk-deer.

དམ་ *dam* (a root signifying bound, fast, fixed, from which the following compounds, as well as *sdóm-pa*, are to be derived), sbst., also *dam-tsig* and *yi(d)-dam*, resp. *fugs-dam*, a solemn promise; vow, oath, confirmation by oath, like *bden-tsig*; *dam bèa-ba* 1. to promise, 2. the act of promising, the promise; also *dám-bèa Mil.* and col.; *dám-bèa būl-ba* resp. to make a promise, e.g. *mi báb-pai* not to descend *Mil.*; to promise solemnly *Mil.*; hence *yi-dam*, and (more popularly) *dám-bèa* the sacrament *Chr. Prot.*; *dam bèas-pa* a promise made; *dam srñn-ba*, *dám-la yndás-pa*, or *nyé-bar byéd-pa*, *dám-bèas-pa spyód-pa*, *dám-bèas-pa bžin-du byéd-pa*, *dám-bèas-pa dan mi gál-ba*, to keep one's promise; *nyáms-pa* to break (a promise, a vow); *dam-nyáms-kyi lās-rnams* violations of duty; *dám-la dōgs-pa* to exorcise demons etc. *Glr.*, *Pth.*, but only by gentle persuasion, which induces them to promise to do no harm anymore, not by magic power (so it was expressly stated by a Lama); *dám-la dōg-pa Tar.* 125 id. (ni f.); *dám-ñan*, *dám-tsig-ñan Mil.* bound by an oath etc.; *dám-ñu*

prob. water which is drunk in taking an oath *Pth.*

དམ་ཀ་ *dám-ka Glr.*, *dám-ga Wts.*, *tám-ga Cs.*, a seal, stamp, resp. *pyag-dám*, esp. for the seals of Lamas; *dám-ka rgyáb-pa* to seal, to stamp; *kyi-dam* v. *kyi*; *dam-rgyá* = *dám-ka Tar.*; \**dam-ñug\** *W.* seal of a Lama, used as an amulet.

དམ་པ་ *dám-pa*, acc. to the explanation of a Lama: bound by an oath or vow, consecrated; but *Lexx.* render it by བརྟམ་ *ay* i.e. = *mčog*, thus *Dzl.* 22v, 4; 22, 9, and *Cs.*: noble, brave, excellent, which is prob. also the sense of the word when compounded with *čos*, *skyés-bu*, and other words. Its usual rendering, however, is 2. holy, sacred, *blá-ma dám-pa*, *skyés-bu dám-pa*, a holy Lama, a holy man, and most frq. *dám-pai čos*, *dám-pa čos*, *dám-čos*, the holy doctrine, the holy religion of Buddha. Yet, in the interpretation of passages the original meaning (noble, excellent) ought to be resorted to much oftener. So also *pyóg-mo dám-pa žig Glr.* signifies an excellent, a favourite female slave, but not exactly a holy or a faithful one.

དམ་པོ་ *dám-po* 1. strong, firm; tight, narrow, of fetters etc.; gen. adverbially *dam-du*, e.g. to bind, to lock up, to seize firmly, securely. — 2. of laws, commandments, severe, strict, exact.

དམ་ཤམ་ *dam-dum* various *Sch.*; yet cf. *dum*.

དར་ *dar* I. 1. silk, *dár-gyi* of silk, silken; *mjal-dár* resp. for *ka-btāgs C.*; *rgyañ nan dar* fine Chinese silks *Thgy.* — *dar-dkār* white silk *Glr.* — *dar-skūd* silk-thread; *gos-méd dar-skūd dra* stark naked *Ma.* — *dar-gós* silk dress, *Cs.* also silk-stuff. — *dar-čün* a bunch or fringe of silk *Cs.* — *dar-čén Ld-Glr.*, acc. to *Schl.* = *ka-btāgs*, yet cf. the significations given sub I. 2. — *dar-fág-mkán* a silk-weaver; *dar-řag-bu-mo Glr.* the daughter of a silk-weaver. — *dar-pón* = *dar-čün*. — *dár-bu* a coarse kind of silk *Cs.* — *dar-būbs* a whole piece of silk-stuff rolled together. — \**dhar-ma-rē\** *C.* 'neither silk nor cotton', half silk half



cotton; acc. to others velvet. — *dar-dmân-pa* raw silk *Schr.* — *dar-tsôn-pa* a dealer in silks, a silk-mercator. — *dar-záb* the finest silk, frq.; a piece of such silk. — *dar-yáb* a silk fan. — *dar-yüg* a narrow ribbon-like piece of silk-stuff *Glr.*, *Mil.* — *dar-lin* = \**dhar-ma-rê\**. — *dar-sâm* the lower border of a silk dress *Glr.* — *dar-(gyi)srin(-bu)* silk-worm. — 2. a cloth, made of whatever material; flag *Wts.*, sail (v. *gyór-mo*); *pyar-dar* a hoisted flag; *mdun-dar* a little flag fixed to a lance; \**ru-dhár\** *C.* military banner. — *dar-lèög* little flags fixed on houses, piles of stones, and the like (v. *Schl. Buddh.* 198). — *dar-po-čé* 1. a large flag fastened to a flag-staff; 2. flag-staff, mast. — *dar-tsó* a military division, squadron *Sch.* — *dar-šin*, *dar-bér*, prob. flag-staff.

II. ice, icy plain; *dar čágs* ice is forming; also substantively = *dar*, *mśó-la dar-čágs* *btav Mil.* — *dar-zám* ice-bridge. — \**dar-jár\** ('clinging to the ice?') *W.* a dark-gray aquatic bird.

III. v. *dar-yèig*, *dár-ba*, *dár-ma*.

དར་རྒྱས་གླིང་ *dar-rgyas-glin* v. *rdo-rje-glin*.

དར་སྐྱ་ *dár-sga* walnut.

དར་གཅིག་ *dar-yèig* (col. also *dál-yèig*), a little while, a moment; *dar-yèig lón-pa-na* after a little while *Glr.*; adverbially: for a little while, for a moment *Mil.*; directly, instantly, in a moment *Mil.*; *dár-tsum Sch.* id.

དར་དིར་ *dar-dír* humming, buzzing *Mil.*; wailing, lamenting *Pth*.

དར་རྫོ་ *dar-rdó* grinding-stone for Indian ink *Sch.*; *bdár-rdo* would perhaps be more correct.

དར་པོ་, དར་མོ་ *dár-po*, *dár-mo*, col. for *dál-po*, *dál-mo*, v. *dál-ba*.

དར་བ་ *dár-ba* I. sbst., also *dá-ra*, *dar*, buttermilk, *dar-ysár* fresh buttermilk.

II. vb. 1. to be diffused, to spread, of influence, power, opinions, diseases, *čes dár-ba* to gain much ground, to increase exceedingly *Lt.*; *dár-du jüg-pa* (act.) to extend, enlarge, e.g. academies *Glr.*; *dar-*

*gúd* spreading and decaying, increase and decrease; \**dhár-po\** *C.* grand, magnificent, of a feast, drinking-bout. — 2. with *lay*, to take in hand, to put hand to a work, c. *la Dzl.*; also *dán-ba*.

དར་མ་ *dár-ma* 1 the age of manhood, manly age, prime of life, gen. reckoned from 30 to 50, but acc. to *S.g.* from 16—70; *dár-la báh-pa*, or *dar-báh*, a person in the prime of life, frq.; *dar-gán* col. id.; *dar-yól* a person beyond that age. — 2. a man, and *dár-mo* a woman in the prime of life.

དར་མོ་ *dár-mo* v. *dár-po*, *dár-ma*.

དར་སྐྱ་ *dar-smán* v. *dar-tsúr*.

དར་ཙམ་ *dár-tsam* v. *dar-yèig*.

དར་ཚེལ་ *dar-tsíl* *Sch.* 'groin' (?).

དར་(སུ)ཁྱུར་ *dar-(m)fsur* *Wibi.* = *dar-smun*, alum *Sch.*

དར་ཡ་ཀན་ *dar-ya-kan* a medicinal herb *Med.*

དལ་ཡམས་ *dál-yáms* *Mil.*, *rims-dál* *Mil.*, epidemic disease, plague, or perh. n. of a particular disease.

དལ་ཅིག་ *dál-čig*, col. for *dar-yèig*.

དལ་ཐོག་འཇུག་པ་ *dál-tög jug-pa* to attack and disperse an enemy *Sch.*

དལ་བ་ *dál-ba*, *dál-bu*, slowness, ease, quietness, leisure (opp. to haste, hurry, vehemence), \**dhál-wa* (or *dhál-bu*) *yo-dham\** *C.*, have you time? *dál-ba žig-gi skábs-su* when he happened to have nothing to do *Dzl.*; *dál-bar dóg-pa* to be disengaged, unemployed; *dál-ba bgyad* the eight conditions of rest, the state of being free from the eight *mi-kóm-pa*; to these belong the *byor-pa* *bču*, i.e. ten goods or blessings which, in part, are but more particular definitions of the eight rests, yet include also other blessings; hence both together are called *dál-byór bču-bgyad* (another instance of this peculiar way of reckoning v. sub *nyin-mśán*). As these various conditions are partly characteristics of 'humanity', and attainable only by human

beings, they might be denominated 'the (eighteen) specific blessings of humanity'. Often they are also used directly for 'condition of humanity, or of human nature', this kind of existence being, from a religious point of view, the best and most desirable. *rnyed-dhái dál-ba mi lus*, and similar expressions frq. occur (Cs. has calmness, tranquillity of mind, evidently mistaking it for *rnal-byor*). *dál-ba, dál-bu, dál-po, dál-mo, W.* also \**dál-can*\*, **quiet, calm**, of the mind, the water; **gentle**, of the wind; **slow, lazy**; \**šē-gyü*\* *dhál-wa*, or *šē-pa dhál-wa*\* *C.* phlegmatic disposition. — Adv. *dál-bar* (v. above), *dál-gyis, dál-bus, slowly, softly, gradually*, e.g. to draw, opp. to *drág-tu*; *dál-groi rgyun bžin* like a stream flowing gently and softly; *mi-dál-bar Dzl.* incessantly.

དལ་མོ་ *dál-mo* **chine, loin.**

དལ་བཅོང་ *dal-btsón* (spelling dubious), \**dal-tson tán-čē*\* *W.* **to carry on compulsory trade.** This is frequently done by Eastern rulers, who in time of personal need make a sale of goods, compelling people to buy at fixed prices.

དི་ *di*, num. fig.: 41.

དིག་ཅི་ *di-gar-čì* is said to be a provincialism, and secondary form of *γžì-kā-rtse*, n. of a town near Tashilunpo.

དི་མར་ *di-mar* *Sch.*: 'a certain worm or insect'.

དི་རི་རི་ *di-ri-ri* **buzz, murmur, hum, low confused noise**, as of crowds, of a number of praying people, of wailing prisoners, of birds on the wing *Glr.*

དིག་ *dig*, the Persian دیک, a large kettle, washing-copper, brewer's copper.

དིག་པ་ *dig-pa* 1. *Cs.* **a stammerer**, also *ka-dig*, cf. *dig-pa*. — 2. *C.* **reeling, staggering, intoxicated.**

དིང་དིང་ *din-din, gád-mo din-din* *Tar.* 158, 4 prob. an onomatopoeic word, *Schf.* 'laughing aloud'.

དིང་སང་ *din-sán* = *den-sai*.

དུ་ 1. num. fig.: 71. — 2. for *tu* (q.v.) after final *n, d, n, m, r, l*. — 3. **how many?** *bslébs-nas zlá-ba du lon* how many months is it ago that he came? — *du-du* **how much, how many each time?** *dü-žig* how much about? *dü-ma* many, *žag dü-ma* many days; *dü-mar pye* it is divided into several (parts) *Wdn.*; *lan dü-mar* many a time, often *Cs.*; \**dü-ma rákša*\* *C.* col. a great many, very much (perh. 'devilishly much', from *rákšas*).

དུ་བ་ *dü-ba* (cf. *dúd-pa*) **smoke**, ལུ་, or ལུ་ *gyén-du pyur* smoke rises *Zam.*; *dü-ba-pa* *Sp.* very poor people that pay but a trifling tax, **proletarians** (prop. 'smoke-people' that have nothing but the smoke of their fire). — *du-ba-mjug-rin* **a comet**. — *du-žag C.* the smoke or vapour hanging over towns and large villages in the morning.

དུག་ *dug* **poison, dug blúd-pa** to administer a poisoned potion to a person, to give him poison to drink; *dug-mi-ynód-par gyur* he becomes proof against poison *Dom.*; *ču-la dug débš-pa* to poison the water *Pth.*; *dug ysum* in a moral sense, *dod-čags, yti-mug, že-sdán*; sometimes *dug liá*, five moral poisons, are mentioned.

**Comp.** *dug-can* poisonous. — *dug-nyén* an antidote *Cs.* — *dug-mdá* a poisoned arrow. — *dug-sbrül* venomous serpent. — *dug-méd* not poisonous. — *dug-sóg* poisonous paper *Mil., Pth., Glr.* — *dug-sél* that which neutralizes a poison *Cs.* — *dug-srún* a preservative against poison *Cs.*

དུག་དི་ *dug-ti* (or *dug-ste?*) *Ts.*, **so, thus, in this manner**, also *nüg-ti*.

དུག་པོ་ *dug-po*, esp. *Ü* (= \**ču-pa*\* *Ts.*, \**gon-čē*\* *W.* **coat, garment, dress** *Mil.*

དུག་ས་ *dugs*, esp. in medical writings; it seems to denote 1. **heat**: *Tar.* 31, 21 *tsád-pai dugs-kyis* by the glowing heat of the day *Schf.*; *S.g.*: *ču dri dugs rláns-pa čē* the water (i. e. urine) has a strong smell and emits much heat(?) and vapour; *Lt.* 22, 4, 5; 22, 4; 23, 5; 23, 4; 23, 10. *ču rigs šin-tu dugs-pa Mng.* adj.? — 2. **revenge, grudge, rancour**, \**dug kór-čē, dugs-*



*lân ldôn-ê\** to take vengeance, to revenge one's self.

དྲུག་པ་ *dugs-pa* W. 1. to make warm, to warm, *mê-la* at the fire, e.g. one's hands, a plate. — 2. to light, to kindle, *\*me dug-ê\** to light a fire; *\*kân-pa mes dug son\** the house has begun to burn, has caught fire; *\*zâ-ê dug tsâr-kân\** burnt food, a burnt meal; *\*dug-di\** a burnt smell.

དྲུག་ *duñ* 1. a tortoise shell, *duñ-rdô* a petrified tortoise shell Cs. — 2. a shell, both small shells, worn as an ornament (*skye-duñ-prên* necklace of shells), and more particularly the great trumpet-shell, which is sounded on certain occasions; it is usually of a pure white, hence *duñ-dkâr* 1. trumpet-shell, 2. white rose C., *duñ-so* snow-white teeth Pth., *duñ-ru* snow-white horns Mil.; a trumpet-shell wound to the right (*gyâs-su kyil-ba*) is regarded as valuable as it is rare Glr. — 3. trumpet, tuba, *duñ būd-pa* to sound, to blow a trumpet; *Krims-duñ* judgment-trumpet, trumpet used in courts of justice, *čos-duñ* church-trumpet, trumpet used in religious ceremonies, *dmag-duñ* war-trumpet, *lins-duñ* hunting-bugle; *rkañ-duñ* a trumpet or cornet made of a hollow thigh-bone; *zais-duñ* a copper trumpet, a bass tuba eight feet long; *dbañ-duñ* a similar instrument, but of less dimensions; *rwa-duñ* a trumpet of horn, *rag-duñ* a brass trumpet. — 4. skull (?) Sch. has: *duñ-čen* 1. skull, 2. = *rkañ-duñ*; in Glr. Brahma is called *duñ-gi for-tsogs-čan*.

དྲུག་ཇ་ *duñ-ñe* constant, continual Dom.; *duñ-ñe-ba* Thgr. id.

དྲུག་དྲུག་ *duñ-duñ* staggering, reeling, tottering, wavering Sch.

དྲུག་པན་ *duñ-pân*, C. *\*dhuñ-pén\**, basin.

དྲུག་འཕྱར་ *duñ-pyâr* Pth., 100 million Sch.

དྲུག་པ་ *düns-pa*, secondary form of *ydüns-pa*, love, *dād-pa* *dañ düns-pa* *zig skyés-te* Mil., frq.; *yid-düns* = *snyin-brtse-ba*, frq.; *\*dhuñ-bhu\** C. love, *\*fû-gu-la dhuñ-bu jhê-pa\** cf. *yêes-pa*.

དྲུག་པ་ *dud-pa* I. sbst. (cf. *di-ba*, and the Pers. دود) smoke, W.: *\*kân-mig dud-pa mā mēd-kān dug\** there comes very little smoke into the room. — *dud-ka* Sch.

1. having the colour of smoke, dark-gray. 2. family, household. 3. chimney (?). — *dud-ku* Sch. 'liquid soot'; prob. soot mixed with water, smut; Lt. compares morbid evacuations or matter ejected from the stomach with *dud-ku*. — *dud-bāl* soot Sch., prob. flocky soot. — *dud-būn* a cloud of smoke Cs. — *dud-rtsi* soot, smut Cs. — *dud-līm* chimney.

II. vb. 1. to tie, to knit, to knot, v. *mdūd-pa*. — 2. pf. of *dud-pa*, stooping, bent, hence *dud-gro* quadruped, beast, animal, opp. to man that walks erect Stg.

དྲུག་པ་ *dun-pa* great diligence, assiduity, *dun-pa drág-po*; *\*dun-čan\** very diligent W. (cf. *din-pa*, and *rtun*).

དྲུག་པ་ *dub-pa*, vb. to be or get tired; adj. tired; sbst. fatigue; *mi dub-bo* they do not get tired Dzl.; *nāl-zin dub-nas* Glr.; *lus dañ nag yid dub* Pth. he is tired in body, mouth, and soul, i.e. he has no strength for doing, saying, or thinking anything good. — *dub-čan* tiresome Cs. — *dub-rgyu* anxious, sorrowful Sch.

དྲུག་ *dubs*, Stg. frq.: *nyé-zin dubs nyé-bar* acc. to the context it might mean: very probably; but the word seems to be little known.

དྲུག་ *dum* a piece, frq.; as a measure or certain quantity of meat, v. *γzugs*; *dum-po* a large piece Cs.; *dum-bu* a small piece. frq.; *dum-bur γcōg-pa*, *γcōd-pa*, *byéd-pa* to break, to cut to pieces. — *dam-dum* several small pieces or things Cs.; perh. = *dum-dum* Ld., e.g. *yul dum-dum*, or *groñ dum dām* several scattered farms, hamlets or villages, which have together one common name.

དྲུག་ *dur* tomb, grave, *dur-du jūg-pa*. *dzid-pa* (Cs. *debs-pa*) *\*(s)kūñ-ê\** W., to bury; *dur rkô-ba* to dig a grave. — *dur-rkun* grave-robber, plunderer of tombs. — *dur-kun* grave, tomb. — *dur-krod* acc. to etymology denotes a cemetery, burial-

ground, but in Tibet it signifies a place to which corpses are brought to be cut into pieces for hungry dogs and vultures, this being considered a very honourable mode of burying (or rather disposing of) dead bodies, *Köpp.* II, 322. These places of course are haunted by demons and foul spirits; *dür-krod-pa* an ascetic living at such a place, *Burn.* I, 309. — *dür-rgyas* the last food which a dying man eats. — *dür-sgam*, *dür-sgrom* coffin. — *dür-rdo* tomb-stone *Cs.* — *dür-spyan* jackal. — *dür-fun* barrow, tumulus, mound, cairn. — *dür-byan* epitaph *Cs.* — *dür-tsun*, *dür-tsod*, food offered to the dead *Cs.* — *dür-mtséd* a place for burning dead bodies *Sch.* — *dür-sri* a grave-devil, a sort of sepulchral vampire.

དུར་བ་ *dür-ba* 1. sbst. weed, weeds, *Sch.*  
 ི — 2. vb. to run *Mil.*, *dür-te rgyug-pa* to run towards a place or object, to hasten to, *zäs-la dür-ba* to hasten to dinner, *lās-la* to work *C.*; cf. *nām-dür-can*.

དུར་བིན་ *dür-bin* *W.*, the Persian دوربین  
 spy-glass.

དུར་བྱ་ *dür-bya* a paring-axe; a hoe *Sch.*

དུར་བྱིན་ *dür-byid* a purgative root, prob. = *tār-nu* *S.g.*, acc. to *Wñ.* = *tri-byi-ta* (sic), prop. त्रिवृता, *Ipomoea Turpethum*.

དུལ་བ་ *dül-ba*, prop. pf. of *dül-ba*, soft, of the skin etc.; tame; gentle (temper), easy (disposition), mild; also sbst. softness etc.; *dül-po*, *W.* \**dül-mo*\* id., but only adj.; *ma dül-ba* untamed, rude, *Dzl.*; \**sráb-kā* (or *kā-po*) *dül-mo*\* *W.* soft- or tender-mouthed; tame, manageable, tractable. *Tar.* 11, 14 a better reading prob. would be: *dbañ-po dül-bai brjid* a splendour that dazzles the senses.

དུལ་མ་ *dül-ma* a kind of water-colour made of pulverized gold and silver, for painting and writing.

དུས་ *dus* 1. time, in general, *düs-kyi kór-lo* v. *kór-lo*; *düs-kyi* means also: happening sometimes *Mil.*; *dus* adv., for a while, for some time *Lt.*; *deñ düs-su*, *dus*

*de tsa-na*, *dé-dus*, *dus der*, at the time, at this time; *dus de-nyid-du* then immediately, directly afterwards; *dāñ-poi dus nyid-du* in the very first time; *düs-su*, or *dus-düs-su*, *dus ga-ré*, sometimes, now and then; *de dāñ dus mnyām-du* simultaneously with that *Glr.*; *dus yèig-tu* or *la* at one and the same time, together; *düs-çig-na* (erron. *yèig*), also *dus re* (or *nam*)-*çig-gi tse*, *dus-re* (-*çig*), once, one day, some day; *dus lan-çig* id. *Glr.*; *dus pyi çig-na* some future day; *dus yžan çig-na* another time; *dus çi tsam-na* at what time? when? *Glr.*; *dus(-na)* after a genit., inf., or verbal root = when, after, *žag ynyis soñ dus* when two days had, or will have passed *Mil.*; *na bú-moi düs-na yin-te* when I was still a girl *Glr.*; *mgü-dus med* the time of being satisfied never arrives *Mil.*; *btsā-dus-te* as the time of giving birth has come *Lt.*; frq. with *báb-pa*: *bdag dül-bai düs-la bab* the time of my conversion has come; sometimes *düs-la sleb* *Lt.*; col.: *dus sleb* the time is come; *gro-bai dus dēbs-pa Dzl.*, *byéd-pa* frq., to fix a time for going, also thus: *nam gró-bai dus byéd-pa Dzl.*; *dus kün-tu*, *dus rgyün-du* always; almost pleon. in: *dus dá-nas* henceforth, from this time forward *Mil.*; *de dāñ dus dzom* as to time it coincides with that *Glr.* — 2. the right time, proper season; for is expressed by the genit. of the inf. (cf. above: the time of my conversion); *düs-su* at the right or proper time, e.g. for paying off *Glr.*; *dus ma yin-pa* the wrong time; *dus ma yin-par*, *dus-min* unseasonably, not in due time; esp. too soon, prematurely, e.g. to die; *dus-ma-yin-pa spón-ba* to abstain from doing unseasonable things. — 3. *dus ysum* the three times, viz. *dá-ltai*, or *dá-ltar-gyi*, *dās-pai*, and *ma-öns-pai*, frq., thus in *dus ysum-gyi sañs-rgyās* the Buddhas of the three times; often also with special reference to metempsychosis, the present, the former, and the future period of life; with respect to the times of the day: morning, noon, evening; besides *nyin-dus ysum*, also *mtsán-dus ysum* occurs. —



4. **season.** Here Tibetans, of course, distinguish the four seasons of the temperate zone, *dpyid* spring, *dbyar* summer, *ston* autumn, *dgun* winter; but in books, originally written in India, either three are counted, *tsá - dus* hot season, *grán - dus* cold season, *čár-dus* rainy season, or more accurately six: *dpyid* (वसन्त) spring, i.e. March and April, *sos-ka* (ग्रीष्म) hot season, May, June, *dbyar* (वर्ष) rainy season, July, August, *ston* (शरत्) damp season, September, October, *dgun - stód* (हेमन्त) first part of winter, November, December, *dgun-smád* (शिशिर) last part of winter, January, February. — 5. **conjunctures, times, circumstances,** \**dus dé - mo*\* W., \**dhy - dé* (sa - jám)\* C., *dus - kyi k'rug - pa méd - pa* Ld.-Glr., *dus bzán - po* Dom., peace. — 6. **a particular period of time, as distinguished from others, an age,** युग (= 1000 वर्ष), *yar - ldán*, or *rdzogs - ldán* (कृत or सत्त्व) *yar-rábs*, or *γsum - ldán* (चित्त) *rtsod - ldán*, or *γnyis - ldán* (द्वापर) *snyigs - ma* (कलि), to be compared to the four ages of Greek mythology. — 7. **year** Lt. — 8. **ymb. num.: 6.** — Note. *dus byéd - pa* also signifies (cf. 1 above) to fulfil the time, *tsei dus byéd - pa* to die, to perish, also to commit suicide Dzl. frq.; *či - bai dus byed - pa* id. Wñ. — *dus dzin - pa* to take the day-service upon one's self (?) Dzl. 254, 3.

**Comp.** *dus - skabs* v. *skabs*. — *dus - čén*, -*bzán*, -*stón*, **festival, byéd - pa** to keep one. — *dus - mčód* v. *mčód - pa*. — *dus - sbyor* Cs.: 'judicial astrology', *dus - sbyor - pa* an astrologer. — *dus - me* comet Cs. — *dus - rtsi - ba* Cs. 'the counting of time'. — *dus - tsiḡ* Sch.: 'dus - tsiḡ γsár - ba new, fresh provisions, 'produce of the year' (?). — *dus - tsiḡs*, *dus - mtsams* 1. **period, epoch**; 2. **season** Cs. — *dus - tsód* 1. **space or measure of time**. 2. often for *dus*, *dei dus - tsód - kyi mi - rnam*s the men of that time or period, *dei dus - tsod - la* at that time; also for hour. — *dus - zin* Sch.: 'time of depravity'. — *dus - bzán* v. above *dus - čén*. — *dus - rlábs* 'wave of time' i. e. ebb and flood, the tides, *Stg.*

— *dus - lóg* a year yielding no crops, a sterile, bad year Pth.

de 1. num. figure: IOI. — 2. affix of the gerund, for *te*, after a final *d*.

de demonstrative pron. (in B. gen. placed after the word to which it belongs, in col. language before it, even without the termination of the genitive) **that, that one**, opp. to *di* this, this one, yet with occasional exceptions. 1. when words or passages are literally quoted, the Tibetan begins with *di - skad* or some similar expression, and places a *des* or *dé - skad* after it. *di*, in such a case, corresponds about to 'the following', *de* to 'such', or 'thus', (cf. τοῦτο and τόδε). But elsewhere *di* may also refer to what has been said before, e.g. in a reply: *tsiḡ di ni bdén - pa yin - nam* is this word (that has just been said) true? Dzl. In the context of a narrative, however, *de* is usually employed. — 2. It frq. stands in the place of the definite article **the**: *pa de lóg - ste sön - no* the father went back Mil.; esp. after adjectives and participles, where it adds to perspicuity: *γžón - nu de na - ré* the younger one said Mil.; *snón - la sön - ba de* he that has gone on before Mil.; *dei dön - du*, *dei jyiḡ - (du)*, *čéd - du*, *slád - du*, **therefore, on this account, for this reason**; *dei óḡ - tu* under that, after that, afterwards; *dei dus - su*, *tse(-na)* there, then, at that time. — 3. **he, she, it**, for *ko*, which in classical style is not in use. — 4. for *dei*, in *de - jyiḡ*, *de - dus*, (abbreviations of *dei jyiḡ - du*, *dei dus - su*, v. above). Plural: *dé - day*, *dé - rnam*s, *dé - tso*.

**Comp. and deriv.** *dé - ka*, *dé - ka*, the very same, *γsa dé - ka na yin* the very same snow-leopard (you saw) was I myself Mil.; *dé - ka ltar* just so Thgy.; *dé - ka yod* (in answer to a question) indeed! yes, yes! to be sure! Mil., C. frq.; *dé - ka lugs* Mil. id.; *de kyed lugs* Pth., oh, this . . . is you?! — *de - kó - na*, *de - nyid*, col. *de - ráñ*, the very same, cf. *kó - na*; *de - nyid*, and *de - kó - na - nyid* are also sbst.: **essence, nature** Thgy.; *séms - kyi de - nyid* the essence of the soul

*Mil.* — *de-snyéd so many*. — *dé-lta, dé-ltar* (-du, or -na) *so*, *pá ni dé-lta ma yin-te* as it is not so with the father *Stg.*; *dé-lta-bu* of that kind, quality, or manner, *such*, esp. in *B.* — *de-dé = de*, but more emphatic, *exactly that*; *de-de-bžin-no yes, so it is!* \**dhén-đa, đę\** *C. = dé-lta* etc. — *dé-na* therein, in that place, there, here. — *dé-nas* from, thence, from that place; afterwards, then, at that time, very frq. — *dé-pa, dé-ma* *Cs.* one of that place, sect, religion etc. — *dé-bas* 1. after a comparative, *than that*; 2. also *dé-bas-na, dés-na, des*, therefore, consequently, now then (*ḍṛ*) *B.* frq. — *dé-bo = de* *Cs.* — *dé-tsam so much*; *dé-tsam-na, dé-tsa-na*, then, at that time. — *dé-tsug*, *W.* gen. \**dé-zug\**, *so, thus*. — *dé-bžin(-du)* according to that, thus, so; frq. for it, *dé-bžin-du ynáñ-no* he allowed it *Dzl.*; *dé-bžin nó - ses - nas* perceiving it *Glr.* — *de-bžin-nyid* (ཐའ་བླ་མ་) *essence, Was.* (272), *identity* (297), like *čos-nyid* and some other similar expressions, = *ston-pa-nyid*, *Trigl.* fol. 20. — *dé-zug = dé-tsug*. — *dé-yañ, dé-añ*, 1. *this, or that, too; he also*. 2. *namely, to wit, viz.*, preceding specifications and detailed statements, sometimes also after a gerund, in which case it cannot be rendered in English. — *de-rag directly, immediately* *Sch.* — *de-rán = de-kó-na, de-rán yin* that is just the thing! *exactly!* to be sure! *col.* — *de-rin* *B.* and *C.* *to-day, de-rin-gi* of this day. — *dé-ru, der*, 1. *into that, thereinto, into that place, thither, that way*. 2. *in that, therein, in that place, there*, frq. — *dé-la* to this, to that; in, on, or at this; thereat, therewith, thereto, thereon; about that, concerning that; thereof, therefore. — *dé-las* from, out of, from that; after a comparative and *ṛžan*, *than that*. — *de-srid* to such a length of time.

དེ་བ་ *dé-ba* a medicinal herb, *Med.*

དེ *deñ*, also *diñ*, *to-day, deñ-nas* from this day forward *Mil.*; *deñ pyin - čad* or *čad* *Dzl.* id.; *deñ-gi* *dus* the present time or age; *deñ-sán* to-day and to-morrow; *now-a-days*; *deñ-sán thá-rje* the physicians

of the present day *Wdh.*; *deñ-dus smán-pa* *Lt.* id.

དེ་བ་ *dén-ba*, pf. and imp. of *deñ - ba*, to go, to go away; *déns-pa* seems to be the same form: *so-sói ynáś-su deñs* *Mil.*, *rán-sar deñs-so* *Pth.* they went each to his own place; *nám-mkar deñ* *Mil.* prob. it melted away, dissolved into air; *sór-mo-rnams deñs mdzad-pa* to turn the fingers upwards (?). *Schr.* *déns-pa* to ascend.

དེ་བ་ *déd-pa*, pf. of *deñ-pa*.

དེ་བ་(པ་) *déb(-ma)* poultice, cataplasm, applied to sores and inflamed parts of the body *Sch.*

དེ་བ་ཐེར་, ཁཏེར་, རྩེར་ *deb-tér, -ytér, -stér*, tibetanized form of the Persian *دفتر* documents, records, catalogues, registers, lists, books; *deb-tér-pa, deb-tér-mkan* *Cs.* keeper of the archives or records, recorder, archivist, librarian; *déb-kañ* chancery, government office *Schr.*; *déb-yig* cover, envelope, stitched book *Sch.*

དེ་མ་ཅེ *dém - tsi* (perh. *Bu - nan*), a small, narrow bridge, foot-bridge *Lh.*

དེ་འདྲ་ *déaṇ*, v. sub *de*.

དེ་ཟེ་(ར་) *déu(-re)* one day, some future time, *Dzl.* frq.; *deu ... deu ... now ... now*, at one time ... at another time *Mil.* (*Tar.* 165, 18 is prob. an incorr. reading).

དེ *der*, for *dé-ru*, esp. as adv., then, at that time; *der zad, der bas* *Cs.* that is all, there is nothing more, *finis*.

དེས་ *des* 1. instrum. of *de*; *des čog* with that it is enough, that will do *Sch.* — 2. for *dé-bas*, v. *de* comp.

དེས་པ་ *dés-pa* *Cs.*: 'fine, brave, noble, chaste; a title'; occurs frq. in *Dzl.* as a commendable quality of women.

དོ *do* 1. num. figure: 131. — 2. two, a pair, a couple, used only in counting, measuring etc.: *žo do re* two drams of each *Med.*; \**tá-bag do\** *W.* two platefuls. — 3. this, *Schr.*: *dó-yi dón-du*; gen. only in *donúb* this evening, to-night *Mil.*; *bdag donúb sán-gi mi* I, a man only for to-day and to-morrow *Mil.*; *Cs.* also *do-žág, do-*



དོ་ཀེ་(ར) *do-ké(r)*

5

དོགས་པ་ *dōgs-pa*

*mód* to-day. — 4. an equal, a match; a companion, associate, *W.* \**yá - do*\* fellow, yoke-fellow, mate, comrade, consort; *do-zla* 1. id. *Mil.*; 2. party in a lawsuit(?); \**dó-da pán-tsin* *zib* *čé*\*-*pa*\* (*čs.* seems to mean: carefully to investigate (the right of) both parties; *do - med* unequalled, matchless; \**dho-med zan-po*\*, *C.*, *W.*

དོ་ཀེ་(ར) *do-ké(r)* = *tor-tsiugs* *Lex.*

དོགས་པ་ *do-gar-ká* *W.* light-blue.

དོགས་ *do-gál* importance, weight; important, weighty *C.*, *W.*; \**dho-ghál mi jhé - pa*\* *C.*, \**do-gál mi čó-čé*\* *W.*, to treat lightly, to make light of, to slight; \**di tsig-po dho-ghál mi dug*\* *C.*, this word is unimportant, of no consequence; *do-gál-čan* important, of consequence *Čs.*

དོད་ས་ *do-dám* commission, charge, superintendence; \**dho - dhám jhé - pa*\* *C.*, \**do-dám kúr-čé*\* *W.*, to have the superintendence, direction, or charge of a business, to have the keeping of a thing; *do-dám-pa* 1. a commissioned, authorized person, overseer etc.; 2. bishop *Chr. Prot.*

དོ་པོ་ *dó-po* a load, for a beast of burden, cf. *dos*; \**do-góm*\* *W.* saddle-cloth, housing; *do-lógs* the load on one side of a sumpter-horse, half a load, *do ya-yèig*; *do-nón-pa* the equalizing of the load, by increasing or lessening it on one of the sides.

དོ་བ་ *dó-ba* 1. Jerusalem artichoke *Sik.* — 2. secondary form of *sdó-ba* *c.* accus., to be a match for, to be equal in strength etc., to cope with *Mil.*; \**šrog dhañ dhón-da re*\* *C.* his life is at stake (*da?*).

དོ་བོ་ *dó-bo* *Med.*, prob. = *dó-ba* *I.*

དོ་མེད་ *do-mód* to-day, this day, *v.* *do*.

དོ་ར་ *do-rá* *Mil.*?

དོ་རེ་ *do-ré* *v.* *do* 2.

དོ་གམ་ *do-šā-lā* *Hind.* a thick shawl or wrapper *W.*

དོ་ཤར་ *do-šāl* *Čs.* n. of an ornament hanging down from the shoulders; *Schr.* *mu-tig-gi do-šāl* pearl-necklace; *Mil.* id.

དོ་སྟེ་ *do-sé* (from *tsé?*) now, at present *Bal.*

དོག་ *dog* col. an auxiliary vb., acc. to Lamas of *W.* and *C.* = *rtóg-pa*, but of different pronunciation (*W.* \**dog*\*, *C.* \**dhog*\*). It seems to correspond to the expressions: as far as I know, as much as you know, to your knowledge etc. So a person may be asked: \**yóg - mo me bar dog - ga(m)*\* has your maid-servant, for what you know, lighted a fire? whilst, if the servant herself were asked, the question could only be: \**me bar-ra(m)*, or *bar tsar-ra(m)*\*.

དོག་ *dog* sbst., in *B.* mostly *dōg-pa*, 1. bundle, clew, skein, e.g. of wool, weighing about two pounds, as much as one can hold conveniently with the hand or twist round it (*lag-dōg*). — 2. capsule, *ar-dza-kai* of the cotton plant. — 3. ear of corn *Lex.*; *Čol.* more in use: *dog-dōg* a larger piece, *ká-ra dog - dōg*, lump-sugar (opp. to ground sugar); clod, clump, lump, loaf, \**dog-dōg čó-čé*\* *W.* to form loaves; or in general: to press, to press together, to crush, to crumple; a piece of wood, a log *W.* (differing from *rdog*); \**dag-ga-dog-gé*\* *Ld.* broken in pieces, e.g. *ká-ra*.

དོག་པ་ *dōg-pa* 1. *v.* *dog* sbst. — 2. adj. and sbst., narrow, narrowness; *dog - po*, *dōg-mo* adj.; *dōg-pai ynas-las far-ba* *Wdh.*: fig. *šin-tu dōg-par gyúr-to* they were kept within narrow bounds *Gltr.*; \**im dhōg-po*\* *C.* strict administration of justice.

དོག་ལེ་ *dōg-le* an iron pan with a handle *C.*, *W.*

དོགས་པ་ *dōgs-pa* 1. vb., to fear, to be afraid of, to apprehend, gen. with the root of the pf tense, which in earlier writings is placed in the instrum. case: *nyéš-pa byuñ-gis mi dogs* *Dzl.*; whereas *Gltr.*: *ser byuñ dōgs-pai dūs-su* (fearing) when a hail-storm is threatening; *Tar.* 188. 9: *rgyal-srid ma zin-gyi(s) dōgs-te* being afraid (the prince) might not be able to govern; *ma zin dōgs-pas* *Gltr.* fearing lest he should not finish

the matter; *ysó-mkán ma byun dóg-s-nas* *Glr.* fearing that no deliverer would make his appearance; hence for **that not, lest** and similar expressions, *bu mis mtón-gis dóg-s-nas* that his son might not be seen by the people *Pth.*; *že-sdán lañs dogs túr-re gyis* be on your guard lest anger should arise, take care not to grow angry! *Mil.*; *gos dóg-s-pai lèib*s dusters to prevent (things) from getting dirty *Lex.*; *γzán-gyis ysál-bar šés-kyis dogs(-na)* using distant allusions, so that the drift of a speech is not at once clear and intelligible *Gram.*; rarely with the supine: *dé - dag bág - tu*, or *brós - su dogs* fearing lest they should become faint-hearted or take to flight *Dzl.* — 2. sbst. **apprehension, fear, scruple**, *dóg-s-pa skyes-te Dzl.*; also *dogs skyés-te Glr.*; *dogs bsál-ba*, *dogs γcód-pa* to remove doubts or apprehensions *Tar.*; *dogs dpyod ni dogs γcód - do* examining a scruple is as much as removing it *Sch.*; *re-dogs* hope and fear (things which a saint ought to be no longer subject to) *frq.*

དོང don 1. **a deep hole, pit, ditch**, an excavation deep in proportion to its breadth, e.g. a trench in fortifications, *Glr.*; *sa-dón* id.; *ču-dón* **a well, a deep cistern**; *me - dón* a fiery abyss, pool of fire *Dzl.*; *Sch.* proposes to use it also for **crater**. — 2. **depth, deepness, profundity**; *dón-čan Cs.*, \**dón - po*\* *W.*, **deep**; *dón - méd* not deep, shallow *Cs.* — 3. v. *dón-ba*.

དོང་ག don-ga n. of a tropical climbing plant, and of a sweet-tasted lenient purgative *Med.*

དོང་ར don-pa **padlock**, *dón-pa jüg-pa* to put a padlock on.

དོང་པོ, རོང་པོ don-po, ldón-po 1. **tube**, any hollow cylindrical vessel, = *pu-ri*; *dón-bu* a small ditto; *spa-dón* a tube etc. of bamboo, *šin-dón* a tube etc. of wood; *lèags-dón* of iron; *mda-dón* **a quiver**, *dón-ba Glr.* id.; *dón-mo*, *ldón-mo* **a small churn**, = *gur-gúr*. — 2. **a shuttle**, made of a piece of bamboo.

དོང་ཙ don-tse, *Sch.* also *dón-tse*, *dón-rtse*, piece of money, **coin**, *γsér-gyi* gold

coin *Dzl.*; esp. a small coin, used (like penny) proverbially for a small sum, *Dzl.* 302, 9; ཙ, 6.

དོང་ཟེ don-zil(?) *W.* *Corydalis meifolia*.

དོང་ཟེ don-ze **wasp** *Cs.*

དོང་ dod an equivalent, \**ñul méd-na dod òig tob gos*\* *W.* if you have no money, I must receive an equivalent; *dei dod òi-dra yod* what is the equivalent, what shall we get for it? *Mil.*; *bu-dód* adoptive son, *ñéd-kyi bu-dód mdzod* pray, suffer yourself to be adopted by us *Mil.*; *skad - dód* verbal equivalent, **synonym, translation** *Lex.*; *dód-du* **as an equivalent, as payment, for, instead of, at**, e.g. at a moderate price; *kyód-kyis ñai stóbs-kyi dod mi per Glr.*, gen. \**mi non*\* *C.*, you cannot cope with me in strength, you are no match for me.

དོང་པ don-pa **to project, to be prominent**, gen. with *bur - du*; also **elongated** (*Botany*) *Wdn.*

དོན don (*Ssk.* འདོན), resp. (at least in some of its applications) *žabs-don Pth.* 1. **sense, meaning, signification**, *gó-ba* to understand, *grél-ba* to explain; *don rnyéd-par dkú-bai yig - brú* letters the meaning of which is not easily understood *Glr.*; *don mi dug* that makes no sense; *di don òi yin* what does that mean? *žal ni kai don yin*: 'žal' signifies the same as *ka*; *dpe bži don dan lñai mgrur* a psalm, containing four parables, together with their explanation, as being the fifth (part) *Mil.*; *rán-gi-séms-la don gyis* refer the signification, make the application, to your own soul *Mil.*; . . . *kyi dón-du bsad*, it is explained in the sense of . . . , as having the same meaning as . . . *Gram.*; *don mtún-no* they agree in this sense, on that point, they say so unanimously *Glr.*; *don dé-la soms* think over this sense, i.e. over the meaning of this significant example *Mil.*; *žu-dón* application, petition, request; contents, *Tar.* 45, 19.; also opp. to *tsig* (word, form); *čos-byun-na spri-ti-ma zer-ba dug-ste don mtun* in the *čos - byun*, it is true, he is called Spritima, but the contents (i.e.



the things related about him) agree, are the same *Gl.*; *ñes-don*, and *drān-don* v. *ñes-pa* extr.; **idea, notion, conception** *Was.* (283); as the heading of a chapter or paragraph, e.g. *sdig-pa dag-pai don* of the expiation of sin. Rarely in a subjective sense: *don-méd byis-pa* thoughtless children *Mil.* — 2. **the true sense, the real state of the case, the truth**, (cf. *d-n-dām*), esp. *dón-la*, sometimes also *dón-gyis* *Tar.* 102, 12, in truth, in fact, really *Gl.* and elsewh.; to speak the truth *Thgy.*; *dón-la bltā-na* col. id.; also for: true! surely! indeed, forsooth. — 3. **intent, purpose, design; profit, advantage**, *dii don ñi yin* what is your meaning and intent (of doing that)? *soñ-soñ-bai don med Dzl.* going on is to no purpose; *don med bzin-du* without seeing the use of it, without understanding the purpose *Wdn.*; with the genit. of the noun: **the profit, advantage, the good**, of a person, *miñ don byéd-pa* to promote a person's welfare; esp. with reference to holy men, *gro(-bai) don byéd-pa* to work for the welfare of (all) beings, very frq.; of priests col.: to act officially, to sacrifice; **gain, profit**, v. *ynyér-ba*; in a concrete sense: **some particular advantage, prerogative, good or blessing** obtained, frq.; *pán-pai don* a useful thing, *bdé-bai don* a gift of fortune, *myéd-pa* to obtain it; *dños-gráb mčóg-gi don* the excellency of the highest perfection; hence *dón-du* postp. c. genit. 1. **for**, for the good or the benefit of; 2. **for the sake of, on account of**; c. genit. of inf. in order to, that; 3. rarely: **in the place of, instead of, against, for**, *zas nór-gyi dón-du fśón-ba* to sell food for money *Mil.* — 4. in a general sense: **affair, concern, business**, *rañ-(gi) don* one's own affairs, one's own interest (cf. n. 3); *yžan-(gyi) don* the interest of others; also meton. for **disinterestedness** *Mil.* (*Ssk.* परार्थ); *don mán-bas* on account of much business (syn. *brél-bas*) *Dzl.*; **chief or main point** (ni f.), *yśó-ba-rig-pai dón-rnams mdor sdú-ba* to sum up the principal points of medical science; *čos don yśum-la dús-te* religion being reduced to three main points (*lus, ñag, yid*)

*Gl.*; *don sgráb-pa*, or *sgráb-pa* to settle an affair, to obtain one's end, to attain to happiness. — 5. in anatomy *don lia* are: **the heart, lungs, liver, spleen, and kidneys** *Med.*; cf. *snod*. — 6. **document, written contract, agreement**; *če(d)-don* a letter (to an inferior person).

**Comp.** *dóm-čan*, *don dan blán-pa* 1. **useful, profitable, expedient**, e.g. *čig Thgy.* 2. **enjoying an advantage**. 3. **having a certain sense**. — *don-mñun* a merchant *Cs.*; *dpal dan blán-pai don-mñun-day* most honourable merchants! — *don-dag* 1. *Sch.* business, affairs(?). 2. col. = *don* 1. *don-dām* (परमार्थ), **the true sense**, subjectively: **good earnest**, col. *W.* *yāñs-pa man don-dām yin* it is not (said in) jest, but in good earnest; objectively: *don-dām-par dbyer-méd* in truth, (after all, upon the whole, in the end), it is all the same *Gram.*; *don-dām rnām-par ñes-pai čos Gl.* prob. = *don-dām-pai blén-pa* absolute truth *Was.* (293); in later times = *stoñ-pa-nyid* *Trigl.* 20; *Mil.* — \**don-dās* *W.* (lit. -bras) = *če-dón*?

དོན don num. for *bdün-ču*, *don-yčig* etc. 71, 72 etc. to 79.

དོན་པ་ dón-pa for *tón-pa* *Gl.* in one passage, prov. in *C.*

དོན་དོན་ dob-dób, *dob-dób smrá-ba* to talk stuff, nonsense *Sch.*

དོན་ dom the brown bear; *dóm-bu* 1. *Sch.* the cub of a bear, 2. *Cs.*: a species of black dogs, resembling a bear.

དོན་དོན་ dom-dóm *Cs.*: ornamental fringes hanging down from the neck of a horse; *Wdn.*: *mé-tog rtá-yi dom-dóm dra.*

དོན་ར་ dóm-ra screen, shade for the eyes and the like *Sch.*

དོན་ dor a pair of draught cattle; *glaiñ-dór* a yoke of oxen

དོན་བ་ dór-ba v. *dór-ba*.

དོན་མ་ dór-ma breeches, trowsers. *dor-tün* short breeches, *dor-rin* long drawers, trowsers *Cs.*; *snam-dor* from *snam-bu*; *dór-rta* 1. that part of the breeches which covers the privy parts, v. *rta*; *yügs-sa-moi dór-rta des yza sruiñ, rmá-la pán Wdn.*, the

middle part of a widow's drawers prevents epilepsy and heals wounds. — 2. *W.* = *dór-ma*?

དོ་ dol 1. **net**, esp. fishing-net, \**tám-pa*\* to spread, to fix it *C.*, *W.*; (*nya*-)*dól-pa* a fisherman, cf. *rdól-pa*. — 2. *W.* **stew-pan**. — 3. *dol* *γòd*-*pa* to split, to cleave *Sch.*

དོ་ dos a **load** (of a beast of burden) that has to be carried by compulsory service, without being paid for; *kal-dós* id.; *ja-dós* a load of tea carried in this manner; *dos gél-ba* to load (on), to pack, *dos bóg-spa* (not *phóg-pa* *Cs.*) to unload; *dós-pa* a conductor of such loads *Cs.*, *dos-dpon* the leader of a caravan of such loads; *dos drág-pa* 1. *Mil.* prob.: **hard compulsory service**; 2. perh. also: **severe in exacting it**, e.g. a feudal lord.

དོ་ཅི་, དོ་ཅི་ *drá-èi*, *drán-èi* *Pur.* a flat basket.

དོ་པ་ *drá-pa* a small copper coin, used in the western part of the Himalaya, a **thick paisa**, of the value of half a penny.

དོ་པ་ *drá-ba* I. sbst. ཇ་ལ་, 1. **grate, lattice; net, net-work**, *lús-la drá-bar brel* (the veins) are spread throughout the body like net-work *S.g.*; *rús-pai drá-ba* the frame-work of bones, the skeleton *Thgy.*; *od-zér-gyi drá-la* a pencil or aggregate of rays of light (lit. lattice-work of rays) *Glr.*; *dra mig* id., esp. col.; *lèags-(kyi)* *dra(mig)* **iron railings; grate; gridiron**; *rgyá-dra* **wooden rails, fence** *C.*, *W.*; *dra-(ba)* *pyed(-pa)* *Lex.*, *Glr.* 'half-lattice', technical term for a kind of silk ornament; *drá-ba-can* latticed, grated; *dra-lag-drá-lag-can* having many forked ends or branches, of the horns of a stag. — 2. a bag made of net-work *Cs.*, *dra-pád*, *dra-čün* id. — 3. the web of water-fowls.

II. vb., pf. *dras*, *W.* \**dé-čè\**, to cut, clip, lop, dress, prune, pare (leather, cloth, paper, wings etc. with knife or scissors); also fig.: *pai mìn-nas drás-te* borrowing (a syllable) from the father's name *Glr.* (twice); cf. also *Tar.* 107, 13; \**téb-dhe-pa\** *C.* one that cuts the strings (of a

purse) on his thumb, i.e. a **cut-purse, pick-pocket**; *gos-drás* cloth cut out for a garment *Cs.*; *dras-spyád* **scissors** *Sch.*; *dra-gri* *Cs.*: 'a tailor's knife used for shears'; *drai* (sic) *ro* *Sch.*, \**de-rüg*, *ta-de\** *W.* **clippings, cuttings, remnants**.

དོ་མ་ *drá-ma* **experienced, practised, learned** *Sch.*; so perh. *Pth.*, where however *bra-ma* and *tra-ma* is the usual form.

དོ་ཐུ་ *dra-zu*, or \**dra-su\** *W.* a small pan with a handle; a **ladle**.

དྲ་ drag 1. *W.* the **post**; any parcels or goods conveyed by post, the *Hind.* डाक. — 2. **expedient, profitable, of use**, *phul-ba drág-gam* will it be of any use, well-applied, if I give? *Mil.*; *ji byas kyañ ma drag* whatever I did, it was of no use *Pth.*; *na či-ltar byás-na drag* what course will it be expedient to take? what shall I do best? *Pth.*; \**či dhag*, *ghañ dhag\** *C.* what is right? what is expedient? *nád-pa drág-pas* čog it is sufficient, if the patient is getting better *Mil.*

དྲ་པ་ *drág-pa* 1. **noble, of noble birth** *C.*, \**drág-po\** *W.*; *mi drág-pa*, or merely *drág-pa*, a **nobleman**; *drag-rigs* **nobility, gentry**; *drág-par byéd-pa* to raise to nobility, *drág-par gyúr-ba* to become a nobleman *Cs.*; *drag-šos* an inferior officer or magistrate *Cs.* — 2. gen. *drágs-po*, *W.* also *drag-can*, (*Ssk.* ི་བ་, འཇམ་) **strong, vehement, violent** ču *drag-pa* a rapid river, violent current; *brtson-grus drag-pa* *bád-pa* or *dün-pa* *drag-pa* unbending, unwearied application; *skad drag-pa* a powerful voice; *Krims drag-pa* a severe punishment; *snýin-rje* *drag* yearning compassion; **strong, forcible**, of expressions or language; moreover an epithet of terrifying deities, particularly of Siwa (*Ssk.* རྡ་), *drag-mo* fem.; *ži rgyas dbañ drag* v. sub *ži-ba*. — Adv. *drag-tu* **vehemently, violently**, e.g. to pull, to lament, to implore; **hastily, speedily**, e.g. to come *Wdñ.*; *drág-por*, e.g. *drág-por bčad-de bklág-par byao* in reading a marked stop should be made *Gram.*; *ha-can mi-drág-par* very gently, softly; *drág-gis*, *dád-pa* to believe firmly *Mil.* — 3. *drág-pa* pos-



sessing a quality in a high degree, *dug-drag-pa* *Stg.* very poisonous. — 4. symb. num. 11.

**Comp.** *drag-nád*, v. *dreg-nád*, *gout*. — *drag-rtsul-ñan* = *drag-po*, of deities. — *drag-ñan* **strong and weak**, e.g. the relative force of sound *Gram.*; also **high and low**, with respect to rank. — *drag-ñul* **frightfulness**, *drag-ñul-ñan* **frightful, terrible, powerful**; **cruel**, frq., yet chiefly with respect to the power manifested by gods and sorcerers. — *drag-yshed* lit. 'cruel hangman', a terrifying deity v. *Schl.* 111, 214.

རྟ་པ་ *drags* adv. **very, much, greatly**, *mañ-drags* *Mil.* **very much**; adj. **much, strong, intense**, *bza-btun-drags* eating and drinking a great deal *S.g.*; *dran-drags* an intense, most vivid, remembrance of a person *Mil.*, an ardent longing or desire; *dga-drags-nas* being very happy, highly rejoiced *Pth.*, *C.*; *gyod-drags-nas* feeling deep repentance *Mil.*; *bsten-drags-na* if one continues it too long *S.g.*

རྟ་ *dran* a kind of bear *Sch.*

རྟ་པ་ *drán-po* (རྟ་པ་) **straight** 1. not deviating from the direct course, not crooked or oblique, *fig*, *lam* etc. frq.; *lus drán-po* *ñóg-pa* to sit straight; \**ka búb-ne dñan-pò òó-èe\** *W.* to place a thing straight or upright again; \**ñéd-la dñan-po\** *W.*, horizontal. — 2. **right**, e.g. *lam*, opp. to *lóg-pa*. — 3. **sincere, honest, upright, truthful**, *drán-poi ran-bñin-ñan-gyi nyir* because they have an upright character *Dzl.*; *las drán-po* good actions, righteous deeds, opp. to *rtsub-po* violent, unjust *Stg.*; *krims drán-po* 1. **a just sentence, righteous judgment**, opp. to *lóg-pa*. — 2. applied to men, with regard to their acting according to justice and the law (v. *krims*); *ñós-dran-po* **honest, upright**, with respect to religion and the divine law; also *drán-po* alone, whenever it is not to be misunderstood, may be used for our **just**. — *dran-por*, *tsig drán-por smrá-ba* to be candid, to speak the truth, frq. *dran-don* v. *ñés-pa* extr.

རྟ་བ་ *drán-ba* 1. abstract noun to *drán-po*. 2. pf. to *drén-pa*.

རྟ་པ་ *drán-srón*, རྟ་པ་, 1. a holy hermit, an order of men, introduced from Brahmanism into Buddhism. These saints are looked upon partly as human beings, partly as Dewas, and at any rate as being endowed with miraculous powers *Dzl.* frq. — 2. At present the Lama that offers *sbyin-sreg* is stated to bear that name, and whilst he is attending to the sacred rites, he is not allowed to eat anything but *dkar-zas* (v. *dkar-po*). — 3. symb. num.: 7.

རྟ་པ་ *drán-dri* *Lh.* the beam of a pair of scales, *Hind.* डण्डी.

རྟ་བ་ *drán-pa* I. vb. རྟ་བ་, 1. to think of, c. accus., with or without *yid-la*, gen. to think of past events, to remember, recollect, call to mind, *drin* benefits, v. *drin*; *byün-ba-rñams* that which has happened *Gtr.*; more emphatically: *rñes-su drán-pa* frq.; but also *dkon-mñóg drán-pa* to think of, to remember, God; *ñüg-po yón-ba de ma drán-pa yin* do not think of, do not trouble yourself about, future evils *Mil.*; *bskyis-par mi drán-no* I do not recollect having taken anything on credit *Dzl.*; *drán-pa tsám-gyis* as soon as one thinks of it, quick as thought *Thgr.*; *so-só-nas...* *drán-par gyis ñig* every body should think of... *Dzl.* (the simple imp. seems not to be used); (*rñes-su*) *drán-par byéd-pa* also: to remind of, to put in mind of, to revive the memory of, = *drán-du ñóg-pa*, *dran-skül byéd-pa* *Lex.* — 2. to become conscious of, to recollect, *rñi-lam* a dream *Pth.*; *drán-par gyir-ba* to recover one's senses, to be one's self again *Dzl.*; *ñian mi drán-pa* insensible *Dzl.*; *mi drán-pai ñóg-tu* after they had become insensible *Dzl.* — 3. to think of with love or affection, to be attached to, to long for, *ñ-ma* for the mother col.; \**dran-sém\** *W.* love, affection, attachment; *dran-mñög-rje* dearest Sir! *Mil.*

II. sbst. རྟ་བ་, རྟ་བ་, 1. remembrance, recollection, reminiscence; memory frq.; *drán-pa ñsál-po* a retentive memory. — 2. consciousness, *stor* is lost; *tugs dran-méd-du ñim-pa* to lose one's senses, resp. *Mil.*; *dran-méd-du bgyäl-pa* id.; *drán-pa rnyed-*

*pa* to recover one's senses *Pth.*; *γsó - ba* id.; *dran - dzin - méd - pa* being out of one's senses (with joy) *Glr.*; **self-possession, consideration**, *dran - méd* without consideration, inconsiderate; *séms - can smyón - pa - dag dran - pa so - sór rnyed* insane persons regained the respective faculties of their minds *S.O.*, *drán - pa γžúns - pa* prob. quickness of apprehension, good capacity; *drán - pa nyáms - pa* weak-minded; *dran - yód*, *dran - ldán*, remembering, being in one's senses *Cs.*; *dran - šes* for *drán - pa dan šes - ráb Mil.*; \**qhem - pa man - po ko - la šar*\* *C.* he is uneasy, troubled, full of scruples and apprehensions.

དྲལ་ *dral* 1. v. *lcam - mo*. 2. v. འདྲལ་ - *ba*.  
3. for *gral*.

དྲལ་ཅེ་ *dral - tse* a kind of courier or messenger *Cs.*

དྲལ་ *dras* v. *dra - ba* II.

དྲི་ *dri*, col. also *dri - ma*, **odour, smell, scent**, *dri - žim (-po)*, *dri - bsün Dzl.* an agreeable smell, sweet scent; *dri - bzán (-po)* 1. id., 2. *Cs.* also **saffron**; *dri - nán*, prob. also *dri - lóg*, *W.* \**dri sóg - po*\*, *Cs.* *dri - mi - žim* an unpleasant smell, a stench; *dri bró - ba* to exhale an odour *Glr.*; \**di nüm - pa* or *nóm - pa*\* to inhale an odour; *W.*: \**kyür - di*, *nyin - di*, *dug - di*, *mé - di*, *rül - di*, *hám - di rag*\* I perceive a sour, stale, burnt, smoky, putrid, mouldy smell; \**tsig - di*, *žob - di*\* a smell of burnt food, burnt wool; *dri lña* five odours or perfumes used in offering; *dri - ka Sch.*: urinous smell (?); *dri - nád* vapour, exhalation, fragrance; *dri - can lté - ba* bag of the musk - deer; musk *Wdn.*; *dri - ču* scented water, perfume *Cs.* (yet cf. *dri - ma*), *dri - čén* a medicinal herb *Lt.* — *dri - ytsań - Kán*, गन्धकूट, a sacred place, a chapel, conjectures about the etymology of the word v. *Burn.* I, 262. — *dri - dzin po*, the nose. — *dri - za*, also *dri - za - mo* fem., गन्धर्व्व an eater of fragrance, in Brahmanism the heavenly musicians, and so also in Buddhism painted as playing on guitars, but usually (in accordance with the etymology) thought to be **aërial spirits**, that

feed on odours of every description. They are supposed not only to be fond of flowers and other fragrant objects, but also to visit dunghills, flaying-places, shambles etc., the various substances of which are accordingly dedicated to them (cf. *γtór - ma*). The insects, swarming about such places, the Tibetan believes to be incarnated *dri - za*. — *dri - zai groń (-kyer)* **mirage, fata morgana**.  
དྲི་བ་ *dri - ba* **question**, *dri - ba dri - ba* to ask a question, *mi - la* a person; *dri - bai lan*, *dri - lán*, answer; *dri - rtóg ma man Mil.*, *C.*, \**dhi gya ma jhé* or *čé*\* *Cs.*, don't ask long! do not ask many questions!

དྲི་བོ་ *dri - bo* an enchanter, sorcerer, magician, *dri - mo* enchantress, witch *Mil.*

དྲི་མ་ *dri - ma*, मल, 1. dirt, filth, impurity; excrement, ordure; *lag - (pai) dri (-ma)* marks left by dirty fingers on books etc.; *sná - dri* mucus, snot, snivel *S.g.*; *dri - ma γzum* the three impurities, excrement, urine, sweat; but sometimes more are enumerated; frq. fig.: *nyés - pai*, *nyon - móns - pai*, *ka - na - ma - fő - bai dri - ma*; *dri - ma kun zád - nas* after all impurities have been put off *Dzl.*; *dri - ču* 1. **urine**, *dór - ba* to urinate *Glr.*; *rés - ga ran - byun - gi dri - ču sten* sometimes (in my extremity) I had recourse to my own water *Mil.* — 2. v. sub *dri*. — *dri - čén* feces of the intestinal canal. — *dri - ma - can* **dirty, sluttish**, as to dress; *dri - ma - méd - pa* clean, cleanly. — 2. for *dkri - ma*, v. *dkri - ba*.

དྲིན་ *drin* *Cs.* = 'drin kindness, favour,' yet, *γžan drin mi jog Lex.*, *γžán - gyis drin - la mi jog - čin ran - gi čos žugs - so Dom.*? One dictionary renders it by प्रत्यक्ष, knowledge; certainty, faith, confidence

དྲིན་ *drin*, resp. *bka - drin*, rarely *sku - drin* *Glr.*, kindness, favour, grace, *blá - mai drin - gyis* by the grace of my Lama, of my spiritual father, of my patron saint *Mil.*; in addressing a person, *kyed* (or *kyod*) - *kyi bka - drin - gyis* is gen. used; *mai drin* benefits conferred by a mother *Thgy.*; *drin - can*, *drin - čé* **kind, gracious, benevolent; benefactor**, *drin - can pa - má* the parents, these benefactors; *drin - can már - pa*, Marpa



full of grace (Milaraspa's Lama); *tse di-la drin* *če-sós rân-gi ma yin* the greatest benefactress for this life is one's own mother; *bód-la bka-drin* *če-ba lags-so* this turned out the greatest benefit for Tibet *Glr.*; *ā-ma drin-čen* kindest mother! (says a king to a wonder-working female saint) *Pth.*; *drin drân-pa* as a vb., to acknowledge a kindness, to feel obliged; as a sbst. thankfulness, gratitude *Thgy.*; *kyód-kyi drin rtág-tu drân-pas* as I shall always feel greatly obliged to you *Dzl.*; *dei bka-drin drân-čen* full of thankfulness towards him *Dzl.*; *drin rjed-pa* unmindful of obligations; *drin rzo-ba*, *drin-du rzo-ba*, *drin-lân glân-pa*, *drin-lân bsáb-pa*, *W. \*ḍin-zó tañ-če\** to return benefits, to show one's self grateful; *drin rzo-ziñ lan byao* you shall not have done it for nothing *Dzl.*; *drin-lân-du* as a gift made in return, a return-present.

འདྲི་བ་ (*drib-sil*) *\*ḍib-sil\**, a corrupt form for *dril-bu ṣil*, *Ld.*, = *gyér-ka*.

འདྲི་བ་ *drim* (spelling?) stump, trunk, of a tree or plant, deprived of top and branches *Ld.* —

འདྲི་བ་ *driv* v. *dre*.

འདྲི་བ་ *dril*, gen. *dril-bu*, bell; *dril sróg-pa* to ring the bell; to publish by ringing a bell; *dril-lè* the tongue of a bell, the clapper; *dril-zyugs* the body of a bell *Cs.*, *Glr.*; *dril-sgrá* the voice or sound of a bell, peal of bells; *dril-kañ* bell-tower, belfry; *dril-stégs* the frame of timber, on which bells are suspended.

འདྲི་བ་ *dril-ba* v. *dril-ba*.

འདྲི་བ་ *dris-pa* v. *dri-ba*.

འདྲི་བ་ *drü-bu* = *grü-bu*, *grü-gu*, a clue or ball, of wool etc.

འདྲི་བ་ *drug* num. six, *drug-pa*, *drug-po* cf. *dgu*; *yi-ge drug-pa* or *-ma* the prayer of the six letters, the Ommanipadmehūm, *Glr.*; *drug-çu* sixty; *drug-çu-rtsa-yèig* (*W. \*dug-çu-re-ig\**), or *re-yèig*, sixty one; *drug-brgyá* six hundred; *drug-stón* six thousand; *drug-çu-skór* a cycle of sixty

years. — *drug-sgra* the so-called article, presenting itself in the following six forms: *pa*, *ba*, *ma*, *po*, *bo*, *mo*.

འདྲི་བ་ཁྲ་, འདྲི་བ་ཁྲ་ *drug-dkár*, *drug-dmár*, two sorts of turquoise *Cs.*

འདྲི་བ་ *drüñ* the space near, and esp. before a person or thing, *po-brân-gi drun gân-na-ba der düg-nas* alighting on the place before the palace *Dzl. 2\**, 3; gen. with *na*, *du*, *nas*. 1. adv. near to, near by, to or at the side of, before, to, off from; *drün-du rtóg-pa* to examine personally, face to face, orally *Dzl.*; *drün-du gró-ba* to go near or up to. 2. postp. c. genit. (less corr. c. accus.), *šin-gi drün-na* near, or under the tree, *drün-du* id.; to or towards the tree; *drün-nas* away from (the tree); *rgyál-poi drün-du* to the king, before, in presence of (coram) the king; *drün-pa*, resp. *sku-drün-pa*, one standing near, a waiting man, a page in ordinary *Cs.* — *drün-ḡor* train, retinue. — *drün-ynas-pa* companion, associate. — *drün-yig(-pa)* secretary. — *drün-tso-ba* private physician, physician in ordinary *Cs.* When preceded by *ḡabs* it becomes a respectful term, e.g. in the direction of a letter, where it stands for our 'to' (lit. 'to the feet of N.N.').

འདྲི་བ་ *drün-po* 1. prudent, sensible, judicious, wise *Mil.*, in conjunction with *yèañ-po*; so also *Pth.* *yèañ-drün-ldan-pa*. — 2. sincere, candid *C.* — 3. diligent?

འདྲི་བ་ *drüis* root, of rare occurrence; *drüis(-nas) pyuñ* exterminated, destroyed root and branch, *Lex.*

འདྲི་བ་ *drüis-pa* clarified, clear *Cs.*; *bzes-drüis* resp. for *čañ*, beer, *Ts.*

འདྲི་བ་ *drud* 1. v. *drud-pa*. — 2. *drud-drüd* pelican *Sch.*

འདྲི་བ་ *drüb-pa* v. *drüb-pa*.

འདྲི་བ་ *drüm-pa* to have a strong desire, to long, languish, pine, for, *Sch.*

འདྲི་བ་ *drüs-ma* millet *Sch.*

འདྲི་བ་ *dre* *Ts.*, *dreu* *Lex.*, *ḡiu* *Lh.*, *drel* *Glr.*, mule, *dré-po*, *pó-dre* he-mule, *dré-mo*, *mó-dre* she-mule.

འོ་བོ་ dré-bo *Lt.*, dré - mo *Mñg.*, \*de - món\*  
W., elbow.

འོ་གཤམ་ drég-pa, drégs-pa 1. any dirt that  
is removed by scraping, whereas  
dri-ma is washed off; more particularly:  
— 2. soot, which is also used as a medicine  
Wñ.; kun-drég id.; sgrón-dreg lamp-black;  
slán-dreg soot on a kettle; lèags - dreg v.  
lèags; tál-dreg, rdó-dreg *Med.*? — só-dreg  
tartar incrusting the teeth *Med.* — dreg-  
bál flakes of soot. — dreg-nád gout; dreg-  
grím id.

འོ་གཤམ་པ་ drégs-pa 1. pride, haughtiness, ar-  
rogance, ken-dégs id.; drégs - pa  
nyams pride is put down, humbled; drégs-  
pa skyán-ba to lay aside, to put off pride;  
nór-gyis dregs purse-proud *Lex.* — 2. proud,  
haughty, arrogant, = drégs-pa-can; drégs-pa  
(-can fams-cád the great, the proud, the  
people of high rank, the great ones of  
this world *Pth.*; in the world of spirits,  
with or without bgegs: the powerful demons.  
— 3. as a vb.: rós-tas dregs tse when the  
sexual impulse is strong *Med.*

འོ་ད་ dred (*Zam.* འོ་ད་) hyena, which name  
has prob. been transferred by the in-  
habitants of the mountainous districts to  
the dred, an animal better known to them)  
the yellow bear; mi-dred a bear that devours  
men *Mil.*; pyúgs-dred a bear destructive to  
cattle; dréd-pó he-bear, dréd-mo she-bear.  
— dred-tsán a bear's den. — dred-siu-sín  
hazel-nut tree *Sch.*

འོ་ད་པོ་ dréd-po 1. *Sch.*: 'evasive, lazy', yet  
čos-méd dréd-po zol-zóg pyo-rgyú-  
can? — 2. load, burden, esp. a heavy load  
C., dréd-po. dréd-pa = kres-po grág-pa, to  
cord a load.

འོ་ད་མ་ dréd-ma, rtsa-dréd-ma *Glr.* = drés-  
ma; dām-dréd-ma *Mil.*?

འོ་འུ་, འོ་པ་ dreu, drel, v. dre; dreu - rnóg  
1. the mane of a mule. — 2. a  
couch, or stuffed-seat *Cs.* — 3. a kind of  
long-haired cloth.

འོ་ས་མ་ drés-ma 1. C. a kind of grass, of  
which ropes and shoes (of great  
durability) are made; *Glr.* dréd-ma; drés-  
mai ge-sár *S.g.* the filaments of drés-ma;

dres-bru *Cs.*, dres-brum *S.g.* the seeds of  
drés-ma. — 2. W. Iris kamaonensis.

འོ་ dro (cf. dró-ba), 1. the hot time of the  
day, from about 9 o'cl. a. m. till 3 o'cl.  
p. m.; dró-la báb-nas when this time arrived  
*Dzl.*; sūd-dro the morning, pyi-dro 1. the  
later part of the afternoon, 2. W. \*pi-ro\*  
evening, night. — 2. a meal taken about  
noon, lunch; dro btáb-pa to lunch; dro-lug  
a sheep intended to be eaten for a luncheon;  
dro-sá meat intended for such a purpose.

འོ་བ་ dró-ba 1. to be warm, v. drós-pa; gen.  
adj. warm, dró-bai ynas a warm place;  
dró - bar gyür - ba to grow warm. — 2.  
warmth (bág-dro v. sub ur).

འོ་གཤམ་ dregs *Sch.*: 'packed up, made up into  
pack or parcel'.

འོ་(ས)་ droñ(s) v. dren-pa.

འོ་མ་ drón - ma a large basket or dossier,  
provided with a lid, and carried on  
the back, *Hind.* पतारा.

འོ་ drod 1. warmth, heat, e.g. of the sun;  
drod-yšér warmth and moisture; dród-  
kyi šin a tropical tree *Wñ.*; me-drod 1. the  
heat of the fire *Lt.* 2. prob. animal heat,  
perh. because it is supposed to arise from  
a union of the fiery element with a germ  
originated by conception. — 2. ka - dród  
zun yèig a small piece of food, = ka-zás,  
and prob. incorrect for ka-bród enjoyment  
of the mouth. — lám-la drod tób-pa *Mil.*  
was explained: to have a cheerful mind,  
free from doubts and apprehensions on the  
way (to heaven), drod, therefore, seems  
to stand here for brod. — drod-rtags, *Mil.*,  
was explained as being new knowledge,  
new perceptions, as a fruit of long medi-  
tation; one *Lex.* has dród-rig-pa = མཐུན་  
experienced or well-versed in measure.

འོ་མ་ drón-mo col. warm, zan-drón warm  
food.

འོ་པ་ drol v. dról-ba.

འོ་ས་ dros, *Sch.* = dro; dros-čen noon, mid-  
day, dros-čün forenoon(?).

འོ་ས་པ་ drós-pa, pf. of dró-ba, heated, grown  
warm, esp. of the ground by the



ད་མན་ *dha-mán*  
ད

ད

གདང་བ་ *gdán-ba*

heat of the sun, of men, by warm clothing; *dros son* the ground has grown warm, the snow is beginning to melt; *drós-na* when it is getting warm; *di gón-na dros lags* if you put that on, you will be warm *Mil.*; *tsé yèig drós-pai gos* warm clothing for one period of existence *Mil.* — *ma-drós-pa* n. of the Manasarowara or lake of Mapam in Nari. The Hindoos describe it as something like a northern ocean, inhabited by Nagas (v. *klu*), and the Tibetans in good faith repeat such fables, at least in their literature, although they know better.

ད་མན་ *dha-mán* *Ld.-Glr.* Schl. fol. 17, b.,  
ད v. *lda-mán*.

ད་ཏི *dhu-ti*, (धृति a shaker, agitator?) a word of more recent mystical physiology, 'the middle vein', = *dbú-ma* (cf. *ytim-po* and *tig-le*) *Thgr.*, *Mil.*, *Wdn.* The Lamas consulted by me asserted, not quite in accordance with books, *dhu-ti* to denote a kind of *rhuñ* in the body (which would agree with ध्रू to blow, and with *πνεῦμα*), a vital power closely connected with the soul, supporting it during lifetime, and leaving it only when separated by death. This would be a new or second signification of *dhu-ti*, although I cannot vouch for the correctness of the above statement, nor am I able to decide, whether *dhu-ti* and *á-ba-dhuti* are quite the same. — *á-ba-dhuti-pa* *Tár.* 187, 8 is a proper name, *Schf.*

དེ་ལ་ *dhe-la*, *Hind.* घेला, half a paisa, the smallest coin, equal to the tenth part of a penny, *W.*

གདག་(ས) *gdag(s)* 1. fut. of *dogs-pa*. — 2. *gdags* the light, day *Cs.*, opp. to *sribs*. — 3. in *Stg.* *gdágs-pa* occurs frq. as a translation of प्रज्ञा wisdom.

གདང་, རྩང་ *gdán, rdán* (*ldán?*) 1. clothes-stand, rack or rail for hanging up clothes, *gdán-la gos dzár-ba, gél-ba; gdán-bu* 1. peg or nail, for the same purpose. 2. *skás-kyi gdán(-bu)* *Lex.*, \**śral-dán\** *W.*, step of a ladder. — 2. col. for *yen*.

གདང་བ་ *gdán-ba, gdáns-pa*, to open wide, mouth and nostrils, to gape *B.* and

col.; *gdán-pai kro-zál* an angry face with the mouth wide opened *Glr.*

གདངས་ *gdáns* 1. music, harmony, melody, = *abyaṅs, snyags*, also *gdáns-snyan*; *gdáns byéd-pa* to make music *C.* — 2. resp. for *dprál-ba* forehead *Cs.*

གདངས་བ་ *gdáns-pa* 1. v. *gdán-ba*. 2. resp. one recovering from illness, convalescent, with *snyan, bsnyun-ba* *Lex.*; \**ra dan\** *W.* he has recovered from his drunken fit, has become sober again.

གདན་ *gdan*, आसन, resp. *bzugs-gdan* *W.*, a bolster, or seat composed of several quilts or cushions, put one upon the other (five for common people, nine for people of quality), cf. *bol*; *gdan-kri* a throne *Glr.*; *gdan-rábs* a succession of teachers *Tár.* 199, 4. The word is much used in polite expressions: *gdan dëgs-pa* to take leave, to withdraw, to depart; *gdán-sa* 1. place of residence, *blamai* *Mil.*; *dga-ston-gyi* place of a festival *Glr.* 2. situation, position, rank, n. f., *Mil.*; *gdán-dren-pa* to invite, = *spyán-dren-pa*, to appoint, to nominate, *dpon-du* a chief, a leader *Glr.*; to go to meet *Glr.*; \**dan-su-če\** *W.* id.; \**dan-kyal-če\** *W.* to accompany, as a mark of attention; *dan-péb-pa* to arrive *Sch.*

གདབ་བ་ *gdáb-pa*, fut. of *dëbs-pa*.

གདམ་ཀ་ *gdám-ka* *W.*, *gdám-ña* *Lex.*, choice, election, \**dám-ka cò-če\** *W.* to choose, to elect; *gdám-ña byéd-pa* *Lex.* id.

གདམ་བ་ *gdám-pa*, fut. of *dóms-pa, gdáms-pa*, pf. of *dóms-pa*, to advise, *rgyál-po-la gdán-pai mdo* adviser of kings, a mirror for sovereigns *Thgy.*; *gdáms-pa* sbst. advice, counsel, doctrine, precept, *gdáms-ñag, W.* \**gdáms-ka, gdáms-kā\** (cf. *kā-ta, ká-lta*), resp. *žal-gdáms, bka-gdáms* id.; *gdáms-pa ñig zu* we ask for some advice *Glr.*; *řán-pa gdáms-pa* a good advice; *gdáms-ñag stón-pa* *Lex.*, \**dám-ka*, or *kā-ta tñ-če\** *W.* to give an advice, to advise; *gdáms-ñag dōms-pai tsig* the imperative mood, expressing command or exhortation *Gram.*

གདའ་བ་ *gdá-ba*, eleg. for *diag-pa* *B.* and *Khams*, 1. to be, to be there, *du*

*γda* how many are there here? *Zam.*; *sgyür-gin γda Glr.*; *rtóg-tu γdao* he or it may be discerned, distinguished *Dzl.*; *pyin-nas γda* he had arrived *Mil.*; no other negative than *mi* can precede it: *žabs-mtil-la ču rég-pa tsám-las mi γda* the water did not reach above the soles of the shoes *Mil.* — 2. with *par* it expresses uncertainty, vagueness, *γšégs-par γda* he may possibly go, *Pth.*; *di yin-pa* (col. for *par*) *γda* he seems to be this (man) *Pth.*; cf. *γdug-pa*. — 3. to say, cf. *mči-ba*.

གདམ་བ་ *gdal-ba* another form for *rdal-ba*.

གདིང་བ་ *γdin-ba* another form for *γdin-ba*; also sbst.: *γdin-ba dan bgo-ba* carpets and clothes, i.e. all sorts of textures, *Stg.*

གདུ་བ་ *γdú-ba* 1. another form for *sdú-ba* to gather, to collect. 2. another form for *γdün-ba*(?) *Sch.*: to love; cf. *rnyed-la γdu Zam.*

གདུ་བ་ *γdú-bu Glr.*, *γdú-gu Glr.*, *γdub-bu* the usual form, ring for the wrist, bracelet, or for the ankle, an ornament of Hindoo women; *lag* (resp. *pyag*)-*γdub* bracelet; *rkan* (resp. *žabs*)-*γdub* foot-ring; *sór* (col. *ser*)-*γdub* finger-ring *Glr.*; *γser-γdub* gold-ring, *diul-γdub* silver-ring; *γser-ser-γdub* a golden finger-ring; *\*tág-čé\** *W.* to put on (a ring).

གདུག་བ་ *γdug-pa* 1. **poison** = *dug*, *γdug-pa ysum Dzl.* = *dug ysum*; *žás-su γdug-pa zá-ba Dom.* — 2. in general: any thing hurtful, or any injury, mischief, harm done; as adj. **noxious, mischievous, dangerous**, *γdug-pa-čan*, of animals, demons, wicked men; *dug-sbrül γdug-pa-čan* dangerous venomous serpents *Glr.*; *dre-srin γdug-pa mañ* many mischievous demons *Glr.*; *γdug-pai bsám-pa* propensity to destroy, destructiveness, ferocity, of beasts of prey *Glr.*; *γdug-pai ná-ro* wild screams *Mil.*; *γdug-rtsub* ferocity, malice, spite *Mil.*; *stár-bu γdug-pa tsér-ma-čan* buckthorn with horrible spines *Wdn.*; also for mischief done by evil spirits *Mil.*

གདུག་བ་ *γdugs* I. resp. *dbu-γdugs* 1. **parasol, umbrella**, *B., C.* — 2. **canopy, bal-**

**dachin**; *spyi-γdugs* a covering, shelter, awning, for several persons *Glr.*; *γdugs būbs-pa* to raise a canopy, to put up a shade or screen; of peacocks: to spread the tail.

II. **eleg. mid-day, noon**, *sán-gi γdugs-la* for to-morrow noon *Dzl.*; noon-tide heat (cf. *dugs*), *γdugs-méd γdón-pa γdugs-kyis γdüns* an unprotected face is molested by the heat *Lex.*; *γdugs-tsód* 1. **noon-tide, dinner-time**, 2. **dinner**.

གདུང་བ་ *γdun*, resp. for *rus(-pa)*, 1. **bone, bones, remains**, esp. as *rin-srél*, also *γdun-rás*, *sku-γdun*; *γser-γdun*, *diul-γdun* the gold and silver palls covering the remains of the highest Lamas. — 2. **family, lineage, progeny, descendants**, *rigs ni rgyal-rigs-so, γdun-nigau-ta mao* as to caste, he belongs to that of the ruler, as to family, he is a descendant of Gotama; also fig.: *sañs-rgyás-kyi γdun Dzl.* the spiritual children of Buddha, the saints; *γdun-brgyud yod* the house, the family, is still existing *Glr.*; *γdun(brgyud) dzin-pai sras* a first-born male, by whom the lineage may be continued, frq.; also for any single descendant *Glr.* — *γdun-sgróm Sch.* **coffin, Schr. funeral urn**. — *γdun-rtén* funeral pyramid containing relics, cf. *mčod-rten*. — *γdun-rabs* **generation**, *ná-nas γdun-rabs lid-pa-la* in the fifth degree after me *Glr.*

གདུང་བ་ *γdün-ba, γdüns-pa* I. vb. 1. **to desire, to long for**, *žás-la, ltó-la, Glr.* and elsewh.; *\*dun dun čó-čé\** *W.* id. — 2. **to love**, *šin-tu γdün-bai ma γčig* my own dearly beloved mother! cf. *brtse-γdün*. — 3. **to feel pain, to be pained, tormented, afflicted**, by heat or cold, thirst, lust, distress; *\*nyin dün-te\** *W.* sad, sorrowful; *γdün-bar byéd-pa* to make sad, to distress, *γčán-gyi séms-la*, the mind of others. — 4. **to be dried**, *nyi-mas* by the sun, of a dead body *Dzl.*

II. sbst. 1. **desire, longing, lust**, *γdün-ba ži* (sensual) desire ceases *Stg.* — 2. **love**, *mos-gus-γdün-ba dpag-méd skye* immense veneration and love arises *Glr.* — 3. **affliction, misery, distress, torment, pang**, *γdün-bai škad* a plaintive voice, doleful cry *Glr.*



III. adj. 1. longed for, earnestly desired. — 2. beloved, v. above. — 3. grieved, tormented frq.; *γdun-dbyāns* a song expressive of longing or of grief, an elegy *Mil.*; *γdun-sēms* love-longing *B.*, and col.; \**ā-ma-la dun-sem-can dug\** *W.* he tenderly loves his mother.

གདུང་མ་ *γdun-ma* beam, piece of timber, *mā-γdun* principal beam, *bū-γdun* cross-beam; *γdun-kēbs* beams projecting over the capital of a column *Gl.* — *γdun-sgrig* a raft *Ld.* — *γdun-dēbs* *S.g.* pedestal, base(?) — *γdun-zām* a bridge of timber or of poles. — *γdun-šin* *Sik.* fir-tree (*Pinus abies*).

གདུང་བ་ *γdud-pa* love, longing *Sch.*, cf. *γdū-ba*.

གདུབ་བྱ་ *γdub-bu* v. *γdū-bu*.

གདུབ་བ་ *γdub-pa* *Stg.*: *zās-la*, adj., frugal, temperate?

གདུམ་(པོ) *γdum(-po)* a piece *Sch.*, = *dum*.

གདུལ་ *γdul* v. *γdul-ba*.

གདུམ་ *γdus* v. *γdū-ba*.

གདེག་ *γdeg* v. *γdēgs-pa*.

གདེང་ *γden* confidence, assurance, cheerfulness *Mil.* very frq.; *γden tōb-pa* to become confident, to take courage, to be reassured; *ṣi-tse γden cian med* when dying, he has no confident hope *Mil.*; *mi-ṣigs-pai γden* a strong confidence *Mil.*, *Thgr.*; *γden-tśād* id., *de-rin tsam yañ sdōd-pai γden-tśād ma mēts-pas* not being sure whether his life will be spared for one day more; *ṣi-brōd γden-tśād med* without confidence, without any readiness to die *Mil.*; *blo-γden* *Mil.* and col. = *γden*.

གདེང་བ་ *γden-ba*, pf. *γdenś*, *Ṣs.* to threaten, to menace; *Sch.* to brandish in a menacing way, *māson-γden* brandishing a weapon *Lex.*; I also met with: *lag γden-ba* *Gl.* to raise and move one's hand (in a suppliant manner), cf. *dān-ba* II., and: *bya ṣōg γden-pa* a bird with its wings raised and spread *Ma*.

གདེང་མ་ཀ་ *γdenś-ka* head and neck of a serpent, *sbrul-gyi* *Gl.*

གདེང་མ་བ་ *γdenś-pa* 1. v. *γden-ba*, 2. = *γden(?)* \**dān-pa-can\** *W.*, \**lō-den-pa\** *C.*, deserving or enjoying confidence; faithful, trusty, of servants, husbands, wives etc.

གདེང་(བ་) *γdon(-pa)*, resp. *ṣal-γdon*, 1. face, countenance, *γdon skya* a pale face *Lt.*; *γdon-dmar bod-yul* the country of the red-faced (more accurately: brown-faced) Tibetans *Pth.*; *γdon-nāg(-po)* 1. a black face; 2. a frowning countenance; *γdon-ṣin* dejected, disheartened, *Krel-māl γdon-ṣin mi byed-par* impudent and saucy *Gl.*; \**don-śran tān-ṣe\** *W.*, \**don-śran-te ṣā-wa\** *Kun.*, to be forward, bold, brazen-faced; *ṣāg-gi γdon-pa* pig's face, pig's head *Sambh.*; *γdon-bṣi-pa* Brahma ('the four-faced'). — 2. surface, superficialities, *sa-γṣi*; fore-part, front-part, *dōn-la* adv. in front, in advance e.g. to go *C.*; *γdon-ṣtād*, *Ld.*: *dōn-stād* just opposite; *γdon(-la)-dēd-pa* to push or press forward, to urge on (a donkey, a coward to the fight), to haul (a culprit before the judge); *śnān-ba γdon-ded-pa* to pursue one's course regardless of others (both in a good and in a bad sense) *Mil.*; *γdon-ṣyis* handkerchief *Sch.*; \**don-si\** *W.* complexion, *gyur soñ* he has changed colour; to *ṣug-pa* and *bsū-ba* it is joined pleon.; *γdon-lhōgs* is stated to imply the same as *grām-bu* *Lt.*

གདེང་མ་ *γdōd-ma* = *γzōd-ma*, the beginning, *γdōd-mai* *dus*; *γdōd-mar* in the beginning, at first *Mil.*; *γdōd-kyi(s)* first, at first, previously, before *Mil.*; *γdōd(-ma)-nas* from the beginning; *γdōd-nas dōg-pa* of primitive purity *Mil.* and elsewh.; *da-γdōd* *Lex.* prob. = *da-γzōd*

གདེན་ *γdon* (ཡན) evil spirit, demon, causing diseases etc., *stēn-og-gi* superior and inferior (spirits), Rahu e.g. is *stēn-gi γdon*, an evil spirit of the aerial or heavenly regions; *stēn-γdon-gyis ṣi-ba* *Gl.* = *γzas ṣōg-pa* to die of epilepsy (*W.?*), or of apoplexy (*Sch.*); *γdon-ṣen bōo-lūd*, or *bōo-bryād*, frq.; *γdōn-gyis brlāms-pa* *Lt.*, *brlāms-pa* *Sch.*, infatuated or possessed by

some evil spirit; *rdon jug-pa* the entering of a demon into a person; *rdón-mi-za-ba* **certainly, surety**; *de byun-ba-la* or *de byun-bar* *rdon mi za* there is no doubt of such a thing having happened; gen. adv.: *rdón-mi-za-bar* undoubtedly, indubitably, *rdon-mi-tsal-bar* Dzl. id.

གདོན་པ་ *rdon-pa* Cs. fut. of *don-pa*.

གདོལ་པ་ *rdöl-pa*, Lexx. = *rigs-nán*, **चण्डाल**, **an outcast**, a man of the lowest and most despised caste, still below the *dmán-rigs*. The Tibetan word for this caste was perh. originally *döl-pa* fisherman, and has afterwards been transferred to all persons that gain their livelihood by the killing of animals, and consequently are despised as professional sinners.

གདོས་ *rdos* 1. **fetter, chain**; *rdos-fág* **fetter** in a fig. sense, **bondage**, *Thgy.* — 2. **material existence (?)**, **matter (?)**, *rdos-bčás*, (*b*)*rdos-bčás*, **material, corporeal**, *rdos-bčás-kyi lus* *Thgr.*, frq.; *rdos-bčás-su grüb-pa med* (these things) are nothing material, they have no substance *Thgr.*; *rdos-méd* **immaterial, unsubstantial**; *rdos-su čé-ba* seems to be the same as *rdos-bčás*, and perh. also *rdós-pa dzin* Lex. — 3. *rdos bryáb-pa* C. for W. \**ka kun gyáb-čé\**, v. *rkün-ma*.

གདོས་པ་ *rdós-pa* 1. = *rdos* (?) — 2. Cs. **mast, sail-yard**; acc. to Lexx. something pertaining to a ship; *rdós-bu* oar *Sch.*

བདག་ *bdag* 1. **self**, *ña bdag* for *ña nyid* Dzl. རེ, 14; gen. in the objective case: **myself, thyself, one's self**; *bdag ston yžan smad* to praise one's self, to blame others; *bdag sruñ-ba* to devote one's self to solitary contemplation; or as a genit.: *bdág-gi* one's own, my, mine; *bdág-gi séms-la smad* he reproved himself Dzl.; *bdág-tu dzin-pa*; *bdag-dzin* the clinging to the I, the attachment to one's own self, **egotism**, frq.; *bdag dan bdág-gir dzin-pa* attachment to the I and mine S.O.; *bdág-tu ltá-ba* prob. id., *Tar.* 35, 18, *Schf.*: *Atmaka-theory*, *bdag-méd-pai čos* *Tar.* 36, 1 the *Anātmaka*, the contrary; *bdag-méd rnám-pa ynyis* are mentioned in *Thgy.*, prob. = *gán-zág-gi*

*bdag-méd*, and *čos-kyi bdag-méd* *Mil.* c. XII.; *bdág-gir med* S.O.; *bdag-méd* ultimately coincides with *ston-pa-nyid*, *Burn.* I., 462 med. In common life, *bdag-méd* is also used for **another**, \**dag-méd-kyi mi\** id.; \**dag-méd-la ma tan\** do not give it to another; *bdag-yžan* I and others, one's self and others; *bdag-nyid* 1. = *bdag* I **myself, thou thyself, he himself**, *bdag-nyid-la yžon-čig* listen to me! *Pth.*; *rgyál-po bdag-nyid* the king himself Dzl.; *ka-čig ni bdag-nyid ráb-tu byün-bar ysol* some ask for the permission of becoming priests themselves Dzl.; *bdag-nyid ba-čig* only for their own persons *Thgy.* 2. sbst. **the thing itself, the substance, the essence**, *byañ-čub-séms-kyi bdag-nyid yin* I am the essence of *bōdhi*, the personified *bōdhi*, says *Mil.*; *tugs-rjei bdag-nyid dkon-mčog-ysum* o grace personified, *Triratna!* *Ghr.*; the *Ommanipadmehūm* is *sañs-rgyás tams-čád-kyi dgóns-pa tams-čád yčig-tu bsdus-pai bdag-nyid* *Ghr.*, i.e. the sum and substance of all the sentences of all the Buddhas concentrated in one word; *bdag-nyid-čen-po, čé-bai bdag-nyid* = *rdzogs-pai sañs-rgyás* chief Buddha, *Sākyathubpa*, S.O. — 2. sbst. pronoun, first person, I, eleg., expressing modesty and respect to the hearer or reader, without amounting to our 'my own humble self', v. *prān-bu*; plur. *bdág-čag, bdág-rnams, bdág-čag-rnams*, also in a general sense: we mortals *Thgy.*; *bdág-čag tsón-pa-rnams* we, these merchants here Dzl. — 3. **the I**, the ego = *gán-zag* *Was.* (269). — 4. **master, lord**, for *bdág-po*, v. below. — 5. in natural philosophy **the element of solid matter**; also for **air** *Stg.* — *bdág-po* 1. **proprietor, master, lord**; *bdág-poi sgra* the syllable *pa*, as denoting the active agent, i.e. him that has to do with a thing, e.g. *rtá-pa* (not to be taken as 'definite article' Cs.); thus in many compound words: *kān-bdag, kyim-bdag* etc.; *tugs-rjei bdág-po* lord of grace, *Awalokiteswara*, *Ghr.* init.; supreme lord, liege-lord, *khui bdág-po* = *dbān-po, rgyál-po*; patron. 2. **husband, lord, spouse**; hence \**ā-ma dag-po*, or *sriñ-mo dag-po\**, a vulgar and ob-



scene word of abuse. — *bdag(-po) byéd-pa* to reign over, to possess, prop. with *la*, but also with accus. *gha-sa-ṣa bód-kyis bdag byas* Tibet reigned over the province of Gha; *W.* also: to treat rudely, to handle roughly; *bdag-tu byis-pai bud-méd* a married woman *Thgy.*; *bdag-po-med-pa* (col. *mkan*) unowned, e.g. of a dog, *Pth.*; forlorn, friendless, without a patron, a vagabond; also for an unmarried woman; also as an abusive word.

**Comp.** *bdag-rkyén* (as yet not found in books) seems to denote kindness, attention, help, received from a superior, (yet, it would seem, not without some obligation or other existing on the part of the latter, and thus the word differs from *bka-drin*). — *bdag-nyid*, *bdag-méd* v. above. — *bdag-bzün* *Glr.* prob. = *bdag-po*. — *bdag-bsrün* hermit.

བདེ་བ་ *bdā-ba* I. adj. resp. **savoury, well-tasted**, for *zim-pa*; *C.* col. \**dān-te\**.

II. vb., pf. *bdas* = *déd-pa*, 1. to drive, to drive out, *pyugs* cattle; to chase, to put to flight *Dzl.*; *lās-kyis, lās-kyi rñün-gis bdās-nas* in consequence of works, of certain actions, frq. — 2. to carry away, along, or off, to hurry off, *ṣū-bos bdās-pai glün* land carried away by water *Cs.* — 3. to call in, collect, recover, *bū-lon* debts *Dzl.* — 4. to reprove, rebuke, accuse *Sch.*; *bdā-déd byéd-pa* *Lex.*, *Cs.*: 1. to drive, to carry. 2. to examine, to investigate.

བདར་ *bdar* for *bda-bar*.

བདར་བ་, རྟོ་བ་ *bdār-ba, rdār-ba*, to rub, i.e. 1. to file, to polish *Glr.*, to grind, to whet; *bdār-rdo* whet stone, hone. 2. to rasp, e.g. sandal-wood *Glr.*; to grind, to pulverize, *pyé-mar bdār-ba* to grind to powder, *Lex.*; *lèags-bdar* a file, *sā-bdar* a rasp. — 3. so *bdār-ba* *C.* to gnash or grind the teeth; *pyag bdār-ba* to sweep *B.*; *byi* and *pyi bdār-ba* to clean, to polish *Dzl.* — *Ma.* in two passages: to pray earnestly, which is the meaning required by the context, confirmed also by several Lamas. — *mdün-du bdār-ba* *Lex.*: *प्रख्ख*, to place in front; to lead; to appoint; show; inspect;

prefer; honour. — *skyel-bdār* fee or reward given to an escort *Sch.* — *brdār-ṣa* *Sch.*: \**séms-kyi brdār-ṣa* the nerves, sinews (?); *bdār-ṣa yèd-pa*, and *rtsa-brdār yèd-pa* to examine closely *Mil.*; *rañ-gi séms brdar-ṣa ṣod* *C.* take it seriously to heart.

བདེ་བ་ *bdāl-ba* v. *rdāl-ba*.

བདུག་པ་ *bdug-pa* 1. vb. pf. *bdugs*, to fumigate, to burn incense, to swing the censer *Dzl.* — 2. sbst. the burning of incense; perfume, frankincense, more frq. *bdug-spós, bdug-spós-kyis bdug-pa*, *Dzl.*: *bdug-spós* *ful* odours of incense arise *Pth.*

བདུན་བ་ *bdün-ba* v. *rdün-ba*.

བདུན་ *bdud*, *Ssk.* मार, Mong. *šimvus*, the personified evil principle, the Evil One, the Devil, the adversary of Buddha, and he that tempts men to sin, but not like Satan of the Bible, a fallen spirit, nor like Ahri-man of the Persians, an antagonist of Buddha of equal power and influence, but merely an evil genius of the highest rank, by whose defeat Buddha will finally be the more glorified. He is also identified with the god of love (Cupid), कम; v. *Köpp.* I. 88. 111. 253. In later times he has been split into four, and subsequently into numerous devils; also female devils, *bdūd-mo*, are mentioned. — *bdūd-rtsi* (अमृत. सुधा) 1. the drink of gods, nectar, frq.; fig.: *ṣos-kyi bdūd-rtsi* the nectar of the doctrine, and similar expressions; even common beer, when drunk by a Lama, may resp. be called so. — 2. a praising epithet of medicines; *bdud-rtsi-lā-lüm* a bath prepared of a decoction of five holy plants, viz. *ṣug-pa, bā-lu, tse-pād, kām-pa*, and *ṣom-bu*. — 3. myrobalan, *Terminalia citrina*, *Wdñ.* — 4. a kind of brandy (?) — 5. *bdud-rtsi-dmār-po* a demon.

བདུན་ *bdun* 1. seven, *bdün-pa, bdün-po*, cf. *dgu*; *bdün-ṣu* seventy; *bdun-ṣu-rtsa-yèig*, (*W.* \**bdun-ṣu-don-yèig\**), *don-yèig*, seventy one etc.; *bdun-brgyā* seven hundred, *bdun-stön* seven thousand etc. — *lūs-kyi bdün-po* the seven (principal) parts of the body, viz. hands, feet, shoulders, and neck,

(those of holy men are of a goodly size, long and stately) *Stg.* — *bdun-jrág* (ཇུན་ཏུམ་ཅེ་) seven days, a week, *S.g.* — \**din-na-tse*\* *W.* a child born before the natural time, a seven months' child.

བདུར་བ་ *bdur-ba* *Sch.* to belong to a class(?).

བདེ་བ་ *bde-ba* (མཉམ་, མཉམ་) vb., adj., sbst., *bdé-po* adj. *Mil.*, *C.* (of rare occurrence), *bdé-mo* adj., col., esp. *W.*, 1. to be happy or well; happy; happiness; *mi bdé-ba* the contrary of *bdé-ba*; *na bdé-ste* as I am quite happy *Dzl.*; *bdeo* he is happy, prospers, flourishes; *bdé-bar byéd-pa* to make happy; *bdé-bar pyin-pa* to come to a state of happiness, of rest, to a place of safety; *bdé-barynás-pa* to be happy, to live in prosperity; *bdé-bar rton-ba* to let alone, to let another be happy; *Kyod bdé-bar btañ mi yon* we shall not allow you to be quiet *Mil.*; in *C.* col.: \**žə' dé-mo-la mi žag*\* id.; *bdé-bar gyür-čig*, resp. *bžugs-šig*, be happy! farewell! *W.* \**dé-mo ča žig*\*; *bdé-bar btsá-ba B.*, \**dé-mo-la kyé-čə*\* *W.*, to be safely delivered of a child; *bde-bar ršégs-pa* he that has entered into eternal bliss, the blessed, *Sch.* (*Köpp.* I, 91?) an epithet of former Buddhas, *Ssk.* सुगत; *lus dan sems mi-bdé-bar gyür-ba* to be bodily and spiritually afflicted *Dzl.*; *mi-bdé-bai bág-med-na* fearless of adversity *Dzl.*; *mi-bdé-bar gyür-ba* to ache, of parts of the body; *mial mi-bdé-bar gyür-ba* to be in travail, to suffer the pangs of childbirth; *sems-bdé, blo-bdé, snyin-bdé* cheerful, merry, glad; *šin-tu tugs-ma-bdé-bar dām-bčas-te* promising with a heavy heart, very reluctantly *Glr.*; *dga-bdé* v. *dga-ba* comp.; *dus-bdé* (\*-mo\* *W.*) peace, a state of peace, in *C.* frq. in conjunction with *žod-žags* or *sa-žám*; *ži(-bai)-bdé(-ba)* the happiness of rest, a happy tranquillity *Glr.*; peace *Thgy.*; esp. the happiness of Nirwana *Thgy.*, *Mil.*; *žig-rtén-gyi bdé-ba-la čags-te* fond of a worldly life of pleasure *Dzl.*; *bdé-ba dan ldán-pa* happy, *bdé-ba-čan* v. below; *nas-skabs-kyi bde-ba* a happy situation *Glr.*; *mya-nán-las dás-pai bdé-ba tób-pa* to attain to the happiness of Nirwana *Dzl.*; *dus-brtán-*

*gyi bdé-ba-la bkod dgos* I must help him to attain to eternal bliss *Mil.*; *šan-bde* v. *šan.* — 2. good, favourable, suited to its purpose ... *na bdeo* (*W.* \**dé-mo-yin*\*) the best thing will be, if I ... *Dzl.*; \**gho dé-wa yon*\* *C.* so it becomes intelligible; good, well-qualified, well-adapted, *ka lèc bdé-ba* with good organs of speech *Pth.*; *smra-bdé-žin* knowing to speak well, well-spoken *Pth.*; *nyéms-rtogs-kyi smra lèc bde* a tongue skilled in speaking wisdom *Pth.*; in *W.* it is opp. to *rtsóg-po*: \**lam de-mo*\* the road is good, may be passed without risk. — 3. in *W.* *bde* is also the usual word for beautiful, more accurately: \**(l)ta-na de-mo*; *mā de-mo*\* splendid indeed! \**dé-mo man-na-méd*\* it is only for show.

Comp. *bde-skyid* happiness, felicity, frq.; *bdé-gro* going to happiness, joining the happy (spirits in heaven), also *bdér-gro*, opp. to *nán-gro*; usually in a general sense, like our 'heaven'; *bdé-gro mfo-ris-kyi lus tób-pa* to receive a heavenly (glorified) body. — *bde-čen* felicity, consummate bliss, frq. — *bde-mčög*, श्रवर. सखर, a deity of more recent Buddhism, *Schl.* 108; *Tar.* — *bde-žags* prosperity, welfare. — *bde-stón* (acc. to a Lama's statement for *tabs bdé-ba, šes-ráb ston-pa-nyid*), an expression for contemplation, v. *Was.* (144 and 141). — *bde-spyód* *W.*, \**de-čod*\* *C.* \**de-čə*\*, col. euphemism for privy. — *bdé-ba-čan* सुखवति, *bdé-ba-čan-gyi žin-kams* the land of bliss, a sort of heaven or paradise, in the far west, the abode of Dhyani Buddha Amitabha, v. *Glr.* chapt. IV., *Köpp.* II., 27. — *bde-byéd* he who or that which makes happy *Cs.*, शंकर. — *bde-byün* शम्भु, शम्भल, source of happiness, n. of *Śiva*; as symb. num.: 11. — *bde-blág* ease, content *Cs.*, acc. to our Lama: quickness, speed, *nád-pa bde-blág-tu ršós-par gyür-bai mtsan-nyid Wdn.* a sign that the patient will soon recover. — *bde-légs* well-being; ... *las bde-légs-su gyür-čig* they shall recover from ... they shall prosper again after ... *Dom.*

བདེན་པ་ *bdén-pa*, सत्य, I. vb. 1. to be true, and adj. true, *Kyod zér-ba bdén-no*



what you say is true, you are right *Dzl.*; *bdäg-gis nyés-pa bdén-gyis* it being true that I committed a fault *Dzl.*; *dé-bzin-du bden srid* it might be true after all *Glr.*; *šin-tu yañ bden* to be sure, that is true! *Glr.*; *de bdén-par nés-sam* is it quite certain that this is true? *Glr.*; *é'bdén ltós-la bdén-par düg-na* ... see whether it is true, and if it is, then ... *Pth.*; *bdén-par dzin-pa* to believe to be true, to take for granted *bdén-dzin zig-na* the illusion being destroyed *Thgr.*; *\*dén-če-če\** *W.* (for *yid-čes-pa*) to believe, to be persuaded of the truth, *frq.*; *bden bden* very true indeed! certainly; *bden-bdén-ma* prob. something in which there is much truth *Tar.* — 2. to be in the right, to be right, *kyed bod-blon-rnams bden ye* Tibetan ambassadors are in your full right *Glr.*; *\*ña á-sál-la dên-pa son\** *W.* I have evidently been right.

II. sbst. 1. **truth**, in the abstract; but usually: **something true**, true words etc., *bdén-pa smra-ba* to tell or speak the truth; as adj.: **true, veracious** *Stg.*, (*W.* *\*dén-pa zér-kan\**); *mi-bden-rdzün* this is not truth but falsehood *Glr.*; *bden-pa mtón-ba* to discern, to know, the truth, a degree of Buddhist perfection *Tar.*; *bdén-pa bži* the four truths, the four realities, viz. pain, the origin of pain, the annihilation of pain, and the way of annihilating it, v. *Köpp. I.*, 220. Whether, when *bdén-pa ynyis* are mentioned, they refer to two of the just named realities, or whether they always denote absolute (objective) truth (*don-dám-pai bdén-pa*) and subjective truth (*kun-rdzób-kyi bdén-pa*) as mentioned by *Was.* (293), I am not prepared to decide, nor am I able to explain the meaning of *lám-gyi bdén-pa* and *góg-pai bdén-pa* (*Thgy. frq.*). *bden-pa-nyid* seems to be a technical term for truth, though the Buddhist understands by it nothing but *ston-pa-nyid*. Nevertheless, the possibility of its being misapprehended from this reason ought to be no obstacle to the word being used in its original sense, and re-established in its proper right, the more so, as Buddhist

philosophy makes but a mockery of truth, by identifying it with a negation of reality. — 2. = *bden-tsig*, v. below, *Mil.*

**Comp.** *\*dén-dañ, dên-da\** *W.* in truth, certainly. — *bden-po* a true, a just man *Ca.* — *bden-brál* *Cs.*: 1. 'void of truth, unjust. 2. southwest part or direction'. — *bden-tsig* 1. a true word *Mil.*, but usually 2. a solemn asseveration, often combined with a prayer, to which the power of securing infallible fulfilment is ascribed *Dzl.* and elsewhere, *frq.* — *bden-dzin* v. above.

བདེན་པ་ *bder* = *bdé-bar*; *gañ-bdér* **whichever you like, at your pleasure**; *ci-bdér* has a similar meaning. v. *Tar.* 69, 14, and prob. also 192, 4; *bder-bkod* v. *gód-pa bdér-gro* v. *bdé-ba*.

བདེན་པ་ *bdó-ba* 1. (*Cs.* 'abundance, exuberance'; more corr., acc. to *Zam.*, where it is explained by *dár-ba* and *तीव्र* (unbounded), **to extend (intr.) without bounds**. — 2. with *la*, **to hurt, to injure** a person *Dom.* and elsewhere; *dgra bdó-ba* v. *sdán-ba*.

བདེན་པ་ *bdóg-pa* I. vb. 1. *W.* **to get or take possession of, to stow away, to house**, *\*ston-tóg\** the harvest; **to put into**, *\*gám-mi nán-du\** something into a box; **to lay up or by, to keep**, esp. *\*dóg-te bór-če\** in store, on hand; *\*ug nán-du dóg-če\** to hold one's breath. — 2. *B.* **to be in possession, to be possessed of**, gen. with *la*, like *yód-pa*, *dé-la rás-yüg řög bdog* he is in possession of only one piece of cloth *Dzl.*; *Kyód-la di-dra-bai slób-ma bdóg-gam* have you such scholars? *Dzl.*; *nor mi bdóg-pa* *Dzl.* poor; *dyón-pa ni gán-na bdog* *Mil.* where have you (where is) your monastery? *bdág-lu řüg-pa bdog* I have a cavern *Mil.*; in an absolute sense: *tabs bdóg-gam mi bdog* are there any means or not? *Ma.*; *W.* *\*yin-dog-čan\** is stated to mean **proud, arrogant**; *\*yóg-dog-čan\** one that saves money, a scraper.

II. sbst. **wealth, riches**, *B.*; cog to *bdäg-po*.

བདེན་པ་ *bdrát-ba*, pf. of *drát-ba*, *Dzl. frq.* (s. l. c.)

མདག་པ་ *mdäg-pa* a sort of large unburnt bricks of mud or clay *Ca.*

མཛེ་མ་, མེ་མཛེ་ mdag - ma, me - mdag, **glowing embers, live or burning coals**, mdag-mai don a pit for keeping them, e.g. for the purpose of melting metals *Stg.*

མཛེ་ mdañ, also mdañs, 1. *C.*, *B.* **yesterday evening, last night**, frq.; mdän-gi rmi-lam, also mdañ - süm - gyi rmi - lam *Gl.*, *Pth.*, last night's dream. — 2. *W.* **yesterday** (cf. *ka-rtśān*); mdañ-sāñ *Lex.*, *Cs.*: 'yesterday and to-morrow, now-a-days'; perh. erron. for *deñ-sāñ*.

མཛེ་བ་ mdän - ba *Sch.*: mdän - bai *γnas* **place of cremation**, the spot where the burning of the dead takes place.

མཛེ་ས་ mdañs I. *Ssk.* अजस्. तेजस्, 1. resp. *sku* mdañs **brightness of face, fresh and healthy complexion**, also with *bzin-gyi Cs.*; mig - gi mdañs bright eyes *Lt.*; *γzi-mdañs* = mdañs; dmär - bai mdañs fresh, ruddy complexion *Gl.*; dmär-bai mdañs-kyis with a face beaming with joy *Dzl.* and elsewh.; the brightness is destroyed by disease, *γrog*, frq., or is fading away, *γor Lt.*; in a relative sense: **appearance, exterior, look**, mdañs-nān bad, ugly appearance *S.g.* — 2. *Med.*: a hypothetical fluid, the most subtle part of the semen, a substance that pervades the whole body, esp. the skin, and is the primary source of vitality; cf. *Wise*, Hindu Syst. of Med., Calcutta 1845, p. 42. 54. 201. — mdañs-bsgyür n. of a species of bile. — 3. **brightness, lustre, splendour**, in general, *nyi-mai*, *γai B.* and col.; fig.: dbān-poi mdañs-ma mig ni nā-la med *Pth.* I am destitute of the eye, that brightest of the senses, as much as: the most excellent of possessions is denied to me.

II. resp. *dprāl-ba* **forehead**.

མཛེ་ mda 1. **arrow**, *rgyāb-pa*, *γpén-pa* to shoot (an arrow); *smýüg-mda* an arrow of reed, *lčāgs-mda* an iron arrow; *düg-mda* a poisoned arrow *Mil.*; *dprāl-bai mda* an arrow lodged in the forehead *Gl.*; *mé-mda* 1. **a fiery dart**. 2. **gun, fire-lock** *C.* — 2. any straight and thin pole or piece of wood, e.g. the stem or tube

of a tobacco-pipe; *šin-rtai mda* pole or beam of a carriage; *lčāgs-mda* an iron bar or rod, a ramrod etc.; *čü-mda* a jet or shoot of water, frq.; *\*(s)kār-da\** *W.* a shooting star. — 3. = *mdo* 1. — 4. symb. num.: 5.

**Comp.** mda - *kün* loop-hole, embrasure. — mda - *mkan* 1. an archer. 2. an arrow-maker *Gl.* — mda-*rgyāñ* the range of an arrow-shot *Gl.* — mda-*sgró* the feathers of an arrow *Cs.* — mda - *ču* the waters discharged from the lower parts of a valley, opp. to *pü-ču*, those of the upper part *Gl.* — mda - *ltón* the notch at that end of an arrow which is placed on the bow-string *Pth.* — mda-*dār* a little flag fastened to an arrow; esp. an arrow with silk ribbons of five different colours. By hooking such an arrow into the collar of a bride, the match-maker draws her forth from among her maiden companions *Gl.* — mda-*dön* quiver. — mda - *pa* an archer; mda-*dpón* the commander of the archers, a high military rank *C.* — mda-*sprád* v. *spród-pa*. — mda - *bér* perh. the more correct form of *ta-bér*. — mda-*bo* a large arrow. — mda-*mó* arrow-lot, a kind of fortune-telling by means of arrows. — mda-*rtséd byéd-pa* to amuse one's self with the shooting of arrows *Cs.* — mda-*tsó* a troop of archers *Cs.* — mda-*γyu* bow and arrows *Dzl.* — mda-*bzo-pa* arrow-maker. — mda-*yáb* *Gl.* 1. *Lex.* = *pü-šu*, fence; hence parapet, railing; yet a Lama from Tashilhunpo declared it to be the projecting part of the (flat) roofs of large temples, on which the parapet is erected. — 2. a covered gallery on the top of a house *C.*

མཛེ་ mduñ 1. lance, spear, pike, mduñ-*skór-ba* to brandish, to whirl a spear *Cs.*; mduñ - *kyim* *Dzl.* 96, 9 a frame for leaning spears against; mduñ-*mkan* a maker of spears; mduñ-*tün*, or *γáb-mduñ* a short lance or pike, a javelin. — mduñ-*fogs* *Mil.*, mduñ-*pa* a spearsman, a lancer. — mduñ-*dār* a lance with a little flag at the top. — mduñ-*rtse* top of a spear, spear-head; mduñ-*šin* shaft of a lance. — mduñ-*bzo-pa* =



*mdün-mkan.* — *mdün rtse-ysüm-pa* trident. — 2. **sting**, of insects *C.*, *W.*, *mdün bgyáb-pa* to sting. — 3. *γser-mdün*, *dirul-mdün* prob. the **two frontal muscles** *Med.*

མཛེད་ mdul *Lt.* a medicine (?).

མཛེད་པ་ mdud-pa a knot, *mdud-pa bór-ba* frq., *dud-pa* *Lt.*, *byéd-pa* *Cs.*, \**gyáb-èè\** *W.*, to tie or make a knot, *sgrol-ba*, *grol-ba*, to untie (a knot); \**dól-dud\** *W.* sliding-knot, slip-knot, \**šin-dud\** *W.* a regular knot; *skra-mdud* knot or bow of ribbons holding together the long plaits of the women; frq. fig. *sér-snai mdud-pa* bonds of avarice *Mil.*; \**nyin-dud dól-èè\** *W.* (to untie) to open one's heart to a person; *mdud-pa-can*. 1. **full of knots, knotty**. 2. **cloddy** (?) *S.g.* — *mdud-dra* a disease of the membrum virile, prob. paraphimosis *Mng.*

མཛེད་ mdun the fore-part, the front-side of a thing; the vis-à-vis, *mdün-gyi nám-mka-la* in the heavens before him, over against him, *Gl.* and elsewh.; *mdün-gyis* adv. coram, **face to face**, *mdün-gyis ltá-ba* to behold face to face; gen. c. *la*, *na*, *du*, *nas*: 1. adv. **before it, at it, to it, from it**; 2. postp. **before, at, to etc.**; *mdün-la ón-ba*, or *sleb-pa* to come up or near, *rán-gi mdün-la sleb ma bèug* he did not allow (the pursuer) to come near; *mdün-du skúr-ba* to send in advance; *mdün-du pyin-pa* to come near, to approach; to hasten to *Pth.*; *mi mán-po tsógs-pai mdündu* in the presence of a great number of people *Dzl.* — *sku-mdün-pa* a waiting-man, valet de chambre, v. *sku*. — *mdun-léog* v. *léog-tse*. — *mdun-na-don* (*C.* \**dün-nándon\**) 1. *Lex.* पुरीहित, court-chaplain, domestic chaplain or priest; so prob. also *Tar.* 58, 17. — 2. at present: a high civil officer or functionary, = *bka-blón*, vizier, *Stg.* and elsewh.

མཛེད་མ་ mdün-ma, frq. in later lit.; one Lama explained it by *mós-pa*, another by: 1. **wife**, 2. **things, concerns**; *ḡig-rtén-gyi mdün-ma* = *ḡig-rtén-gyi bya-ba*.

མཛེ་ mdeu, *Sch.* also *mde-ka*, **arrow-head** *B.*; *mde-sül* *Ca.*: 'the furrows or grooves of an arrow-head'.

མཛེ་ mdo 1. the lower part of a valley, where it merges into the plain (opp. to *pu*), = *mda*; more frq. the place where one valley opens into another, hence in general: the point where two valleys, roads (*lám-mdo*), rivers (*čü-mdo*) meet; *lám-srai-mdor* at the street-corners *Dzl.*; *γüm-mdo*, *bži-mdo*, *čög-mdo* the point where three, four, several (roads etc.) meet, esp. *bži-mdo* a crossing, cross-road, as a place of incantations; *mdo* prop. n. (in full: *dar-rtse-mdo*) province of the eastern part of Tibet, v. *kams*; \**dó-ru\** in *C.* used as postp. = near, with, by, \**ne do-ru\** with me, \**yul-gyi do-ru\** near the village. — 2. *Ssk.* सूत्र, aphorism, short sentence or rule, axiom; hence *mdó-ru*, *mdor*, *mdó-tsam sdu-ba* to contract, abridge, epitomize, to give only the main points, frq.; *mdor(-sdu)-na* in short, in general, altogether, on an average, denique, frq. — 3. *Sūtra*, in the more recent Buddhist sense, religious treatise or dissertation, a sacred writing, *mdo-sdé* a collection of *Sūtras*, a part of the *Kangyur*; *mdo-sdé-pa*, *mdo-sde-dzin* *Sautrāntika*, a school of philosophers, v. *Tar.*; *mdo-mán* title of several collections of *Sūtras*; in quoting passages: *mdó-la*, *mdó-las*, in the *mdo*, according to the *mdo* (viz. is said, is written etc.) *Stg.*; *mdo-sñob* giving a benediction to the host for his entertainment *Mil.* cf. *Köpp.* I, 143. At present a distinction is to be made between *mdoi* or *dbu-mai lam*, and *siágs-kyi lam*, i. e. between the doctrine of the sacred writings and a faithful and systematic study of them, — and of the more modern mysticism, which is mixed up with Siwaism, and seeks to obtain spiritual gifts by means of witchcraft, thus saving trouble and time; v. *Was.* (142. 177), *Köpp.* II, 29. — 4. *Cs.* *mdó-can* prudent, *mdo-med* imprudent, cf. *do*. —

མཛེ་ལེ་ mdo-lé, the tibetanized डोली *Hind.* sedan-chair *Pth.*


མཛོལ་ mdog, resp. sku - mdog, colour (cf. ka-dog) B., C.; mdog-légs of a beautiful colour; mdog-mdzés 1. id., 2. a rose. Cs.; mdog-dkar-ká perh. the more corr. spelling for \*do-gar-ká\* W., light-blue; mdog-ysál a species of gall, lit. 'purifier of the skin', Med.

མཛོལ་མ་ mdoñs 1. the white spot, blaze, star on the forehead of a horse Glr. and elsewh.; 2. the eye in a peacock's feather; rma-byai mdoñs, sgro-mdoñs, mdoñs-sgro peacock's feather; mdoñs-mta-can turkey-hen Cs.

མཛོལ་པ་ mdoñs-pa = ldón-ba, blind, physically and morally, B., mig-mdoñs-pa, mdoñs-par gyúr-ba, to get blind, to be made blind Dzl.

མཛོལ་གསེལ་བ་ mdoñs-ysol-ba Mil., mdoñs-sól zu-ba or byéd-pa Cs., to congratulate, to wish joy to another Cs.; Zam. explains it by dñn-pa to wish, another Lex. by nó-dga joy; in the passage of Mil. it seems to signify thank-offering.

མཛོལ་མ་ mdoms, sometimes written for doms.

མཛོལ་ mdos a cross formed of two small sticks, the ends of which are connected by coloured strings , and used in various magic ceremonies.

དཔལ་པ་ dag-pa 1. Sch.: 'clay; cleaving, adhesive, sticky.' In C. = jím-pa (W. \*ká-lag\*) a mixture of clay and water; dag-zál S.g. prob. id.; dag-pa sbyán-ba to make such a mixture, Cs.; dag-sbyár covering, or stopping up with clay, e.g. the chinks of a wall or door, \*dag-jár búl-ba\* to render such service to a meditating Lama as an act of piety. In Pth. dag-pa is mentioned as a kind of plastic art, and evidently signifies to mould, to model, to shape. — 2. = ldag-pa Cs.; dag-gu Lex. = skyó-ma, pap, pulp, prob. = ldé-gu. — 3. pf. dag, 1. to clear, to wash away, to wipe off, dri-ma, frq.; rtá-la sol-byúg (to clean) a horse marked or blackened with charcoal Glr.; sdig-sgrib (to wash off) the filth of sin Glr. 2. to disappear, of sinful thoughts Glr., sometimes ynás-su to their own place, is added

pleon. Mil. — Participle dag-pa clean, v. dag-pa.

དཔལ་ dan v. dad.

དཔལ་བ་ dán-ba Sch. to come to, to arrive at; cf. also brgya-dañs, sub brgya.

དཔལ་, དཔལ་ dad, dan, resp. sku-dad or dan Lex. funeral-repast.

དཔལ་ dab a train of persons, kor-dab re-tinue Cs.

དཔལ་མ་ dab-ma 1. wing, sprig-pa to shake (the wings) Cs., pyób-pa to clap them Cs. — 2. ladle, float-board of a water-wheel. — 3. petal, flower-leaf, frq.; dab-brgyad eight-petaled Glr.; v. Schl. Buddh. 248. — 4. any leaf, a broad leaf, also lo-dab. — 5. fan Cs. — 6. flag Cs. — dab-čags a winged animal, bird, frq. — dab-ráns-pa full of leaves; with leaves fully developed Sch. — dab-yšóg flag-feather, quill-feather. དཔལ་ dabs, rarely dab, the side, lateral surface, of a hill, of the body etc.; surface, mčín-dabs of the liver Med.; in a more general sense: sgál-dabs the lumbar region Med.; pleon.: nágs-dabs-na = nágs-na in the woods Mil.

དཔལ་ dam mud, mire, swamp, earth and water, = dag-pa, but as a product of nature; dam-rdzáb B., \*dam-tsóg\* W. id.; dam-du, dam-rdzáb-la byin-ba to sink into a swamp; \*dam-pág(s)\* W. muddy plash, slough. — dam-bu reed for thatching, writing etc.; Cs. also sugar-cane; dam-bu ka-ra? prob. a species of reed in wells or ponds Wdn.; \*dam-bün\* W. sugar-cane.

དཔལ་གྱ་ dam-ka Zam., dam-ga, dam-na, dam-pa Cs. choice, option, den sañ dam-ka byéd-pa to choose whether to-day or to-morrow Zam.; cf. ydam-ka.

དཔལ་པ་ dam-pa (or dóm(s)-pa Glr. prov.) pf. dams, imp. dom(s), to choose, to select, a bride Glr.; mi-ytsán-ba dam-pa such as choose impure things, cynical, lascivious characters Stg.; dam-rin choosing, turning over in one's mind a long while; dgrá-bo yán-pa mi ytan dam-rin tábs - kyes ydul prob.: not losing sight of your enemy, constantly watching, put him



down, as soon as an opportunity offers, *S.g.*, and hence *že-sdán dam - rin* a long lingering, lurking grudge *S.g.*

འདྲེན་ *dá-ba*, pf. *das* (prob. vb. n. to *bdá-ba*, *déd-pa*) to pass over, 1. to travel over, to clear a certain space, *tan de* this plain *Sambh.*; *žag dü-mai lam* (to perform) many day's journeys *Dzl.* — 2. c. *las*: to go beyond, to surpass *Dzl.*; *thú-las dás-pai spos* incense surpassing that of the gods, i.e. that which is burnt to them *S.O.*; to exceed, *tsád-las* the measure *Lt.*; *gráns-las dás-pa Tar.* surpassing number, innumerable; *bsám-byai yül-las* (surpassing) the understanding or imagination, inconceivable *Glr.*; to transgress, to trespass against, *bká-las*, *krims-las*, a commandment, a law = *gúl-ba*; to get over a thing, to get the better of, to overcome, = *rgyál-ba*; to go away from, *mya-nán-las* q.v.; to let go, leave off, abandon, *čós-las* one's religion *Thgy.*; *bló-las dás-pa?* — 3. with or without *dús-las*, *tse*, resp. *sku*, to depart this life, to die; *das-po* the deceased, defunct, late, *Lex.*; \**de - lóg\**

*W.* the soul of a deceased person, ghost, apparition; the re-appearing is possible only for about forty days after death, as long as the Bardo lasts, v. *bar-do*. — 4. to pass by, = to disappear, *nyi-zlá dás-nas* when the sun and the moon have disappeared (for a time); very frq. relative to time: to pass away, to elapse, *dás - pai dus* the time that has passed, is gone, past time, v. *dus* 5.; *zla dgu dás-nas* after nine months *Lt.*; *das-ló* the year past, *das-zlá* the month past, *das-žág* the day past; \**de-žág-la\** *W.* the other day, lately; *nyin-mtsán čós - kyis dá - bar* bya day and night are spent in religious exercises; *dgé-bai byá-ba kó-nas dus da Tar.* (time) spent in none but works of virtue. — *dá-ga (-ma)* *Cs.* hour of death, *da-ga-ye-šés* मृति ज्ञान, knowledge of the hour of death (title of a book).

འདྲེན་ *dár-ba* to tremble, shudder, shiver, quake, *grán-bas dar-ba* to shiver with cold; *jigs-pas* (to tremble) with fear; *dár-žin gúl-ba* id.; *dár-bar gyür - ba* to begin to tremble; *dar-yám Sch.* doubting,

wavering, undetermined, *dar-yám byéd-pa* to doubt, to waver.

འདྲེན་ *dal(?) ru-dál, ru-drél* a single horn *Sch.* — *bad - dál* prov., being left exhausted on the road, sinking under fatigue.

འདྲེན་འདྲེན་ *dul-dál* v. *tá-bag*.

འདྲེན་བ་ *dál-ba = dál-ba, ču-dál* still water *Lex.*

འདི་ *di* demonstr. pron. *this, nai bu di* this my son; *nai di* this of me, i.e. that which I am doing just now *Glr.*, what I am experiencing just now *Mil.*; the present, the respective, *gráb-pa-po di* the respective performer (of an incantation) *Dom.*; such a one, *bdag min di žes-byá-ba* I, such and such a one *Thgr.*, also *di dan di (-lta-bu)* and similar expressions, *nas kyód-la di dan di-lta-bu žig sbyin-no* I give you such and such a thing. On the difference between *di* and *de* v. *de*; the plural forms and derivatives of both of them are in conformity; only the following may be particularly mentioned: *di-ka-rán* is used also for just here, just now *Mil.*; *di-lta-ste* for instance, to wit, such as, viz.; also pleon. with *žé-na*: *nyis gan žé-na di-lta-ste Wdn.*; *či pyir žé-na di-lta-ste Pth.*; *di-ltar* so, in this manner, *či pyir kyod di-ltar gyur* in what manner have you become so, how did you get into this condition? *Dzl.* frq.; *di-ltar-ro* it ran thus, it was to this effect, of this purport *Glr.* frq.; *na di-ltar yin* such I am, I am, live, go, just as you see me here *Mil.*; in the verse: *dus-byas čos-rnams di-ltar blta* 'compounded things must be regarded thus' — the word *di-ltar* is meant to be accompanied by a snap of the fingers (*se-gól*, or *skád-čig-ma*); *di-nas* from this place, from this time present, as yet, still. *di (dan) pyi (-ma)* the present and the future life, frq.; *di pyid sdeb-pa, rje-ba* to exchange this life for the future one, i.e. *tse pyi-ma blós-btañ-ste dii don sgráb-pa* to be earthly minded *C.*; \**di-zug, i-zug\** *W.*, so, thus; \**di - rin\** *W.* to-day; *di-ru* (come) in here, into this place; here, at this place, frq.; now, seldom.

འདིག་ *dig* stopper, stopple, also *ka-dig*; \**dig-čē*\* *Ld.* to put in a stopper; to stop up, to close with a stopper; \**dig-ril*\* *C.* musket-ball. Cf. *dig*.

འདིང་བ་ *din-ba*, pf. *btin*, fut. *ydin*, imp. *tin(s)*, to spread on the ground, a mat, carpet etc.; to scatter, sprinkle, strew, grass or hay to lie upon, ashes on the snow etc.; \**btin-ba*\* sbst. *W.* a small carpet, on which the Lamas use to sit; \**mal-btin*\* *C.* bedding, pillow, or blanket. — *din rgyab-pa* *Sch.* to weigh in one's mind, to consider; to suspect, to entertain a suspicion.

འདྲ་ཁ་ཁང་ *di(n)-kan* meeting-house, house of assembly; *čos-čad-pai* (quasi) church, chapel *Dzl.*

འདྲུ་འཁྲུག་ *du-krug* tumult, riot, uproar *Cs.*

འདྲུ་བ་ *du-ba*, pf. *duš*, (vb. n. to *sdud-pa*) 1. to come together, to assemble, of men and animals; *dun-kan-du* *Dzl.*; *duš-sam ma duš* are they already assembled? *dan* with (a person) *Tar.*; in order to fight *Stg.*; of things: *nyes-pa fams-čad dei lü-la duš*, v. *nyes-pa*; *du-ba* and *duš-pa* sbst. a coming together, an assembling, a gathering, esp. in *Med.* a (somewhat indefinite) disease, or cause of disease; *duš-sa* meeting-place *Glr.*; *las-mi man-po duš-sa* an establishment comprizing many workmen, manufactory, workshop, workhouse, \**dzóm-du yón-gin dug*\* *C.* they flock or crowd together; *tsön-duš* the assembled traders or dealers; the market frq.; *skyabs-kun-duš* 'a collection of all the refuges' is a name given to *Milaraspa*. — 2. to unite, to join one another, *kyo-šug-tu* as husband and wife, to get married; in a special sense in philosophical language: 1. to unite (opp. to *brál-ba*), e.g. the soul uniting with an organ of sense, like *sdeb-pa*, *Mil.* 2. *duš-byás* composed of two or more ingredients, *duš-ma-byas* consisting of one thing, simple, elementary; only this is eternal, every thing compounded is perishable, frq. — 3. to be pressed or crowded together, \**sril duš-te dug*\* *Ld.* they stand crowded, in serried files or ranks; intellectually: *dam-čos duš-pa* a

compressed system of religion. — 4. *duš-pa* to consist of or in, *nyis-su duš-so* (religion) consists of two things *Thgy.*; *snan-srid séms-su duš-te yda* the external world consists of spirit, is spirit, i.e. is nothing *Mil.* — 5. col.: to be drawn together, to contract, to shrink, \**duš ča dug*\* *Ld.* it shrinks, e.g. wood or paper from heat; \**tsa-du*\* *C.* prob. cramp, spasm, convulsion; \**duš-kan*\* *Ld.* elastic, springy.

འདྲུ་བློ་ *du-byéd*, *Ssk.* संस्कार. (the Tibetan word is nothing but a literal translation of the *Ssk. saṅskāra*; cf. also *du-sēs* and *pin-po*) 'one of the obscurest and most difficult terms of Buddhist philosophy' *Köpp.* I, 603, where the various translations are enumerated that have been attempted, such as: idea, notion, imagination (cf. *Burn.* I, 503), action (*Was.*) etc. It should, however, at once be acknowledged, that the word cannot be translated into a European language, as the meaning given to it is not the result of honest research and observation, but a product of arbitrary and wild speculation.

འདྲུ་འཇིག་ *du-dzi* noise, bustle, din, clamour, *du-dzi méd-pai dbén-pa di* this solitude without any noise *Mil.*; *du-dzi-la ynas-pa* to live in the midst of the bustle of worldly affairs; *du-žin*, *du-lön* *Cs.* id.

འདྲུ་ཤེས་ *du-sēs*, *Ssk.* संज्ञा ('con-scientia') corresponds in most cases to our idea, notion, conception, image, although sometimes perception, feeling, sense, thought, consciousness may be employed for it: *nór-la rtág - tu yód - pai du-sēs skyéd - pa* to combine with earthly goods the idea of constant possession *S.O.* and thus frq.; *lüs-la grui du-sēs jug-pa* to unite with the human body the idea of a ship, to represent the body as a ship, *Thgy.*; *skyó-bai du-sēs byun* the perception, the feeling of discomfort arises *S.g.*; *kró-bai du-sēs-spán-ba* to detest the idea, the thought of anger *Dzl.*; *dgé-bai pyógs-la du-sēs cün-zad kyan ma pyos* no thoughts, no inclinations, tending to virtue, arose (in him), virtuous emotions never stirred in his mind; *čags-pai*



*du-sēs-can* entertaining thoughts of sensual pleasure *Gl.*; *du-sēs star rnyed-pa* to recover from a state of insensibility; as vb.: *du-sēs-pa, mya-nan-dās tob du-sēs-te* imagining that I shall obtain Nirwāna *Thgy.* As one of the five *ṣāṇ-po* it is translated by *idea* (*Burn.* I, 511), by *perception* (*Köpp.* I, 603). The three terms *du-sēs-can, du-sēs-méd-pa, du-sēs-med-min* may be rendered: having the faculty of thinking, having no faculty of thinking, neither thinking nor not thinking (*Dzl.* 225, 7), *du-sēs-can* refers to human beings, the two other terms relate to celestial beings (v. *Köpp.* I, 261, 17 and 26), that are evidently so much the more excellent and exalted, as they are far above all reasoning and thinking. According to another, and (it would seem) more natural interpretation, the first of these three terms implies *rational* beings (man), the second *irrational* beings (higher animals), and the third *quite irrational* creatures (lower animals, worms, reptiles, that are not even possessed of the sensitive powers of the higher animals), whilst the 'long-lived Lhas' of the 17th. heaven are classed together with the common Lhas (who however taken strictly, belong to the 'first world') and on account of their stupidity are believed to be incapable of ever being converted, *Thgy.*

འདྲུག་པ་ *dug-pa* (eleg. *ṣḍā-ba*, resp. *bṣṣugs-pa*) 1. **to sit**, syn. with *sdöd-pa*; with *na, la* etc.; **to sit down** with termin. or *la*; **to sit up** (in bed); *dug-par gyir* **to get seated** *Dzl.* 15, 6; **to remain sitting**, to keep one's seat, *Dzl.* 15, 7; **to remain, to stay**, *dir ma dug-par soñ zig* *Dzl.*; **to remain behind, to stay at home**, with or without *ṣyir, kyim-na* etc. *Dzl.* — 2. **to be, to exist, to live** *Gl.*: ... *skabs-med 'dug-go'* there is no chance of ... Yes, there is! ... *dug sēs-nas* knowing that ... is still alive *Dzl.*; *drān-sroñ byéd-ñin dug* he lives as a hermit *Dzl.*; **to be, to live at a certain place**, *ynās-na dug-pa* the being somewhere *Gram.*; *ṣa-mā gāñ-na dug* where are my parents now? **to be at home** *Dzl.* and elsewh.; **to**

**be extant, to be found**, *ḍaṇ mi dug* nothing is, or was to be found, nothing was there *Mil.*; as partic. joined with, or put inst. of the possess. pron.: *ko-rāñ ḍaṇ (koi) bu brygad dug-pa* he and his eight children being with him *Mil.* (*yöd-pa* is construed in the same manner); in quotations: **to be found, to be written, to be met with**, ... *yod zēr-ba ... na dug* the account of being ... is to be found in ..., *Gl.* — 3. **to be**, as copula, in *B.* often with termin.: *kyim-par dug-pa* to be a layman *Stg.*; *rkāñ-pa krābor dug* the foot was variously coloured *Dzl.*; *di-rnams mī-ma-yin-du dug-pas* as these are spirits *Mil.* Generally speaking, this termin. case is not to be pressed, nor always to be explained by: **to have become**, or to be translated by: **in**, as in the following: *rgya-gār-gyi yi-ger dug-pas* to be (written) in the Indian language *Gl.* — 4. **to be**, as auxiliar vb., 1. with the termin. of the inf., often merely paraphrastically, e.g. *yöd-par dug-pa = yöd-pa Gl.*; frq., however, indicating doubtfulness and uncertainty: *na ni ṣaṇ ṣi-bar dug* may be I shall die to-morrow *Gl.*; *kyed ... yin-par-dug* you seem to be, you are, I dare say *Mil.*; *gro dgōs-par dug* I suppose you must go *Gl.*; *stér-bar dug* it will probably be given *Gl.*; *ma mton-na mi rtōgs-par dug* if we had not seen it, we should probably not have known it *Mil.*; in the same manner it is used with *yöd-pa*, q.v. — 2. with a verbal root, in ancient lit. hardly ever occurring, in more recent writings used paraphrastically like *dug-pa*, with the termin. of the inf. (v. above 1), but not indicating a certain tense, e.g. *rdol dug* it makes its appearance, comes to light, *Gl.*, *bṣṣug dug* they were destroyed *Gl.*; in col. language (in *W.* at least) it is gen. a sign of the pres. tense: *zer dug* I say, thou sayest etc.; only in *Bal.* it indicates the fut. tense. — 3. with the gerund in *te* or *nas* vulgo for the pres. or preterite tense, frq.; in *B.* of so rare occurrence, that it is prob. to be regarded as a vulgarism to be charged on the copyists, and to be cor-

rected accordingly. — 4. with *gin* (B. and col.) and *ñin* (B.), denoting a **continued action, state, or condition**, as in English: I am looking. — *dug-ynas*, *dig-sa*, **place of residence, abode**.

འདྲུང་པ་ *dud-pa*, pf. *btud*, fut. *γdud* (Cs.), imp. *dud*, *tud* (Cs.), **to bend or bow down, to incline**, *rná-ba*, to incline one's ears to hear, (also used of animals), cf. our 'to prick the ears', *Dzl.*; **to bow, to make a bow**, *la*, to a person; *zábs-la* at a person's feet, to kneel down before a person.

འདྲུག་ *dun*, *go-dün*, = *sna-tsogs* of several kinds, **divers, sundry, various**, *Lex*.

འདྲུག་པ་ *dün-pa* 1. vb. **to desire, to wish earnestly**, with *la*, *nyán-pa-la mi dün-par* they not having any desire to hear *Pth.*; *dgé-ba-la* to strive after virtue, frq.; also *dün-pa* alone (without *dgé-ba-la*) id. *Thg.*; \**lo čá-la düm-pa\** C. religious interest, concern for religion; to be zealous, to take a warm interest *Mil.* — 2. sbst. **a desire** *Thgy.*; **a supplication** *Dzl.*, *Glr.* Cf. *dün-pa*.

འདྲུག་མ་ *dün-ma* 1. **advice, counsel**, *nán-pa* a bad advice *Ma.*; *débs-pa* to give advice; *byéd-pa* to take a resolution *Mil.* — 2. **consultation** (v. examples sub *čün-ba*), *dün-grós* id.; *da-lán-gyi dün-grós di-la* at this present consultation *Glr.*; \**düm-ma jhé'-pa\** C. to consult, to confer with (a person about a matter). — 3. **council**, *dün-mar bsdus* they called a council together *Mil.*; esp. in compounds: *dün-kan* = *dú-kan* q.v.; *dün-sa* **meeting-place, assembly**, frq.; **union, association, society**, *dge-dun* an association of clerical persons. — 4. v. *dum?* *nyen-dun* harmony amongst relations, *Stg.* — 5. **the state of being a bride; bride**, C., and perh. *Glr.*; cf. also *dga-dün* sub *dgá-ba*. — 6. = *mdün-ma?*

འདྲུག་སྒྲིམ་མ་ *dub-snyöms* Sch. **a state of comfort, ease**; *dub-krügs*, an interruption of that state, **discomfort**.

འདྲུས་པ་ *düm-pa* 1. vb. **to reconcile one's self to, to be reconciled with**, *táb-pa* *düm-na* if contending parties are reconciled with one another; *rtág-tu mi düm-*

*mo* they are constantly at variance *Dzl.*; \**düm-ť a\** (lit. *kra*) C. contract, agreement, = *čad-don*. — 2. sbst. **concord, unison, peace** Cs.

འདྲུ་ *dur* thick and clammy *Sch.*

འདྲུ་པ་ *dür-ba* to trot; *dür-grós* the trot.

འདྲུལ་པ་ *dül-ba* I. vb., pf. *btul*, *ful*, fut. *γdül*, imp. *ful*, W. \**tül-čē\** 1. **to tame, to break in**, *rta*; **to subdue, conquer, vanquish**, *dgra*; sometimes even **to kill, to annihilate** *Pth.* — 2. **to till, cultivate**, waste land; **to civilize**, a nation, which with the Buddhist is the same as **to convert**, frq.; **to educate, to discipline, to punish**; *γdül-bai rigs-pa* those fit for and predestinated to conversion *Dzl.*; *γdül-bya* id. frq.; also used substantively: *gró-ba ná-yi γdül-bya yin* the beings are to be converted by me *Glr.*; *bdag Kyéd-kyi γdül-byar šog čig* may we become your converts!

II. sbst. **विनय** 1. **the taming** etc. — 2. also *dül-bai sde*, the disciplinary part of the Kangyur, *dül-ba-las* from, or according to the Dulwa; *dül-bai brda* an expression (taken) from the Dulwa.

འདྲུས་པ་ *düs-pa*, v. *dü-ba*.

འདྲེག་ *dé-gu*, v. *ldé-gu*.

འདྲེག་པ་ *dé-ba*, v. *ldé-ba*.

འདྲེག་(ས་)་པ་ *dég(s)-pa*, pf. *bteg(s)*, fut. *γdeg*, imp. *feg*, W. \**tág-čē\**. imp. \**tog\**, **to lift, to raise, to elevate**, the head, the tail, also fig.; *sgrón-me* *Glr.*, \**'od-ť o\** W., to hold up a lamp, a light; also fig.: to let one's light shine to others; *grágs-pai gó-sar dégs-pa* to raise to a high rank; **to support, sustain, maintain, keep up**, *Pth.*; *rá-m-bu dégs-pa* to join in singing, to fall in with, *Dzl.* and elsewh. (*Sch.* erron. 'to bawl, to blare'); *rá-mda dégs-pa* to help; for \**ži tág-čē\** and similar phrases cf. the secondary forms *tég-pa*, *tégs-pa*, *fégs-pa*; with or without *srán-la*, *rgyá-ma-la* etc.: to put on the balance, **to weigh**, B.; *žib-btégs* weighed accurately



*Lt.*; *dögs - kal* 'a bushel by weight' *Cs.*, or rather: twenty points on the large steel-yard. — \**jug - tág*\* *W.* water - wagtail. — \**dég - ka*\* *C.*, *W.*, weight. — *dögs - dpon* is said to denote a military dignity, but is not generally known; as 'servant waiting at table', it ought to be spelled *stégs - dpon*. — *dögs - šiñ* *Sch.* yoke, fitted to a person's shoulders, for carrying water-buckets etc. **འདོང་བ་** *dén - ba*, pf. *den*, imp. *den(s)*, to go, esp. *pyir dén - ba* to go back, to return, *Dzl.*, *Lex.* Cf. *don - ba*.

**འདོད་པ་** *déd - pa*, pf. and imp. *ded*, sometimes preceded by *ryés - su*, to go or walk behind, hence 1. to drive, cattle, the herdsman walking behind the animals, whereas of the shepherd *krid - pa* is used; *rlün - gis gru ded* the wind drives the ship, frq.; also to drive through (a tube) by blowing, to blow through *Glr.*; to drive (animals, birds) from a place of rest, to rouse, start. — 2. to pursue, chase, run after, *rgód - ma ded - pa* to be in the rut (of a stallion); \**ded tán - çe*\* *W.* to chase, to hunt; \**déd - de bó - çe*\* *W.* to call after a person. — 3. vb. n. to follow in succession, to succeed, *rim - pa bzin* successively, of generations, *Glr.* — 4. to call in, to recover, money, debts; *bü - lon - ded drág - po* a severe dun *Mil.*; *déd - mi* a driver, e.g. the person walking behind the horse of a rider, driving it on *Lt.*; the pursuer of a fugitive *Glr.* — Cf. *bdá - ba*.

**འདོབས་** *döbs* 1. puncheon (tool). — 2. time, times, = \**lan*\* *W.*(?).

**འདོབས་པ་** *döbs - pa*, pf. *btab*, fut. *ytab*, imp. *tob*, supine *döbs - su*, and *ṛdáb - tu*, *W.* \**táb - çe*\*, imp. \**tob*\*; to cast, throw, strike, hit, variously applied, cf. *rgyáb - pa*, in *B.* gen. with instr., even if there is a dative in the same sentence, v. the examples; \**çog - tse - la táb - çe*\* *W.* to strike upon the table; *rlün - gis, ydón - gyis, naid - kyis döbs - pa*, to be beaten by the wind, to be possessed by a demon, to be seized with an illness, frq.; *snágs - kyis döbs - pa B.*, *mtu btáb - pa col.*, to pronounce a charm against a person or thing, with *la*; *lan*,

*ño - spród, gros döbs - pa*, to answer, to explain, to advise; *yasól - ba döbs - pa* to make a request, *smón - lam döbs - pa* to offer up a prayer; *yasól - döbs byél - pa* to remember well *Mil.*; *yasól - döbs - su šes - pa* prob. to have a distinct recollection of a thing *Glr.*; *rtsis döbs - pa* prob. to cast up an account, to reckon, to compute, *dei rtsis - ydáb bdág - la med* I do not take that into account *Mil.*; *lús - la yzer - (gyis) döbs - pa Dzl.*, \**zér tab - çe*, or *gyab - çe*\* *W.*, knocking nails into the body; *rgyas döbs - pa* to seal; \**liud tab - çe*, or *gyáb - çe*\* *W.* to spread dung (on the ground), to manure; *çus döbs - pa* to sprinkle with water *Dzl.*; *tsa, ša tüg - pa - la döbs - pa* to put salt, meat, into the soup; *sá - bon döbs - pa* to sow; *gur döbs - pa, sga - döbs - pa*, to pitch a tent, a camp (driving in the tent - pins); also without a subst.: *ñiar btáb - pai çu - yson - du* (pitching) in the same dell where they had encamped before *Dzl.* ༡༧, 1. (*Sch.* incorr.): hence in general: to found, to establish, e.g. a monastery, frq.; *dus döbs - pa* to fix a time.

**འདོས་པ་** *dém - pa* to prove, to examine *Sch.*

**འདོར་** *der* *Glr.* prob. for *lder*.

**འདོ** *do*, for *mulo* 3., *Cs.* *do - yód* prudent, clever, *do - mäd* *Lex.*, *Cs.* imprudent, silly.

**འདོ་བ་** *dó - ba* 1. subst. *Sch.*: 'a breed of fine horses'; one *Lex.* has *do - rta* w. e. — 2. vb. *Cs.*: = *zló - ba*, to say, to repeat; *ma - dos - par unspeakable* (?) *Dzl.* ༥༧, 4 (the reading of *Sch.* dubious, v. *Schf.*'s remarks on this passage).

**འདོག་པ་** *dög - pa*, prob. an incorr. reading for *dögs - pa*.

**འདོགས་པ་** *dögs - pa*, pf. *btags* (also *ytags*?), fut. *ydag(s)*, imp. *togs*, *W.* \**tag - çe*\*, imp. \**tog* or *tag ton*\*, 1. to bind, fasten, tie to, (opp. to *gról - ba*), *W.* \**kyi tág - te bor*\*, tie up, fasten, the dog well; (v. *bör - ba*); *la* to a thing, frq.; also in a more general sense: to fix, to attach, e.g. a balcony to a house *S.g.*; to tie round, to buckle on, *go - mtsón lús - la* the armour *Pth.*: to

put on, *rgyan* gay clothes, finery, *rgyan bzán-po btágs-pa* beautifully attired *Mil.*; col. also without *rgyan*, e.g. \**tág-dad-čan\** *W.* fond of dress and finery. — 2. in particular phrases: *bkar-ṣdógs-pa* v. *bkar*; *mi-la skyon ṣdógs-pa* to charge a person with a fault, to upbraid; *sgro ṣdógs-pa* v. *sgro*; *túgs-la ṣdógs-pa* to interest one's self in or for, to take care of; *kýod túgs-la mi ṣdógs-pa* *ḍi* *ḍi yin mi* *ṣes* why he does not interest himself in your behalf, I know not *Mil.nt.* 37, 6.; with reference to things: to have near at heart; *túgs-la btágs-so* you have taken great care of me, a phrase frq. used, where we should say: I am much obliged to you! though Tibetans deny its implying acknowledgment and expression of thanks. — *dám-la ṣdógs-pa* v. *dám*; *ṣán ṣdógs-pa* v. *ṣán-pa*; *min ṣdógs-pa* to give a name; *drá-bai sgó-nas* according to likeness or analogy *Mig.*; *kýewi min ḍi-skad ṣdags* how is the boy to be called? *Dzl.* *min mi-ydün-ba* *ṣes* (or *mi-ydün-bar*) *btágs-so* they named him... *Mil.*, *Dzl.*; *min* may also be wanting. — 3. *Gram.* to join, subjoin, affix, *rar btágs ga a g* joined with *r*, i.e. *rg*; *ra-la ja a j* joined with *r*, i.e. *rj*; *sa-la btágs-pai ta-yig, st*; *ya-btágs*, or shorter, *yá-ta*, the *ya* which is written underneath, the subscribed *ya*, = *ṽ*; *yá-ta btágs-pa yi-ge bdun*, seven letters are joined with *yá-ta(gs)* *Glr.*; *smád-ṣdógs ṣsum* the three subscribed letters, *ya*, *ra*, and *la* *Zam.*; *ṣdógs-čan* 1. having a letter subscribed; 2. an open syllable with a vowel-sign, as *go* གོ, *de* དེ, *mdo* མདོ, etc. (not *da* ད་ or *mda* མད་) *Zam.*; *a-ṣdógs* consonants with *a* (འ) subscribed, syllables with a long vowel. — 4. in philosophical writings: *btágs-pa* conditional, not absolute, *Was.* (228. 270), *btágs-méd* nominal *Was.* (281).

འདོན་བ་ *don-ba*, pf. and imp. *don* or *don*, to go, to proceed, so - *sór* *Dzl.* to separate, to disperse; *rgyál-poi tád-du* (to go) to the king; *ṣýi-rol-tu ṣág-ḍin* to take a walk *Dzl.*; *dón-ño* let us go *Dzl.*; *lóg-la don-ño* let us turn back *Glr.*

འདོན་བ་ *dód-pa* I. vb. (*W.* more frq. *tád-pa*), to have a mind, to like, to be willing, *zas bzán-po mi dód* *Dzl.*; *mi za dód tsul byed* he pretends not to like this food *Lt.*; *sbyin(-par) dód-pa gyur* he gets inclined to give; *mi dód-par gyúr-ba* to feel no longer inclined; to wish, *nyán(-par)* to listen; *ḍi dan ḍi dód-pa* whatever you may wish *Dzl.*; *rgyál-po dód-pa* to wish to be a king *Dzl.*; as adj.: wished for, desirable, esp. with negatives, v. below; *dód-par byá-ba* adj. agreeable, pleasing, obliging, flattering, *Stg.*, *Cs.*; to desire, to long for, *kým dód* I wish I were at home *Dzl.*; *me dan nyi-ma* (I am longing) for fire and for sunshine *Med.*; *bú-mo na mi dód* I do not wish for a girl; *ran-dód-žen-pa* self-love *Glr.*; (*ran-*) *bzán-dód* self-complacency, vanity, *Glr.*; to ask for, to demand, *kon-jo dód-pa-la slebs* they came in order to ask for *Konjo* (in marriage) *Glr.*; to strive for, to aspire after, *sañs-rgyá-bar* for holiness, for being like Buddha, for Buddhahood, *Dzl.*; to be willing, to intend; also ironically: *ná-dod-pa* one that wants to grow ill, that does not take any care of himself; to be ready, willing, *bsnyen-bkür byéd-par* to take charge of the waiting on (Buddha); *dód-par byéd-pa* to make willing, disposed, to persuade to it *Dzl.*; to maintain, to assert; to suppose; to pronounce to be (cf. *tád-pa?*) *Mig.*, *Tar.* and elsewh. frq. — *mi dód-pa* to be not willing, not liking; to detest, *btsógs-pas kün-gyis mi dód-na* as she was detested by all on account of her sluttishness *Dzl.*; to be angry, indignant, *ṣes mi dód nas* thus exclaiming indignantly *Dzl.*; *mi-dód-pa*, and *ma-dód-pa* adj. not wished for, disagreeable, adverse, *mi-dód-pai las* hard drudgery; *mi-dod(-lóg)-pai rluñ* adverse wind, frq.; \**tsig mi-dód-pa zer-kan\** *W.* one that slanders.

II. sbst. *Ssk.* काम 1. lust, desire in general; *dód-pa kun zád-de* after all desires have ceased *Dzl.*; *dód-pa-rnams-la ṣágs-pa* to indulge one's desires or passions; in a special sense, carnal desire, lust, vo-



luptuousness, = འདོན་ - རྟེན་, frq.; meton., coitus, འདོན་-པ་ སྤྱོད་-པ་ to practise it; འདོན་-པ་ འདོན་-པ་ to agree upon the time for cohabiting Tar. — 2. Ssk. རྟེན་, a wish, འདོན་-པ་ རྟེན་ རྟེན་-པ་ if three wishes are granted Dzl.; meton. the object of desire, འདོན་-པ་ རྟེན་-པ་; འདོན་-པ་ འདོན་-པ་ འདོན་-པ་ to be separated from the object of one's desire. — 3. supposition Tar. 45, 21. — 4. W. semen virile. — 5. Kama, Cupid, the god of love and of lust. — 6. symb. num.: 13.

Comp. འདོན་-པ་ འདོན་-པ་ the world of sensual pleasure, the world of Brahma; འདོན་-པ་ འདོན་-པ་, prop. n. = འདོན་-པ་ འདོན་-པ་, = འདོན་-པ་ འདོན་-པ་. — འདོན་-པ་ he that wishes, seeks, sues, a lover, suitor, cca., nai འདོན་-པ་ འདོན་-པ་ འདོན་-པ་ there are here many suitors of my daughter Ghr. — འདོན་-པ་ all wishes, lus འདོན་-པ་ འདོན་-པ་ to transform one's self at pleasure Mil., Stg. — འདོན་-པ་, འདོན་-པ་, འདོན་-པ་ eager, desirous Cs. — འདོན་-པ་ འདོན་-པ་ (རྟེན་) passion, carnal desire, lust, frq., འདོན་-པ་ འདོན་-པ་, འདོན་-པ་ འདོན་-པ་; as the highest of the three guna (cf. འདོན་-པ་) it corresponds to འདོན་, virtue, and is symbolized as cock or hen, though Tibetan readers probably never understand anything else by it than sensual indulgence. — འདོན་-པ་ v. འདོན་-པ་. — འདོན་-པ་ strong desire Cs. — འདོན་-པ་ prop. n. Dodpál, a large hardware-manufactory and mint at the foot of the Potala in Lhasa. — འདོན་-པ་, འདོན་-པ་, free from passions. — འདོན་-པ་ (པ་) འདོན་-པ་ 'wished for goods', earthly goods and pleasures, whatever is grateful to the senses, such as འདོན་-པ་ འདོན་, a delight to the ears, the eyes, the palate etc. — འདོན་-པ་ unchastity, lewdness, prostitution, འདོན་-པ་ to have illicit, esp. incestuous intercourse, འདོན་ with. — འདོན་-པ་ འདོན་-པ་ avaricious, greedy Pth., yet cf. འདོན་-པ་ འདོན་-པ་; both words prob. signify the same. — འདོན་-པ་ = འདོན་-པ་ 5. འདོན་ འདོན་ Lt., n. of a medicine (?) dkar, dmar, skyur-don.

འདོན་པ་ འདོན་-པ་, pf. འདོན་, fut. (Cs.) འདོན་, imp. འདོན་, W. \*འདོན་-པ་, the vulg. word for འདོན་-པ་, vb. a. to འདོན་-པ་, འདོན་-

ba, to cause to go out or to come forth, i.e. 1. to expel, throw out, eject, from the house, village etc.; to take out, from a box; to draw forth; to dig out, metals; \*འདོན་-པ་ W. a copper-mine; \*འདོན་-པ་ འདོན་-པ་ W. to put, set, lay, place out; to let out, of prison Pth.; to drive or turn away, to dismiss, a servant, a wife etc., frq.; \*འདོན་ འདོན་ འདོན་ W. I could not get or force any thing out of him; འདོན་-པ་ འདོན་-པ་ to shed tears Ghr.; with skad and similar words: to utter, to set up (a cry), to make one's self heard; hence 2. to pronounce, yi-ge འདོན་-པ་ འདོན་-པ་ to pronounce two consonants as two distinct sounds Gram.; to pronounce a magic formula; འདོན་-པ་ འདོན་-པ་ practising reading and pronouncing Dzl.; to say, to repeat; to recite (sacred texts) with a singing, drawling tone, like that of mendicant friars; hence in general, to perform one's devotions; འདོན་-པ་ འདོན་-པ་, Tar. 95, 11, prob. resp. = འདོན་-པ་ འདོན་-པ་ to repeat by heart; འདོན་-པ་ འདོན་-པ་ prob. to read silently. — 3. fig. to elevate, to raise, འདོན་-པ་ Pth., or འདོན་-པ་ Ghr., to raise to the throne; འདོན་ v. འདོན་-པ་, sub འདོན་ compounds; འདོན་-པ་ འདོན་-པ་ to prolong a person's life, by affording him a (scanty) subsistence Thgy.; \*འདོན་-པ་ འདོན་-པ་ W. the giver of life, ζωοντοδότης. — 4. \*འདོན་-པ་ W. to sharpen a scythe by means of a hammer. — 5. to edit, to publish, books, Tar. 47, 17. — 6. འདོན་ འདོན་-པ་ to arrive at the end and scope of religious knowledge Mil. — 7. W. resp. to take, to taste, to eat or to drink, འདོན་-པ་ would you like a taste of that? འདོན་-པ་ dining-room; འདོན་-པ་ resp. for འདོན་-པ་; འདོན་-པ་ for འདོན་-པ་.

འདོན་པ་ འདོན་-པ་ 1. to come together Lee., Lt. — 2. for འདོན་-པ་ to choose, to make a choice Ghr. — 3. also འདོན་-པ་, pf. འདོན་, ft. འདོན་, imp. འདོན་, 1. to advise, cf. འདོན་-པ་. 2. to exhort, འདོན་-པ་-པ་-པ་ wicked persons, འདོན་-པ་ to give diligence Tar. 3. to recommend Ghr., to bid, to command, v. འདོན་-པ་. — 4. Cs.: importance; business, occupation (?).



འདོམ་(ས་)(པ་) *dóm(s)(-pa* Cs.) 1. a long-measure, a **fathom**, = 6 feet, *dom-gán* one fathom, *S.g.*, as the usual length of a man, = *krü bzi*; *šin dom dó* a piece of wood two fathoms long *Dzl.*; *dom bèui don* a well ten fathoms deep; *dóm-gyis*, or *dóms-su jál-ba* to measure by fathoms *Cs.*; *dom-gaň-gru-bzi* 1. adj. measuring a square fathom, also a cubic fathom; 2. **sbst. a strong jail or dungeon.** — 2. **imp. of dam-pa to choose.**

འདོམ་ས་ *dóms* the pudenda, **privities**, regio pubis, *dóms(-kyi)-spu* the hair of that region, *dóms-spu fóg-pa* to pluck out such hair *Cs.*; *ria-ma dóms óg-tu jüg-pa* col. to take to one's heels; *dóms-stón* vulg. without breeches; *sdóms-lpágs* foreskin, prepuce(?); *dóms-ptsán(-ma)* *C.* a pure virgin; a nun; *dóms-ptsán-pa* a chaste monk (if not rather *sdóm* is meant); *dóms-rás* (also *čar-rás* *Cs.*) a small apron to cover the privy parts *Cs.*

འདོར་བ་ *dór-ba*, pf. and imp. *dor* (cog. to *ýtór-ba*, *stór-ba*, *byi-dór*, *pyag-dár*). 1. **to throw or cast away**, like *ýtór-ba* and *bór-ba* *Stg.*; esp. **to throw out, to eject**, spittle, frq.; *dri-ču dór-ba* to make water *Glr.*; fig. *srog dór-ba* to fling away one's life *Dzl.*; **to sweep out or away** *Dzl.*, *Stg.* — 2. (opp. to *lén-pa*, *béd-pa*) **to decline, refuse, reject, despise**, things offered *Dzl.*; to reject, a reading, a passage *Gram.*; **to disapprove**, of an action as immoral; *blañ-dór*, *dor-lén*, accepting and rejecting, deciding for or against, e.g. *dge-sdíg-gi* *Glr.* — 3. **to subtract**, *dór-bai lhág-ma* *Wdk.* the remainder left after subtracting; perh. also **to divide**. — 4. *srog dór-ba* also signifies: **to endanger life, or to deprive of life**, used e.g. of diseases *S.g.*; *góm-pa dór-ba* (= *bór-ba*), to pace, to step, to stride, frq.; *dmód-pa dór-ba* v. *dmód-pa*.

འདོར་ས་ *dól-sa* *Lex.*, fertile ground or soil *Sch.*

འདྲ་བ་ *dra-ba* 1. adj., *C.*: \**dá-te\**, similar, equal (which two notions gen. are not strictly distinguished from each other); *dra-ba di-dag* these equal things, for:

these comparisons, *Pth.*; *kyed ynyis dra-bar dug*, *dra-ba yin*, *drao*, you two resemble each other very much; with a pleon. *myam: rin-fün myám-la dra-ba* equally long *Dzl.*; gen. with *dan* or accus., seldom with termin., in various applications: *kyed(dan) dra-ba ni* your equals *Dzl.*; *bud-méd-du dra-bai nán-na* amongst woman-like, effeminate (men), *Dzl.*; *dii byin tsáns-pa dan drao* his brightness is equal to (that of) Brahma *Dzl.*; *γán-gyi don-laan rán-gi drar séms-pa* esteeming our neighbour's advantage as high as our own *S.g.*; *fams-čád-la bu yčig-pa dan drao* he behaved to all as (to) an only son *Dzl.*; with a negative: *γán yaň de dan dra-ste ynáň-ba med* others shall allow it just as little as he himself *Dzl.*; *Saňs-rgyás dan dra-bar byá-bai pyir* in order to be equal to Buddha, to come up with Buddha *Dzl.*; *brtsigs-pa mi dra skyés-pa dra* not as if (it had been) built, but as if it had grown up spontaneously *Glr.*; *bdag dra bud-méd blo-dmáň kyaň* even a stupid woman like myself; *skra dra-ba yód-dam* whether any thing like hair is still left? *Mil.*; *tén-ro dra rnyed* he found the remnants of a carcass or something like it *Mil.*; *ro dan dra-ba* as much as dead *Wdn.*; *myán-pa dan dra-bai bses-ynyén* a teacher like as a ferryman (conveying to the shores of happiness) *Thgy.*; *rtag-rtág dra yaň* seemingly eternal *Mil.*; *skyid-skyid dra yaň* even if it appears a blessing *Mil.*; *rún-ba dan dra-na* if it appears feasible *Dzl.*; *ster dgós-pa dra* it seems I shall be obliged to give it *Glr.*; *da-lán kyod nús-pa čé-čé dra bžin byün-ste* as your strength this time at least seems to be rather great *Mil.*; *kyedshu-shü dra* you might easily be ensnared *Mil.*; *mi-dra-ba* unequal, unlike, different, *šion-čád dan mi dra-bar* quite otherwise than formerly *Dzl.*; *čós-pa mi dra-bar* not like, not befitting, a priest *Mil.*; **various, several**, \**kā-zé mi-dá-wa\** *C.* several dishes; *di-dra-ba, dé-dra-ba* such; *dé-dras*, (\**dhén-dé\** *C.* vulg.) **so, thus**; *či-dra-ba, ji-dra-ba* of what kind (qualis), *či-dra čig légs-*



*par ston dgos* you must tell me minutely how she looks, what kind of appearance she has *Glr.*; *jug èi dra òig òn* what will be the upshot? where is this to end? *Glr.*; *ña ji-dra-bar de bzin gyur* he becomes just what I am *Stg.*; \**ghán-de*\* *C. col. how?* *dra-dra* (*W. \*dán-ḍa\**) very frq. for *drá-ba*, e.g. *ḍa-dkár-gyi rgyu drá-dra-la tig-rtse-zer* something similar to the substance of tin is called zinc; *dra mi dra* like and unlike; equality, likeness, similarity, *dra mi dra ltá-ba* to examine the likeness *Glr.* — 2. sbst. 1. resemblance, likeness, v. *dógs-pa* 2. — 2. form, shape, appearance, phase. *Thg.*

འདྲེན་ *drañs* v. *grañs*.

འདྲད་ *drad* v. *brad*.

འདྲན་ *dran* v. *gran*.

འདྲལ་བ་ *drál-ba*, pf. *dral* (cf. *rál-ba* and *hrál-ba*), to tear to pieces, to rend asunder; also to pull down, a house; to rip up, to cut open, an animal.

འདྲི་བ་ *dri-ba*, pf. and imp. *dris*, 1. to ask, . . . *la, W. nas*, a person; with accus. to enquire after or about a thing; *grós-dri-sa* a place for asking advice, oracle *Glr.*; *blá-ma dri-ba* to inquire after one's Lama *Mil.*; *pá-mái ytam* after one's parents *Dzl.*; *dri-bai tsig* interrogative pronoun, e.g. *èi Gram.*; v. also *dri-ba*. — 2. inst. of *bri-ba*.

འདྲིན་བ་ *drin-ba Glr.* fol. 57, 12? another reading: *ldin-ba*.

འདྲིད་པ་ *drid-pa* for *brid-pa*.

འདྲིས་པ་ *drim-pa* for *brim-pa*.

འདྲིལ་བ་ *dril-ba*, pf. *dril*, I. vb. n., cf. *gril-ba* and *hril-ba*, 1. to be turned, rolled round or twisted into a thing, *od-zér-gyi gán-bur* to be wrapped into a covering of light *Glr.*; to gather, to flow together, as *pó-bai bád-kan*, the gastric phlegm *Med.*; fig.: *blo-séms yòig-tu dril-te* whilst our minds were flowing together *Glr.*; *yül-pa-rnams ká-dril-te nó-log-pa* a conspiracy *Schr.* — 2. to roll down, *xi-bo nos-la* the

slope of a hill *Thgy.* — 3. to fall, to fall down *W.*

II. vb. a., cf. *sgril-ba*, to wrap up, *rás-kyis* in a handkerchief *Glr.*, *dar sna lñas* in five sorts of silk *Glr.*; *zais-kyis* (covered or sheathed) with copper *Mil.*; to heap together, to pile up, *mé-tog pün-por dril* the blossoms are aggregated, heaped together in a panicle *Wdn.*; *dril-bas* in short, to sum up all, in summa *Glr.* — *ljags dril-ba Sch.*: to play with the tongue, moving it to and fro.

འདྲིས་པ་ *dris-pa* to be accustomed to, to be acquainted with, gen. with *dañ*, *Glr.* and col.; rarely with accus.: *nyen ji tsam dris bzin* the more friends you get familiar with; *mig dris čes-na* if persons constantly see one another, get perfectly used to one another, *Mil.*; mostly adj. (= *góms-pa*) accustomed, used, *mi* or *Kán-pa* *dañ*, to men, to one's house; also *dris-pa* used absol. = tame *W.*; *dris-pa mi* an acquaintance, a sympathizing friend, an assistant *Thgy.*; *snar-dris-kyi mi* an old acquaintance, an old crony *Thgr.* A derivation of *dris-pa* from *drid-pa*, *brid-pa*, to deceive, to bait, to decoy, and hence to tame, was suggested by some Tibetans, but is after all scarcely to be authenticated.

འདྲུབ་ *drú-ba* v. *brú-ba*.

འདྲུགས་པ་ *drugs-pa* to fall into small pieces, to crumble (away) *Sch.*

འདྲུད་པ་ *drud-pa*, pf. and imp. *drud* (*drus?*), rarely *brud-pa*, 1. to rub, *lus* the body; to file, to rasp, *šin* wood, *Lax.*; to rub off, to scour, \**bé-ma* *dañ W.*; to polish, to smooth, to plane, *pag-ste* with a plane *W.*; to grind, to powder, to pulverize(?). — 2. to drag, to draw or pull along on the ground, by a rope, *ro sa-la* a dead body on the ground (*ma-drús-par* without slipping(?) *Med.*) — 3. \**dúd-de gyur toni*\* *W.* move, or push it a little aside; *dud cád-če W.* to cut off obliquely(?).

འདྲུབ་པ་ *drub-pa*, pf. and imp. *drub* (s) 1. to sew *Sch.*, so perh. *Dzl. 229, 11.*

— 2. to embroider *C.* — 3. to heal, *rma* wounds *S.g.* — *tsem-drüb* needle-work *Sch.*

འབྲུལ་བ་ *drül-ba*, pf. *drül*, gen. *rul* (q.v.), to become putrid, to rot, to putrefy, *drül-bar gyür-ba* id.; *drül-bar byéd-pa* to cause to be decomposed *Med.*; *rten-drül* prob.: putrefied substances, *bšan-yèis byin-par-byed* are removed with the faeces *Med.*

འབྲི་ *dre*, also *lha-dre*, *W.* \**lân-dé\**, goblin, gnome, imp, demon, evil spirit, devil, col. the most frq. word for such beings; quite in a general sense: *klu-ynyan-la sogs-pai lha-dre-rnams*; *byá-dre*, *dre-rgód* *Lt.* prob. two particular species of demons; *zá-dre* is said to be a word for 'owl'; *drés kyér-ba* to be carried off by goblins *Ma.*; *drés-ynód*, *dreñ ynód-pa* mischief done by evil spirits; *dre jüg-pa* the entering of evil spirits, the state of possession; *dré-žugs-pa* (*W.* \**-kan\**) one possessed by a devil, a demoniac; *skród-pa* to cast out, *dül-ba* to subdue (devils).

**Comp.** *dre-jigs-šin* = *gu-gul-šin*, 'devil's fear', a resinous wood, by the burning of which goblins are smoked out. — *dre-paṅ-ka* n. of the fruit of *sgón-fog* *Wdn.* — \**de-pu* (or *bu?*) -*tsüb\** *W.* whirlwind, water-spout. — *dré-po* a male devil, *dré-mo* a female d., *dré-bu* a young d., an imp *Cs.* — *dre-me-bud* ignis fatuus, will-o'-the wisp, Jack with the lantern *Schr.* — *dre-dmág* a goblin host. — *dre-lág* the left hand, the left side of the body being supposed to belong to the evil spirits *C.* — *dré-sig* 'devil's louse', bed-bug *C.* — *dre-srin* goblins and Rakshasas, demons in general, frq.

འབྲིན་བ་ *dré-ba* I. pf. and imp. *drés*, prop. vb. n. to *bsré-ba*, 1. to be mixed with, *de ynyis drés(-na)* *Lt.* if the two are mixed with each other; *pyogs-yéig-tu drés* mixed together, miscellaneous *Lex.*; *drés-mtsáms* (*tsams* *Tar.*) the 'limit of mixing', *rgyá-mtso dan gán-gā drés-mtsáms* the influx of the Ganga into the sea *Tar.* 178, 9; *tsig yžan ma drés-par* without mingling other talk with (the conversation); *ka dan snyin ma drés* a man with whom word and sentiment differ, a hypocrite; *čos dan čos ma*

*yin-pa drés* right and wrong were mixed together; in an absol. sense: *spyód-pa drés-te mü-steps-par gyür* to his course of life degenerated, and he became a Brahmanist *Pth.*; *dúd-gro drés-pa* an animal of a mixed race, half-breed, mongrel; *ma drés-par* without any confounding or mixing together, sharply discriminating *Mil.*; *ma-drés-pa* prob. pure, unadulterated. — 2. to interfere, to meddle with, \**de lé-ka dan ma dé\** *W.* do not meddle with that; to have intercourse with, to engage in, *B.* and col.; *ran-sems blá-ma drés-pas bde* through your, the Lama's, intercourse with my soul, in your society, I am happy *Mil.*; *ytam dré-ba* id.

II. erron. for *gré-ba* *Pth.*

འབྲིན་པ་ *drég-pa* v. *brég-pa*.

འབྲིན་པ་ *dreys* v. *drég-pa*.

འབྲིན་པ་ *dréd-pa* to slide, glide, slip, \**déd-de gyel\** *W.*, \**déd-tag(?) šór-ne gyel\** *C.* he slipped and fell.

འབྲིན་པ་ *drén-pa*, pf. *dran(s)*, fut. *dran*, imp. *dron(s)*, 1. to draw, drag, pull, a carriage *Glr.*; a person by his arm *Dzl.*; *drág-tu* violently *Dzl.*; to draw tight, a rope *Dzl.*; to draw from, to pull out, an arrow out of a wound *Glr.*; to press or squeeze out, matter, pus, *Med.*; to tear out, *ysón-poirgyü-ma* the intestines of a living person; fig. *ka-čig tser-siñon-gyi rigs-suan* *dren* some reckon it (lit. draw it) to the species of *Meconopsis* *Wdn.*; to cause, to effect, *bde-čen* felicity *Thgy.*, *skyüg-pa* vomiting *Tar.* — 2. to conduct, water (*W.* \**rán-čé\**); to lead, to guide; with or without *sna*, *lam drén-pa* to direct a person in his way; also sbst. guide, *dren-méd* without a guide, without a king *Dzl.*; esp. to lead to happiness, felicity, frq.; opp. to *lóg-dren-pa* q.v.; *yül-du-dmag* to lead an army into a country, to wage war against it, frq. — 3. to cite, to quote, *lun* a religious authority *Cs.* — 4. to invite, a guest; to call, to go to meet; to cause to appear, to conjure up, a ghost, a deity; resp. *spyán-dren-pa*, *ydán-dren-*



*pa*; also for **to fetch, to go for**, if the object is of a sacred character, e.g. relics; *spyān ma drāns-par gró-ba* to go uninvited *Cs.* — 5. **to place before one, to serve up**, dishes, meals; **to pour out**, beer, wine etc., *cedpar.*, *frq.*; resp. with *žál-du Pth.*; **to taste**, to eat or drink what has been offered, resp. *W.* (cf. *mčód-pa, ysól-ba*). — 6. **to count, to number**, esp. with *re*, or *re-ré-nas*, separately, one by one, *Glr.*, *Mil.*; **to enumerate**, *ma drāns* ... are here not enumerated *Wdn.*; c. termin. **to count for, to consider, to look upon as**, *dpé-ru* as a parable, as not existing *Mil.* — 7. *W.* in a general sense: **to convey, to remove**, \**zá-đe tūr-maṅ daṅ den\** food is conveyed by a spoon, \**ka kyeṃ daṅ den\** snow is removed by a shovel. — 8. further: *rkaṅ* (resp. *žabs*) *drén-pa* **to insult, to scoff, to deride** *Thgy.*, *C.* — *me drén-pa* the blazing, flaring of a flame *Sch.* — *mgo-dren* v. *mgo*, comp.

འདྲེན་མ་, འདྲེན་མ་ *drén-ma, drés-ma*, mixture, medley, e.g. in border-districts a mixed dialect, a mixed religion; a mixed colour, e.g. gray.

འདྲེན་མ་པ་ *dróns-pa* = *drén-pa*, esp. in conjunction with *spyān*: *spyān-droṅs-sam ltos žig*; *mi droṅs-na* try whether you can invite him (whether he will come); if not, then ... *Mil.*, also *Mil. nt.*

འདྲེན་པ་ *dróg-pa* 1. **to wince, shrink, quiver, start**, from fear; **to shy**, of horses; *dróg-čan* shy, skittish, easily frightened *W.* 2. — *drog-slón-ba Sch.*: **to take by surprise, to deceive by cunning, to outwit**; *blo-dróg Lex.* w.e.

འདྲེན་སྒྲུང་ *drob-skyón Sch.*: 'the keeper of light' (?).

རྩེ་བ་ *rdān* v. *ydān*.

རྩེ་བ་ *rdáb-pa* v. *rdéb-pa*.

རྩེ་བ་ *rdár-ba* v. *bdár-ba*.

རྩེ་བ་ *rdál-ba*, pf. and fut. *brdal*, imp. *rdol*, also *ydál-ba, bdál-ba*, 1. **to spread**, sand, stones, manure, esp. if done by means of a stick, rake, shovel etc.; **to extend**, a

canopy *Pth.*; **to cover**, *rdzün-gi žabs byé-mas*, the bottom of a pond with sand *Dzl.*; fig. *dam-čos tañ-mar bdál-ba-la* now when holy religion lies before you as if it were spread out in a plain, i.e. when it is accessible to all, *Mil.*; *kyab-ydál* or *rdál* spreading far and wide, all-embracing, *sens nám-mka ltá-bu, čós-kyi klon, čos-dbyins*, and the like; *gron-rdál* v. sub *gron*. — 2. *sos-ydál Lex.* w.e.; *Sch.*: **slowly, not in a hurry**. རྩེ་ག་ *rdig* = *yo-byád?* *nān-gi rdig kun Mil.* seems to mean: all the utensils and furniture of a house.

རྩེ་ག་པ་ *rdigs-pa* **to beat** *Sch.*, prob. — *rdég-pa*.

རྩེ་བ་ *rdib-pa*, pf. *rdibs*, vb. n. **to rtib-pa, to fall to pieces, to give way, to break down**, of a roof, rock, tree, the heavens. — 2. **to get dented, battered**, like tin-vessels by a blow or knock, *C.*, *W.*

རྩེ་བ་ *rdü-ba Cs.* thistle, not generally known, but perh. the same as *ma-rdu*.

རྩེ་ག་པ་ *rdüg-pa*, pf. *brdugs*, fut. *brduḡ*, 1. **to conquer, to vanquish** (?), *klü-rnams-kyis lha-ma-yin túb-čün rdüg-par byás-te* the Nagas having overcome and vanquished the Asuras *Stg.*; hence prob. **to annihilate, destroy, undo**, *der tabs brdugs-pas* as all resources were destroyed *Pth.* — 2. **to strike against, to stumble at**, *C.* (cf. *tüg-pa* II, 3); *togs-rduḡ* (or *brtug*)-*méd-pa*, v. *tógs-pa*, without impediment.

རྩེ་བ་ *rdun*, a small mound, hillock, *Ld.*

རྩེ་བ་ *rdün-ba*, pf. *brduns*, fut. *brduñ*, imp. (b) *rdun(s)*, also *bdün-ba*, **to beat, to strike**, a person, a drum etc.; **to cudgel, to drub**, also *rdün-tsoḡ-pa (Sch. -tsob-pa?)*; **to beat with a hammer, to hammer**, *lëags*; *rdün-du rün-ba* malleable, ductile; **to knock**, *sgo* at a door; **to break to pieces, to smash**, *rdo-yis* with a stone (the sacrificial vessels) *Glr.*; **to beat out**, *brá-bo* buckwheat, with a stick; hence **to beat out with a flail, to thrash; to pound, to bray**; *stén-rdun* a pestle *Ld.* — *bro rdün-ba* **to dance**. — *yèu rdün-ba* **to bend the bow**, v. *Schf.* on *Dzl.* ༡༩༩, 11. — *rdün-mkan* a fighter, bully; of horses:

a **kicker**; of oxen, **butting**. — *rdun-γtag Lex.* w.e., prob. a drubbing, a sound thrashing; *rdun-γtag byun* I have got a drubbing.

རྩམ་པོ་ *rdim-po* *Cs.* maimed, mutilated, *rdim-po byéd-pa* to mutilate, *lag-rdum* a maimed hand, *rkan-rdum* a maimed foot, *rwa-rdum* a mutilated horn; having a maimed hand, foot etc. *Mil.*

རྩལ་ *rdul* **dust**, not so much as a deposited mass, but rather as particles floating in the air, **motes**, **atoms**; thus esp. *rdul-prán*, *rdul-prá-mo*, *rdul-pra-ráb*, *nyi-zér-gyi rdul*, yet less to express minuteness than infinite number; **atom**, in a philosophical sense, *ku-krág-gi rdul tams-čád* all the atoms of the procreative fluid *Wdn.*; **monad**, *rdul-pra-rab-ča-med*, acc. to *Was.* (279); *rdul tul*, *ldan*, dust arises *Dzl.*; *rdul mi tül-bar* (or *ma ldan-bar*) *byéd-pa* to lay the dust *Dzl.*; *sprüg-pa*, *W.* \**srüg-čé\**, to shake off, to beat out; *rdul-du rlóg-pa* (in this case also *täl-bar rlóg-pa*) to crush or pound a thing, until it is reduced to powder *Lex.*; *glañ-rdül Cs.*: 'a mote in the dung of an ox' (?), *Sch.*: 'a small particle of cow-dung.' — *rdo-nye rdul* diamond-powder(?) *Lex.*; *söl-bai rdul* coal-dust.

**Comp.** *rdül-čan* **dusty**. — *rdul-pyágs* **dusting-whisk**, **dusting-brush** *Sch.* — *rdul-tsub* a whirling cloud of dust. — *rdul-tson* coloured stone-dust, employed in certain ceremonies, for making figures drawn in the sand more visible *Mil. nt.* — *rdul-γzán* a blouse (?), travelling-cloak against the dust, *Wdk. fol. 144* a Lha wears such a garment.

རྩལ་པོ་ *rdul-po*, prob. *erron.* for *rtül-po Dzl.* 227, 2.

རྩེ་ *rde* in compounds for *rdeu*.

རྩེ་བ་ད་ཅུ་ *rde-ba-da-ru Wdn.*, tibetanized from རྩེ་བ་ད་ཅུ་ *cedar*.

རྩེ་གཞི་པ་ *rdég(s)-pa*, pf. (*b*) *rdegs*, fut. *brdeg*, imp. (*b*) *rdeg(s)*, **to beat**, **strike**, **smite**, c. accus., or (less corr.) c. dat., chiefly in *B.*, *rdég-čin spyód-pa*, verberando concumbere, to compel a wife by blows to fulfil the conjugal duty *Thgy.*; *mé-loñ-la brdeg-čin* beating the looking-glass in anger

*Gl.*; *rdeg-čsóg-gi sdug-bsnäl* the ill-fortune of getting a beating *Thgy.*; **to push**, **thrust**, **knock**, **kick**, *pul-rdeg* a blow with the fist, *byéd-pa* to give one *Mil.*; *rdeg-čós Lex.* w.e., *Sch.* a dance; *rdeg-čós-pa* to dance, so perh. *Thgy.*, if *brdog-čós-pa* is not a better reading, *glo-rdeg(-tu)* = *glo-bür-du*, **suddenly**.

རྩེ་བ་པ་ *rdéb-pa*, sometimes for *sdéb-pa*.

རྩེ་གཞི་པ་ *rdéb(s)-pa*, prob. the original form, but of rare occurrence, for *rdáb-pa*, pf. *brdabs*, fut. *brdab*, 1. **to throw down with a clap**, to clap the coat-tail on the ground *Gl.*; with a clashing sound, a potsherd *Tar.*; **to fling or knock down**, a person *Mil.*; *lus sá-la* **to prostrate one's self**, very frq.; *rtas* (to be thrown) by the horse *Sch.*; \**ka dáb-pa\** 1. **C. to fall upon one's face**. 2. **W. to smack with the tongue**, also of the snapping of a spring, of the clapping down of a lid or the cover of a book; \**kálpags déb-pa\** *W.* to smack with the lips (in eating). — 2. **to throw to and fro**, **to toss about**, *mgó-bo rdébs-šin dré-ldog-pa* to turn one's head this way and that way *Pth.* — 3. **to stumble** *Sch.*, so perh. *Lt. fol. 196, 6*; *čal rdáb-pa Lex.*, *rdáb-čal-ba Sch.* to slip and stumble. — 4. **to kill**, **to slaughter** *Bal.* — 5. \**deb-šóg šé'-pa*, *tán-wa\** *C.*, \**ur deb tán-čé\** *W.*, **to talk big**, **to exaggerate**.

རྩེ་, རྩེ་, རྩེ་བ་པོ་ *rdeu*, *rde*, *rdél-po*, dimin. of *rdo*, 1. **a little stone**, **pebble**, *rdeu bskür-ba bzin* like a little stone thrown on the ground *Gl.* — 2. **the stone**, calculus, in the bladder or the kidneys, *po-rdé* calculus in males, *mo-rdé* in females; *rdeu čágs-pa* the concrescence of a calculus, *rdeu don-pa* the removing it *Cs.* — *rdel-dkár* a white pebble, *rdel-krá* a coloured pebble *Cs.* — *rde-grám* ('the spreading of little-stones') the counting with pebbles *Cs.* — *rde-pžál* a pavement of pebbles. — 3. **a musket-ball** *C.*, *rdeu-pár* a bullet-mould; a bullet-founder *C.*

རྩོ་ *rdo* *B.*, *C.*, *rdó-ba* in *W.* the usual form, in more recent lit. frq., 1. **stone**. — 2. **weight**, for weighing things by a balance,



col.; *rdoi* of stone, *rdoi túb - pa* a stone Buddha *Gl.*; *rdó skyéd - pa*, *skyá - ba*, to carry or drag stones to a place; \**do-èäg èäg - pa*\* *C.* a ceremony observed in making a contract, by breaking a stone and using the fractured side as a seal, cf. *mdzüg - gu túd - pa*; *rdó - béal btin - ba* *Sch.*: 'stones arranged according to their species'; \**do - rub - la tán - ce*, *do - rub tán - te sád - ce*\* *W.* to pelt, beat, or kill with stones, **to stone**; *rdó rus tūg* to the last extremity *Sch.*; *dnül - rdo* a stone containing silver, silver-ore *Lex.*; *sprin - rdo* a sort of marble *Cs.*; *sbrá - rdo* *Sch.*, (perh. *spra - rdo*?) asbestos; *mé - rdo* fire-stone, flint; *rman - rdo* foundation-stone; *zür - rdo* corner-stone; *ysér - rdo* a stone containing gold, gold-ore *Cs.*

**Comp.** *rdó - klád* a stone resembling a sheep's brain, and used as a remedy for diseases of the brain *S.g.* — *rdó dkár* *Cs.* a white stone; *Sch.* **alabaster**. — *rdó - skrán* a kind of steatite or soap-stone. — *rdó - ká* a vein in a stone. — *rdó - kóg* a stone pot. — *rdó - mkris* gall-stone(?) *S.g.* — *rdó - rgyüd* various kinds of soft stone, as serpentine, soap-stone, chalk. — *rdó - rgyüs* *S.g.*? \**do-èäg*\* *C.* oath taken in the above mentioned ceremony. — *rdó - čál* *Sik.* = *rdó - yžál*. — *rdó - čár* a shower of stones; **hail** *Schr.* — *rdó - čán*, *W.* \**dom - čán*\*, a stone of such a size as may be grasped by the hand. — *rdó - mnyen* *Cs.* = *ka - ma - ru* a soft kind of stone, alabaster. — *rdó - smyín* jasper *Sch.* — *rdó - tál* *Cs.* stone - ashes, **calcined stone**; *Sch.* **quicklime**, *Schf. Tar.* 103, 14: **chalk**; *rdó - tál byügs - pa* to rough - cast, to plaster. — *rdó - drég* *S.g.*? *Sch.* dirt on stones. — *rdó - snüm* **rock-oil**, **petroleum** *Schr.* — \**do - p'é*\* *W.* stone-dust, small particles or grains of stone. — *rdó būn - ba* a shining black stone *Cs.* — *rdó - bos* (perh. *do - bos*) a large hammer, mallet *Ld.* — *do - dbyüg* a **sling-stone** *S.g.* — *rdó - bum* a sacred heap of stones, a **mani**. — *rdó - sbóm* large, heavy stones *Sch.* — *rdó - rtstg* stone-wall — *rdó - tsád* (= *yám - bu*, *rta - rmig - ma* *Cs.*) a **bar of silver-bullion**, of about 156½ tolas (4 pounds) in weight, the common medium of barter

in Central Asia. — *rdó - žun* *Lt.* = *brag - žun* **bitumen**, **mineral pitch** (?) — *rdó - žó* **lime**, both quick lime and slaked lime *C.* — *rdó - yžál* a **stone-pavement**. — *rdó - yžógs* a cut or wrought stone *Cs.* — *rdó - zám* a stone-bridge; a rock-bridge, natural bridge formed by overhanging rocks. — *rdó - rin(s)* a stone pillar, obelisk, as a land-mark, monument, or an ornament of buildings *Gl.* — *rdó - ril* a globular stone *Pth.* — *rdó - léb* a stone slab to sit upon; or to write on etc. — *rdó - srañ* a stone weight *Cs.* — *rdó - srin* *Gl.* 50, 10, evidently a corruption of *dar - srin*.

རྩོ ར་དོ ར་དོ, gen. \**dór - je*\* *W.* \**dór - žé*\*, वज्र. (*Zam.* also उषल) 1. **precious, stone, jewel**, esp. **diamond**, more precisely: *rdó - rje pá - lám*; *rdó - rjei ytun* a knocker made of precious stones *Dzl.*; *rdó - rjei sku* an adamantine body *Pth.*; *rdó - rjei tse* an adamantine life *Gl.*; *zag - med - rdó - rje - lta - bui tsé - la mia brnyéd - pas* *Pth.* as much as immortality; *rdó - rjei žim - pa*, or *rin - po - čei žim - pa* *Gl.* mortar composed of pulverized precious stones and water, and considered a cement of marvelous properties. — 2. **thunderbolt**, originally the weapon of Indra, with the northern Buddhists the ritual sceptre of the priests (v. *Köpp.* II, 271; *Was.* 193), held by them during their prayers in their hands and moved about in various directions; symbol of hardness and durability, also of power; source of many phantastic ideas and practices; frq. forming part of names. — 3. euphem. for *pó - rtágs* *C.*

**Comp.** *rdó - rje - glin* seems to be the popular spelling of the Sanitarium in British Sikkim, which by the English generally is written Darjeeling. (Here Csoma died, and Dr. Hooker staid here for some time.) Acc. to several titles of books in the Petersb. list of manuscripts, it ought properly to be spelled *dar - rgyas - glin*. — *rdó - rje - rgya - grám* v. *rgya* comp. — *rdó - rje - yčód - pa*, वज्रच्छेदिका, title of a religious book most extensively used among Buddhists; *Was.* (145), *Burn.* I, 465. — *rdó - rje - čán*, वज्रपाणि, less frq. *dzin*,

འཕྲ་, also *lág-na*, or *pyág-na-rdo-rje*, and abbreviated *lag-*, or *pyag-rdór*, holder of the sceptre, originally the Indra of the Brahmans; in Buddhism, in the first place, the Dhyani Bodhisatva of the Dhyani Buddha Aksobhya, and secondly a terrifying deity, the guardian of the mystical doctrine (*Was. frq.*), hence confounded with the *čos-skyon-bži*, as well as with *ku-be-ra*, prince of the *ynod-sbyin*, and special deity of Milaraspa; v. *Köpp.* and *Schl.* — *rdo-rje-γdán*, *वज्रासन*, prop. the diamond seat or throne of Buddha at Gaya, *Köpp.* I, 93, and hence also proper name applied to that town, *frq.* — *rdo-rje-pá-lám* diamond v. above. — *rdo-rje-pág-mo*, *वज्रवाराहि* or *भद्राहि* (*Wts.* 136) 'diamond-sow', a goddess of later Buddhism, *frq.* worshipped (also in *Lh.*, where she has a sanctuary at Markula near Triloknath), and incarnated as abbess in a nunnery, situated on an island of the lake Pal-te, v. *Georgi Alph. Tib.*, *Wts.* 135. — *rdo-rje-pür-pa* *Glr.* an instrument the upper part of which is a dorje and the lower a purpa. — *rdo-rje-légs-pa*, abbrev. \**dor-lág*\*, a local deity in *Lh.*, originally an honest village black-smith. — *rdo-rje-sems-dpa*, *वज्रसत्त्व*. gen. = *rdo-rje-čán* (*Was.* 188), sometimes differing from it, v. *Schl.* p. 50; also = *mi-skyód-pa*, *Aksobhya*; also *mi-skyon-rdó-rje* *Glr.* Respecting the word *rdo-rje* cf. *Burn.* I, 526.

རོ་ར་ rdo-ra, or rto-ra circle of dancers *W.*

རོག་ rdog *C.* root, \**dog dhan ló-ma*\* root and leaves; \**lab-dog*\* radish-root; yet cf. *rdóg-po*.

རོག་པ་ rdóg-pa step, footstep; kick, *rdóg-pa bór-ba* to step, to pace, to walk *Cs.*; *rdóg-sgra* the sound of steps, the clattering of hoofs; *rdog-stán* a straw-mat for cleaning one's shoes *C.*; *rdóg-pai óg-tu jüg-pa* *Dzl.* ༡༩༩, 13 (*Ms.*; *Sch.*: *rdóg-pai žabs-su*?) to prostrate, to throw under one's feet; *rdóg-pas rdün-ba* *Sch.*, *pül-ba* *Sch.*, *snón-pa*, *mnán-pa* *Sch.*, *rdog-pül ggyáb-pa* *Pth.*, \**dog-tó pül-wa*\* *C.*, \**dog-dön ggyab-čé*\* *W.* to strike with the foot, to apply a good kick, to stamp

the ground; *rdog-bstád byéd-pa* prob. id.; prop. to load, to pack on(?).

རོག་པོ་ rdóg-po (*Cs.* also *rdóg-ma*), a grain of corn, sand, sugar; a drop of rain *Glr.*; *sran rdog bdun* seven peas; *pren-rdog* the bead of a rosary, which often consists of grains of seed; a piece, *rdog-yčig* (how many turnips do you want?) one *C.*

རོན་པ་ rdóns-pa v. *sdóns-pa*.

རོམ་ཅན་ rdom-čán v. *rdo-mčán*.

རོར་ rdor 1. in compound words for *rdórje*. — 2. n. of a monastery in Tibet *Cs.* Chronolog. Table 1223 p. C. — 3. = *sdor* *Cs.*

རོལ་པ་ rdól-pa a cobbler *Cs.*, prob. = *γdól-pa*.

རོལ་བ་ rdól-ba, pf. and fut. *brdol*, vb. n. to *rtól-ba*, 1. to come out, to break forth from, to gush forth, to issue from, of a well of water (issuing from) *Pth.*; to come up, to sprout, to shoot, of seed; \**so ma dol*\* *W.* the teeth are not yet cutting; *kón-nas rdól-bai glu* a song streaming forth from within *Mil.*; *mi-nad rdól-žin* diseases breaking out among men *Mil.*; to flow or run off, of the water of a lake; *kloñ rdól-ba* to come forth, to proceed from the middle or the midst of *Glr.* (the meaning of this passage is not quite clear); *rdol-yžér* an instrument for boring metals *Sch.* — 2. of vessels: to leak, to be not tight, to have holes, *snod žabs-brdól* a vessel with a leaky bottom *Thgy.*; also of shoes, covers, tent-cloth etc. not being watertight; to break, to burst, of ulcers, wounds; *glo-rdol* *Med.* v. *gló-ba*; *rdol-ynyón* *Sch.*: 'fistula; gonorrhea'. — 3. to rave, to deliriate; to be sleep-walking, lunatic, also *bla rdól(smrá)-ba* *Lex.*, where it is explained by *bab-čól*; *nyjid-rdól*, *mig-rdól* *C.* id.

རོས་པ་ rdós-pa 1. sbst., *Cs.* = *γdos*; *lus rdos-čé* *Lex.* w.e. — 2. vb. n. *Sch.*: 'to break, burst, flow out, *dbu-ba*, or *lbu-ba* the bursting of a bubble'.

ལྷ་ lda... *Ld.* *frq.* for *kla...*, *glā...*, *zla...*



ལྷ་གུ་ *ldá-gu* discourse, speech, conversation; W.: \**ldá-gu tán-če*\* to speak; \**ldá-gu šé-če med*\* one cannot understand what is spoken or said; *ldá-gu-čan* talkative Cs.

ལྷ་མའླ་ *lda-mán*, Ld.-Glr. *dha-mán*, a couple of small kettle - drums, one hanging in front, the other behind, the latter being beaten by a second person that follows the bearer.

ལྷ་ལྷི་ *lda-ldi* a kind of ornament of silk or cotton, a fringe or tassel, *dár-gyi*, *rti-po-čei*, esp. worn in sacrificing, *Lex.*

ལྷ་གུ་པ་ *ldág-pa*, pf. *bldags*, fut. *bldag*, imp. *ldog*, to lick, *krag* blood; *klad ldág-pa* the brain being licked up, a punishment of hell *Thgy.*; *ná-bza-la*, or *-nas* to lick a person's coat *Mil.*; \**ldag-ldog*\* W. = *pe-srul*, lit. 'a lick', i.e. a pap prepared of *rtsám-pa* and *čan*, licked from the fingers, or eaten with a spoon.

ལྷ་ང་ *ldan* 1. v. *ldán-ba*. — 2. for *ydan* stand, frame, trestle. — 3. W. \**ldán-ldán-la kur*\* carry it lengthways! opp. to *pred*; \**ldán-ldán-la dad-če*\* to rock with one's chair.

ལྷ་ང་མགོ་ *ldán-mgo* the yarn-beam of a loom *Sch.*

ལྷ་ང་སྒོ་སྒྱ་ *ldán-sgo-ska*. Ssk. शरभ, *Fouc.* *Gyatch.* ཨ་ལ་; if the text is correct, it would seem preferable to connect *ri-dags* with *ldán-sgo-ska*, and to render it: 'the animal Sarabha', a fabulous eight-footed creature of the snowy mountains.

ལྷ་ང་པ་ *ldán-pa*, pf. *ldans* or *lans*, imp. *ldon*, 1. vb. n. to *slán-ba*, to rise, to get up (cf. the more frq. secondary form *lán-ba*), *gyél-ba-las* from a fall *Wdn.*; *nyál-las* from a lying position *Lex.*; *stán-las* from a seat; *to-ráns* in the morning *Lt.*; *nó-mi-šes-pa-la* before, or in presence of a stranger; also used of the bristling of the hair, *Lt.*, of the rising of vapours, perfumes, dust, of a wind springing up; to extend, to spread, *dri nán-pa pyogs būur* *ldan* an offensive smell is spreading in every quarter *Tar.*; *krügs-pa dbüs-nas* the rebellion (spread) from the province of Ü, *Ma.*; to break out, *mé-ro ldan* the smothered

flame breaks out again; in a special sense of morbid matter that has accumulated (*ysóg-pa*) *Med.* frq., e.g. *ka-zás žúnas ldan* during digestion the symptoms break out anew; *dgrá-ru ldán-ba* to show one's self an enemy, to break out into hostilities frq.; to arise, originate, break out, of disease, despair, *Mil.*; also for: to have risen, to stand, but only in certain combinations, *ldan dub byéd-pa* tired from having been standing (so long) *Lt.* — 2. W. to suffice, to be sufficient, enough (cf. *lon-ba*) = *kyéd-pa*, of food, clothes, money; hence *ldan*: complete, perfect, entire, whole, \**ras nán-ša rág-ma gos ldan čig*\* cotton cloth with lining (sufficient) for a whole dress; \**dú-gu gos ldan nyis*\* woolen yarn for two complete dresses. — *ldan* prob. signifies also quite through, cf. *ltan* II.; *ldan-tsád* occurs in medical works, and in many cases seems to imply quantity; *neu-ldán Lex.* = *namnyám* of the same age (*Sch.* not corr.).

ལྷ་ང་པ་ *ldád-pa* 1. vb. pf. and fut. *bldad*, imp. *ldod*, to chew *Zam.*, W.; *skyug-ldád* Cs., v. *skyug bldag-čin ldad-pa* (?) *Sch.* to chew the cud, to ruminate; *log* Cs. 1. id., 2. rumination, deliberate reflection; *Pur.*: \**spá ldad-čas*\* to taste, to try; *Ld.*: \**dí ldad-če*\* to smell at. — 2. *Ld.* for *glád-pa*

ལྷ་ང་པ་ *ldán-pa* I. sbst., also *mdán-pa Lex.*, cheek, *ldán(-pai)* so cheek-tooth, molar tooth; *ldan-lág* Cs. a blow on the cheek, a box on the ear; \**dén-tsóg*\* C. id.; \**mi dhé-la dén-tsog gyag* (or *gyab*) *son*, *mi dhe dén-tsog-ghī mán-po duñ son*\* his ears have been soundly boxed; metaph. *grog-ldán* the cheek or side of a ravine *Mil. nt.*

II. vb. and adj. 1. originally: to be near to, hard by, a thing, (juxta), hence W. \**ldán-la*, *ldán-du*\*, adv. and postp., near to, by, \**ne ldán-la dug*\* sit down by my side; \**šin-gi ldán-du*\* close by the tree; \**nai ldán-du šog*\* come near to me! \**gám-mi ldán-du*\* near the box; \**tser-mán-ni ldán-la dül-če*\* to go along the side of a hedge. — 2. in B. and C. only

used with reference to possession (penes), mostly as partic. or adj., and construed like *bèas-pa*, **having, being possessed of, provided with**, = *dan* (which in *W.* is almost exclusively used in this sense). The objects may be things of any description, also physical and mental properties; so that *ldan-pa* differs in this respect from *bèas-pa* (*Tar.* 136, 14. 15); *nor dan ldan-pa* rich, wealthy; *sems-dan dan ldan-pa* with child; *bu dan bu-mor-ldan-pa* having children; *rig-pa dan ldan-pa* wise; with a negative: *nor dan mi ldan-pa*; *dan ldan-par gyir-ba* **to get, to obtain**, frq.; *ldan-du len-pa* *Glr.* 101, 1 is stated to mean the same. Poetically, and forming part of certain expressions and names, without *dan* and *pa*, like *dan*: *nor-ldan*, *dga-ldan*, *byor-ldan*. — 3. *ldan-pa* and *ldan dan dus-pa* seem to imply: **mixed, compound** (opp. to *rkyan-pa*) with regard to temper and disposition of mind *S.g.* — 4. **to add up, sum up**, *Wdk.* — 5. *W.* \**gün-ka tsug-pa ldan yin*\* it will be enough, it will hold out, till winter-time, prob. only a corruption of *ldan-ba*. — 6. *Pur.* = *grig*, **regularly, properly, duly, rightly**.

ལྷན་(པ་)པོ་ *ldan(-pa)-po* one that has, that is able, a man of ability *Cs.*

ལྷན་མ་ *ldan-ma* n. of a country *Ma.*

ལྷན་ཅན་ *ldan-tsad* equivalent to *dus-tsad* *Mng.* 35 (?).

ལྷན་ལྷན་ *ldab-ldib (skad)* *Lex.* silly talk, tittle-tattle.

ལྷན་ལྷན་ *ldab-ldob* *Lex.* w.e., *Cs.* **indolence, dullness, drowsiness**; acc. to others, a hasty, volatile manner.

ལྷན་པ་ *ldab-pa*, pf. *bldabs*, fut. *bldab*, imp. *ldob*, 1. *Cs.* **to do again, to repeat**; *skyär-ldab* *Lex.*, *Sch.*: repeatedly, anew, afresh, again; *nyis-ldab* *Lex.*, *Sch.*: for the second time, doubly, twice; \**dü-(l)dab de sañ čén-mo yod*\* *W.* it is ten times as large as that, yet cf. *ltab-pa*; \**ldab-ste-zér-na*\* *W.* saying it once more, again, in short. — 2. ? *Ld.*: \**ldab züm-te kyer*\* take a

firm hold of him (or it) with your hand, and carry him (or it) away!

ལྷན་ལྷན་ *ldam-ldam* *Cs.*, *ldam-pa*, **very idle, slothful**.

ལྷན་ལྷན་ *ldam-ldam* *Cs.*: 'mean, pitiful, sorry, idle'.

ལྷན་ལྷན་ *ldam-ldam* *Ld.* dubious, uncertain, used of things.

ལྷན་པ་ *ldar-ba* *Cs.* **to be weary, tired, faint, languid**, *ldar-ldar-du gyir-ba*.

ལྷོང་ལྷོང་ *ldi-ri-ri* (v. *ldir-ba*) **the rolling of thunder** *Thgr.*

ལྷོང་པ་ *ldig-pa* **to fall or sink through** *Sch.*

ལྷོང་པ་ *ldin-ba* **to be swimming, floating**, cf. *rkyal-ba*, *W.*: \**čan-ni ka-tóg-la pabs ldiin dug*\*, opp. to \**til-la ner* or *nub*\*, **to be suspended, floating, soaring** (in the air), *ynám-la*, *nám-mka-la*; *mká-ldiin* v. *mka*.

ལྷོང་པ་ *ldin-ka* v. *ltin-ka*.

ལྷོང་པ་ *ldin-kan* **a bower** formed by the branches of a tree, **the leafy canopy** of a dense wood *Mil.*; *šin gyü-lo rgyás-pai ldiin-kan* the wide shady porches of turkoid-leaved trees.

ལྷོང་དཔོན་ *ldin-dpon* an officer over fifty, acc. to others, over a hundred men, = *bryá-dpon*, a sergeant, captain, distinguished by a copper button on his cap, *Hook.* II, 160. 200.; *ldin-og* *Sch.*, *ldin-tso*, the troop under this officer's command.

ལྷོང་སྟེ་ *ldin-se*, or *ldin-si* *Ld.*, adv. **quite, very, very much**, \**na ldiin-se kams zán-po yod*\* I am quite well; \**na ldiin-se ma fád son*\* I was very much displeased, very vexed; perh. also \**ldiins tág-pa-nas*\* for *ytin*, cf. *ltins-pa*, or perh. in *Ld.* *ldin* is the form for *ytin*.

ལྷོང་པ་ *ldib-pa* 1. vb., pf. *bldib*, *Sch.* = *ldig-pa*. — 2. adj. *Cs.*: **not clear, not intelligible**, \**ka-dib*\* *W.* stammering, stuttering; *ldib-ldib* = *ldab-ldib*.

ལྷོང་ *ldim* *W.* the crash of a falling tree, the report of a gun, \**ldim zér-ra rag*\* I hear a crack.

ལྷོང་ལྷོང་ *ldir-ldir* is said to be = \**dí-ri-ri*\* *C.*



ལྷོ་བ་ *ldir-ba* 1. also *ltir-ba*, to be distended, inflated, to belly; *lto-ldir* a big belly; *ltó-ldir-can* big-bellied. — 2. to rush, to roar, of the wind *W.*; to roll, of the thunder, *brag ldir* it thunders; *ldir bzin* like thunder; *ldir-sgra* a thundering, roaring noise; *ldir-čé-ba* thundering *Thgr.*

ལྷོ་ག་ *ldü-gu* = *ydu-ba*, *ydu-gu*.

ལྷོ་ག(ས་)་བ་ *ldug(s)-pa*, pf. *ldugs* (*Lex.*), *blugs* (usual form), fut. *blug*, imp. *blug(s)*, col. *blug-pa*, to pour, *snód-du*; *lág-ču blugs* pour some water on my hands, give me water for washing; to sprinkle, to strew, sand *Glr.*; to cast, to found, metals. Cf. *blugs* and *lugs*.

ལྷོ་བ་ *ldud-pa*, pf., fut. and imp. *blud*, col. *blud-pa*, to give to drink, to water, cattle etc., with accus. of the drink given, *dug blud-čün mi* ཞི he does not die by a poisoned draught, *btün-ba blud* he gives (him) to drink *Thgr.*; *tüg-pa légs-par blud-čün* making (another) eat plenty of soup *Lt.*; as one also says: *tüg-pa tün-ba* to eat soup.

ལྷོ་མ་ *ldum* 1. vegetables, greens, in general. — 2. *W.* lettuce, salad; *ldum-nág*, a kind of lettuce *Cs.*; *ldüm-bu* 1. *Cs.* plant, stalked plant. 2. prob. for *ldóm-bu* *Mil.*; 3. *C.* vulgar pronunciation for *sdón-po*. — *ldüm-ra* 1. *W.* kitchen-garden; 2. fruit-garden, orchard, and 3. esp. flower-garden (better *sdüm-ra*); *ldüm-ra-pa* gardener *Pth.*

ལྷོ་པོ་, ལྷོ་ལྷོ་ *ldüm-po*, *ldum-ldüm*, 1. for *düm-po* *Glr.*; 2. *Ld.* for *zlüm-po*, round; *Mil.* also *ldüm-la gril-ba* made round, rounded off.

ལྷོ་ལྷོ་ *ldur-ldir* *Lex.*; *Sch.*: roaring, rushing.

ལྷོ་ *lde?* *Lexx.* *min(-gi)-lde* w. e.; *lde-ka* *Sch.*: 'belonging together, of the same species'.

ལྷོ་ག་, ལྷོ་ཁྱུ་ *lde-gu*, *ldeu* *Med.* 1. *Cs.* mixture, syrup (?); 2. ointment *Wdn.*

ལྷོ་བ་ *ldé-ba* (*Sch.* also *dé-ba*), pf. (*b*)*ldes*, fut. *blde*, imp. *ldes*, to warm one's self, c. accus., me, at the fire; *nyi-ma*, in the sun (not *mə-la*).

ལྷོ་མིག་ *lde-mig* *B.* and *C.* (*Ts.* col. \**de-mäg*\* *Bal.* \**le-mig*, otherwise not in use in *W.*) 1. key, *lde-čab* *Glr.* prob. id. — 2. introduction, preface *Cs.*

ལྷོ་ཁྱུ་ *ldeu* 1. *Cs.* also *sdeu*, a kind of pease, *Hind.* मुन्ना — 2. v. *lde-gu*.

ལྷོ་ག་བ་ *ldég-pa* (pf. *bldeg?*) to quake, shake, tremble, e. g. of the palace of the gods *Dzl.*

ལྷོ་ང་ཀ་ *ldén-ka*, *ldin-ka*, v. *ltén-ka*, a pond.

ལྷོ་བ་ *ldeb* 1. *Sch.* leaf, sheet, of paper; 2. = *ldebs* 1.

ལྷོ་བ་ *ldéb-pa* 1. *Cs.* = *ldég-pa*; 2. *Sch.* to bend round or back, to turn round, to double down.

ལྷོ་བས་ *ldebs* 1. side, *Lex.* = *dabs*, e. g. of a mountain *Sch.*, the flat side of a sword or knife *Cs.*; *rüs-pai būr-poi ldebs* by the side of, near, the protuberance of a bone. — 2. compass, enclosure, fence *Sch.* — 3. *C.*, *W.* a large cloth, in which a person is carried by several others, either by means of a pole, or by taking hold of the four corners. This mode of conveyance is called *Dandī* (डण्डी *Hindī*). — 4. in the *Wdn.* it seems to have still another signification.

ལྷོ་མ་ *ldem* 1. v. *ldém-pa* I. — 2. statue, idolatrous image, idol, standing upright, cf. *ldém-pa* II., *C.* — 3. suspension-bridge(?) *Ld.-Glr.* *Schl.* 17, a; v. *ldém-pa* III.

ལྷོ་མ་ *ldém-pa* I. sbst. 1. *Cs.*: 'contrariety, opposition, irony', which seems not to be quite inconsistent with the explanation given by *Zam.*, *drañ-min*, as being an intentional concealing of the true sentiment. — *ldém(-po)* riddle, enigma (cf. *tsód-bya*); *mi-ldem*, *byá-ldem*, *bém-ldem* an enigma or allegory applied to men, to birds, to inanimate beings; *ldém-pot nag*, *ldém-ytam* parable, allegory; *ldem-dgóns* *Lex.* = *Ssk.* अभिसंधि, prob.: a concealed deceitful intention, *Sch.*: 'a mysterious opinion'; *ldem-rjód-pa* *Cs.* to say a riddle or parable, \**ldem řad-čö*\* *W.* to propose a riddle, *ldem tsód-pa* *Cs.*, *čód-pa* *Sch.*, to solve a riddle. — 2. *W.* a trap (*C.* \**pür-nyi*\*), \**bi-ldém*\*

mouse-trap, \**wa-ldém*\* fox-trap, \**tsüg-èc*\* to put a trap.

II. adj. 1. (*Schr. ldém-po*) straight, upright; tall, well-made, *Mil.*, prob. also *Wdn.* — 2. partic. of III., inconstant; unstable, variable, perishable *Cs.*

III. vb., also *ldem-ldém-pa Sch.* to move up and down, striking, trembling, vibrating; *ròg-agró ldém-pa* the clapping of wings *Mil.*; *ldem-ldém* flexible, supple, elastic, pliant.

ལྷོ་ lder, *Ts.* = *ldebs* I., *skyai ldér-la* on the side of a wall, on a wall, e.g. to paint, to scrawl; *rii lder*.

ལྷོ་བ་ ldér-ba *Cs.*: '1. toughness, clamminess, 2. potter's clay'. *lder-tso Cs.* 1. clay, 2. an idol made of clay *Mng.* — *ldér-sku Glr.* prob. = *ldér-tso* 2.; acc. to others: a picture on a wall. — *ldér-bzo* figures modelled of clay, plastic work, *ldér-bzoi lha Zam.* = *ldér-tso* 2.; *lder-bzoi-ldebs Lex.* a clay-enclosure (?) — *ldér-so Glr.* 88, 1. 2., by the context also figure, image.

ལྷོ་ ldo side, *Ld.* for *glo*.

ལྷོ་བ་ ldóg-pa, pf. and imp. *log*, vb. n. to *zlog-pa*, 1. to come back, to return, to go home, to depart. — 2. to come again, often with *pyir*, of diseases, = to relapse; in a specific religious sense v. *brás-bu bzi*, frq.; *dgrar* to come forward again as an enemy, to renew the war (ni f.) *Mil.* — 3. to change, to undergo a change, as to colour, smell etc. *Med.*; *gyür-ldog*, and *ldog-gyür Mng.* changeableness, inconstancy, fickleness. — 4. to turn away (vb. n.) *las* from; *blo ldóg-pa* id. *Thgy.*; *no ldóg-pa* v. *lóg-pa*. The partic. as adj.: *dé-las ldóg-pai* (the thing) opposed to that, contrary to it, *Wdn.*; *go-ldóg* id. *Lt.*; *ngo-ldóg Lex.*? — *Sch.* has also *ldog-pyé-ba* distinguished, different, from each other, and *ldóg-pa* reciprocal, mutual, each separately. Cf. *lóg-pa*.

ལྷོ་བ་ ldón-ba 1. vb., pf. *ldóns*, *lon*, to become blind, to be blind; to be infatuated. — 2. adj., also *ldóns-pa*, *mdóns-pa*, blind; infatuated. Cf. *lón-ba*.

ལྷོ་མ་ ldón-mo, resp. *rsol-ldón*, a small churn, used for preparing tea, = *gur-gúr*, v. sub *ja*. Cf. \**don-düs*\* *Ld.* a stove; *ldón-rus*?

ལྷོ་མ་ ldón-ros *Cs.*: n. of a yellow earth, bole, ochre, used for staining the walls of houses; *ldón-ros-sa Lt.*

ལྷོ་བ་ ldón-pa to give or pay back, to return, = *klón-pa*, *glón-pa*, esp. with *lan*, to answer *Dzl.*

ལྷོ་བ་ ldób-pa to apprehend quickly; to be witty, to be quick in repartee *Cs.*; *ldobs-skyén Lex.*, explained by *sés-sla-ba* understanding readily?

ལྷོ་བ་ ldóm-pa? *rag-ldóm-pa* is stated to be = *rag-lüs-pa Ld.*

ལྷོ་བ་ ldóm-bu, less frq. *ldüm-bu*, often preceded by *ro-snyóms* alms, consisting of food; *ldóm-bu byéd-pa* to ask such alms; *ldóm-sa* alms-house, house where beggars receive food; *ldóm-bu-ba* a person living on alms, a beggar, *Mil.*, *Pth.*

ལྷོ་བ་ zdán-ba, pf. *sdañs*, I. to be angry, wrathful, *mi dgá-zin sdán-ste* growing angry, flying into a passion *Dzl.*; gen. c. *la*: to hate, to be inimically disposed, frq.; *sdán-bai dgra* opp. to *byáms-pai ynyen*; *sdán-bar sém-s-pai dgrá-bo* id. *Wdn.*; *Kyim-mtses-kyi dgrá-sdán-ba*, or *dgrá-bdo-ba* the neighbour's grudge; *sdán(-bai) sém*, *sdán-blo*, most frq. *že-sdán*, hatred, enmity, hostility, ill-will; (cf. *dug*) *sdán-ba tams-cád jig-pa* to subdue all hostile powers; *sñar sdán-ba* the former, the old hatred *Mil.*; *sdán-mig Lex.* an angry look, a scowl.

II. for *ydán-ba*.

ལྷོ་བ་ sdán-bu v. *ydán-bu*.

ལྷོ་བ་ sdád-pa v. *sdód-pa*.

ལྷོ་བ་ sdám-pa v. *sdóm-pa*.

ལྷོ་བ་ sdár-ma trembling, timorous, timid *Dzl.*, *Zam.*

ལྷོ་བ་ sdí-ba, pf. *bsdis*, v. *sdig-pa*.

ལྷོ་བ་ sdig 1. thick (?) *rsús-pa sdig Mng.* — 2. foundation *C.*, *rgyág-pa* to lay a foundation.



ཐིག་པ་ *sdig-pa* I. also *sdig-pa rwa'-dan*, col. \**ra-tse*\*, **scorpion**, also as sign of the zodiac; *sdig-pa dkur-po*, *nag-po*; *sdig-rwa*, the sting of a scorpion; *sdig-dug* the poison of a scorpion; *sdig-tsan* a scorpion's nest; *sdig-srin* **crab**, **crawfish**, used both as food and medicine *Med.*, but not as designation for the respective sign of the zodiac, v. sub *kyim*; *sdig-srin-bu* *Lt.* id.?

II. (པཔ) **sin**, moral evil as a power, *sdig-pa-la yid-ches-pa* *Dzl.* ལྟུང་, 11 to believe in sin as such; *jöms-pa* to conquer sin, as something hostile to man *Dom.*, and so meton. = sinners, adversaries; sometimes perh. for **sinfulness**, sinful state, but gen. in a concrete sense: **offence**, **trespass**, in thought, word, or deed, *ka-na-ma-tö-bai sdig-pa*, or *nyes-pa* prob. a grievous sin *Dzl.*; also with a genit., *rgyal-poi sdig-pa shyön-ba* to wash away, to expiate, the king's sin; also *dag-pa*, *sél-ba*, *W.* \**cad-èc*\*; *byän-ba* id., but more in an intransitive or passive sense; so also *čégs-pa* (*γsag-pa*, *bsags-pa*) to confess, as acc. to Buddhist views, confession is almost tantamount to expiation of sin, cf. also *gyöd-pa* and *bzöd-pa*; there seems to be, however, no word strictly corresponding to our 'forgiving' of sin; *sdig-(pai)-las* a sinful deed; *sdig-pa-la dgä-ba* to love sin, to be wicked; *sdig-(pai) grogs* a companion in vice, an associate in crime *Dzl.*; *sdig-pa byéd-pa*, *spyöd-pa*, to commit sin, to sin; *sdig-pa mi byéd-pai yul* a country where no sins are committed, a pious country; *sdig-byéd*, *sdig-spyöd* **impious**, **wicked**; a wicked person, *sdig-pa-rnams byäs-pa* id. (more accurately: *πολλὰ ἡμαρτηκώς*) *Stg.*; *sdig-čan* id. (*sdig-pa-čan* seems not to be in use); *sdig-sgrib* the filth, the contamination of sin, *sdig-sgrib tams-čad sél-ba* to cleanse from every defilement of sin *Gl.* (which the Ommanipadmehüm is sufficient to do); *sdig-po* a sinner, a bad character, *sdig-po čé* a vile sinner *Gl.*, *Mil.*; *rdig-to-čan*, **पापीय**, = *sdig-čan*, but only as epithet of *Dud*; *sdig-blön* a wicked officer *Gl.*

ཐིག་(ས)་པ་ *sdig(s)-pa*, pf. *budigs*, fut. *bedig*, imp. *sdigs*, and *sdī-ba*, pf. *budis*, ft. *badi*, 1. to show, to point out, *sdigs-mdzūb* a pointing finger, ... *la sdigs-mdzūb ytād-pa* to point at ... (with scorn or derision); *sdigs-mdzūb nám-mka-la ytād* pointing with the fingers toward heaven, yet not in a 'menacing' (*Cs.*) way. — 2. to aim *C.*, *badi(g)s-sa* the place that is aimed at, aim, butt; goal *Thgy.*; *badi-pai pyógs-su* in the direction of the aim *Thgy.* — 3. to menace, to threaten, *čad-pas* with punishment *Mil.* (ni f.); \**dig-če pi-la* *Ld.* as an alarm-shot; *di-la bdag-gis jigs-pa zig-gis ma bsdigs-na* if I do not threaten him with something frightful, if I do not strike him with fear, *Dzl.*; *sdigs-mo byéd-pa* to assume a menacing attitude *Mil.*, to threaten tauntingly *Thgy.*

ཐིང་ས་ *sdins* a cavity or depression, *spán-sdins* a depression on a grassy plain, *ri-sdins* on a mountain-ridge; the significations given by *Cs.*, 'middle part, heart, core', were not known to our men of Tashilunpo.

ཐིབ་པ་ *sdib-pa* 1. *Sch.* = *ldib-pa*. — 2. *Tar.* 8, 18 = *rtib-pa*.

ཐུག་པ་ *sdug-pa* I. adj. pretty, nice, *lit-na* to look at *Dzl.*; \**tša-lli-diug-pa* *C.* mint, *Mentha*, ἡδόσμου; gen. with reference to a person: what is agreeable, pleasing, dear, to a person *Ssk.*: **प्रिय**, *bdag-gi bu nán-gi sdug-pa-la* the most beloved of my sons *Dzl.*; *nai bu sdug* my dear son *Pth.*; *sdug-par dzin-pa* *Dzl.*, *sém-pa* *Dzl.* frq., *rtsi-ba* *Mil.*, to love, c. dat., gen. with regard to parental love; *sdug-par gyir-ba* to become dear to a person, to be endeared to, *Dzl.*; *mi-sdug-pa* not fair, ugly, disagreeable, of the body, of a country etc.; *mi-sdug-pai tin-nie-dzin* *Tar.* 10, 11 contemplating one's self and the world as a foul, putrid carcass (v. *Tar. Transl.* 285, foot of the page); *mi-sdug-par byéd-pa* to disfigure, pollute, profane, a temple *Dzl.*; *sdug-gu* beautiful, pretty, handsome, *bud-méd sdug-gu tams-čad* all pretty women *Dzl.*; there is also a form for the fem. gender: *sdüg-*

*gu-ma Dzl.*; *sdü - ge - ba Cs.*: 'the state of being somewhat pleasing'(?); in a prayer occurs: *bod-báns sdüg-ge snyin-re-rjé* the good, poor Tibetans, just as in *W.* \**sdug-pa-tsé\** is used; often (but not necessarily) rather pityingly: *ko sdug-pa-tsé* the good man (will do his utmost); \**ri-pa sdug-pa-tsé\** the good fieldmouse (speedily made off); but also: \**sab dug-pa-tsé á-lu zig ton\** *W.* good sir, give me a few potatoes!

II. vb. to be oppressed, afflicted, grieved, like *γdin-ba*, *sems las-kyis sdüg - nas* by sorrow *Mil.*; \**sem mán-po mán-po dug son\** *C.* I was very, very sorry for it; . . . *pas sdüg-go* we are miserable, because . . . *Dzl.*; *sdüg-par gyúr-ba* to become unhappy, to get into distress *Dzl.*

III. sbst., *Ssk.* ཐུ་མ་, affliction, misery, distress, *bod sdüg-pai mgo dzugs* that is the beginning of the misfortunes of Tibet *Ma.*; *ñed-la sdüg-pai ré-mos bab* (then) came our turn of being visited by affliction *Mil.*; more frq. *sdug*, and *sdug-bsñál* (v. below) *sdüg-tu mi yon dug-gam* are you not in distress? *Mil.*; *sdug kur byéd-pa* to undergo hardships (voluntarily), to bear affliction (patiently), to suffer, in an emphatical sense, *Mil.*; *sdug mi teg* you cannot endure the hardships *Mil.*; \**ka-düg mán-po jhé' - pa\** *C.* to work hard, to drudge; *skyiid-sdüg* good and adverse fortune, good luck and ill luck, very frq.; *bde-sdüg* id.; *sdug-sógs byéd-pa* (the contrary to *tsogs-sógs byéd-pa*) to accumulate misery upon one's self *Mil.*; \**dug mán-po tán-wa\** *C.* to plague or vex a good deal, to inflict injury, *c. la*; *γzan-sdüg-gi sdüg-pa* the sin of having done evil to others *Mil.*; \**dug zö'-la tán-wa\** *C.* to torture, to put to the rack; *sdug bab-pa* to be in mourning *Cs.*; *sdug srün-ba* to mourn *Cs.*; *sdüg - ñan* col. fatiguing, worrying. — *sdug* as adj., unhappy, miserable, *Pth.*, is of rare occurrence.

Comp. and deriv. *sdug-kān* a chamber of mourning, a darkened room *Cs.* — *sdug-gós* a mourning dress *Cs.* — *sdug-bsñál* the most frq. word for misfortune, misery, suffering; also pain, *sdug-bsñál-gyis γdins-pa*

*Dzl.*, *sdug-bsñál myón-ba* (*W.* \**tón-ñe\**) to be in calamity, to suffer pain; \**dug - ñál tón-wa, tér-wa\** *C.* (\**tán-ñe\** *W.*), to inflict pain, to grieve, to torment; *sdug-bsñál dan ldán-pa*, *sdug-bsñál-ñan* unhappy, miserable; misery, distress, affliction; \**dug-ñál jhé' - pa\** *C.* to lament, wail, moan; *sdug-bsñál-du gyúr-ba* to become sorrowful or melancholy; \**ñá-la ná-ga-ri ma šes-pe dug-ñál yod\** *Ld.* I regret my not knowing Sanskrit; *sdug-bsñál - ba* (vb.) to be unhappy, (sbst.) the state of unhappiness, *Thgy.*; *sdug-bsñál-bai skad* lamentable, doleful cries. — *sdug-mñug* *C.* accumulating calamity. — *sdug-dré* a demon *Sch.* — \**dug-po\** *C.* wretched (road), savage (dog), ill-bred, naughty, unamiable; evil (sbst.), *düg-po byéd-pa* to do evil *Mil.*; \**mi-la düg-po tán-wa\** *C.* to do evil to a person, to molest, trouble, annoy, injure, a person. — *sdug-póns-pa* *Stg., C.*, poor. — *sdug-ñwa* a mourning-hood *Cs.* — *sdug-srān* inured to hardships; the being hardened *Mil.*

ཐུག་པ་ *sdud* 1. *Sch.*: the folds of a garment; ཐུག་པ་ *sdud-ka* string for drawing together the opening of a bag, drawing-hem. — 2. *Cs.* synthesis, *byed-sdud* analysis and synthesis.

ཐུག་པ་ *sdud-pa*, pf. *bsdus*, fut. and likewise ཐུག་པ་ for the pres. tense) *bsdus*, imp. *sdus*, *bsdus*, vb.a. to *dü-ba*, 1. to collect, gather, lay up, amass, assemble, riches, flowers, broken victuals, taxes, crops, earnings, men, cattle etc., frq.; to put together, to compile, *min-rnams . . . nas bsdus* the names have been put together out of . . . *Glr.*; to brush or sweep together, *W.*: \**kyim-sa öl-mo-ne* (or *dan*)\* the dust with a broom; *dbān-du* to subject, subdue, frq. — 2. to unite, join, combine, *šin γsum mgo* three pieces of wood at their upper ends *Dzl.*; six kingdoms into one *Dzl.* (to join) actions, words, and thoughts in the path of virtue *Dzl.*; *dmāg-rnams kōr-du* (joining) the troops with his retinæ *Dzl.*; *kýo-süg-tu* to unite in matrimony, to give in marriage. — 3. to condense, to comprise, all moral precepts in three main points, the letters of the alphabet in five classes *Gram.*; esp. with *nyün-ñur*,



*zur-tsam*, to contract, compress, abridge, frq., *de yan bsdü-na* if one shortens it still more, if it is abridged a second time *Gram.*; \**düs-kan*\* *W.* brief, concise, compendious; \**dü-yig*\* *C.* abbreviation, abridgment; *bsdus-grel* an abridged commentary *Tar.* 177, 7; to close, conclude, finish, terminate, *mjug sdüd-pa* to close a train, opp. to *sna drén-pa Ming.*; *slár-bsdü-ba* concluding a sentence or period with the finite verb in *o*, *Gram.* — 4. *bsdüs-pa* to consist of or in, c. instrum., e.g. *yi-ge drug-gis* of six letters *Thgy.* — 5. to boil down, to inspissate *Lt.*, *bsdüs-ku*, *ydüs-ku*, a preparation thus obtained *Med.*; *bsdus-tān* prob. id. *Med.* — 6. scil. *bsód-nams*: *bsdü-ba rnam bži* the four ways of collecting merit *Glr.* — 7. *dbugs sdüd-pa Med.?* *bsdü-ba* sbst. collection, gathering *Tar.* 33, 16. — *bsdus-yžom* or *jom Schr.:* a machine for executing criminals constructed in such a manner, that the head is crushed by two stones striking together; *Stg.:* n. of one of the hells

སྒྲུབ་པ་ *sdüm-pa* 1. vb., pf. *bsdums*, fut. *bsdum*, imp. *sdum(s)*, vb.a. to *düm-pa*, to make agree, to bring to an agreement, *mi-mtün-pa-rnams* things not agreeing *Sch.*, to reconcile, to conciliate, *mi-mdzá-ba-rnams* enemies *Thgy.*; *sdüm-par byéd-pa* id.; *sdüm-byéd* (resp. *mdzad*), *sdüm(-pa)-po*, *sdüm-mkan*, conciliator, pacifier, peace-maker; *res kṛugs-pa res bsdüm-pa mān-du byün-no* at one time they were at odds, at another they were at peace with one another *Tar.* — 2. sbst. house, mansion *C.*; *yzim-sdum* (resp.) bed-room; *sdüm-ra* garden near the house, cf. *ldüm-ra*.

སྒྲུབ་པ་ *sdür-ba*, pf. and fut. *bsdür*, to compare, *go-sdür byéd-pa* id., v. go 2; *nyams sdür byéd-pa C.* to compare different texts; \**tam-dür*\* *W.* judicial examination, trial.

སྒྲུབ་པ་ *sdur-lén*, *sdur-blañ*, *amber Ts.*, for *sbur-lén*.

སྒྲུབ་ *sde* (*Ssk.* in compound words *सेना*) part, portion, of a whole, e.g. of a country, also *yül-sde*, province, district, territory, even village *C.*, *bón-sde* the places or villages of

the Bonpas *Glr.*; *sde-žen-la snyég-pa* to aim at an extension of territory *Dom.*; part of the human race: nation, people, tribe, clan, community, *pá-rol-gyi sde jónu-pa* to conquer hostile nations; class, e.g. of letters: phonetical class; *sde sder byó-ba* to divide into classes *Ca.*; classes of books: *mdó-sde* the Sūtras, v. sub *mdo*; *rgyüd-sde* the Tantras, v. sub *rygyud*; *abyór-sde bži* the four volumes treating of pharmacy *Glr.*; of monks: community of monks, body of conventuals (consisting of not less than four persons); hence convent, monastery, *sde btsugs* he founded convents *Glr.*; *žos-sde* id.; class of religious followers, philosophical school, *sde bži* the four (principal) schools *Tar.*; *lha srin-gyi sde brgyad*, *lha klü-la sogs-pai sde brgyad* the eight classes of spirits, frq.; it is also used for a great quantity, great many, lots of; and by improper use, or by way of abbreviation for *sdé-pa*, *sde-dpon*, commander, ruler.

Comp. and deriv. *sde-skór Glr.* district. — *sde-kṛugs* insurrection, general revolt of a people, *byéd-pa* to excite one *Ma.* — *sde-snod ysum*, चिपिटक, 'the three baskets', viz. the three classes of the sacred Buddhist writings, *dul-bai* (discipline), *mdo-sdei* (Sūtras), *snāgs-kyi sde-snod* (Mantras, i.e. metaphysics and mysticism), hence *sde-snod-la sbyān-ba* to study the sacred writings *Mil.* — *sdé-pa* 1. the chief or governor of a district *C.*, = *gó-pa W.*, majordomo of the Dalai Lama, *Köpp.* II., 134; in a general sense: a man of quality, a nobleman *Ma.* 2. a letter of a certain phonetic class, or the phonetic class itself, *sdé-pa bži-pa* the fourth phonetic class, the labials *Gram.* So the word is also used for denoting a certain class or school of Buddhist philosophers, *Tar.*, frq. — *sde-dpön* = *sdé-pa* 1, signifies also a class of demons *Dom.* — *sde-tsān* class, e.g. phonetic class, = *sde*; a particular kind of writing, *nā-ga-ri sde-tsān Glr.*; — *sde-yžar Sch.* lawlessness, anarchy, *sde-yžar žen-po* general anarchy (?) — *sde-yañs* (spelling?) court, court-yard, = *kyams*. — *sde-rigs* dominion, territory,



*Glr.* — *sde-srid* 1. province, kingdom *Cs.* 2. regent, administrator, in more recent times title of the *sdé-pa* of the Dalai Lama, and the rulers of Bhotan. *Köpp.* II., 154.

མེ་བ་ *sde-ba*(?) *W.* \**ü-ru dé-če med\** there is here no room any more.

མེ་བ་ *sdeb* (? *debs*) time, times, = *lan W.*, e.g. four times.

མེ་བ་བ་ *sdéb-pa*, pf. *bsdebs*, fut. *bsdeb*, imp. *sdebs*, 1. to mingle, mix, blend (*pyogs*)

*yig-tu* together, *Lex.*, cf. *sbyir-ba*. — 2. to join, unite, combine, *drás-su sdéb-pa Mil.*, by the context: sewed well together, — but *drás-su?* — Gen. vb.n.: to join, to unite, *dan* with, also *la*, *sems mig dan bsdébs-nas lta*, *rná-ba dan bsdébs-nas nyan Mil.* the soul sees by joining the eye, it hears by joining the ear; to join company, to associate, to hold intercourse with, *Mil.*; also to have sexual intercourse *Pth.*, cf. *dré-ba*, *grógs-pa*, *dzóm-pa*. — 3. to prepare, dress, get ready (victuals) *Sch.*, cf. *sbyór-ba*. — 4. to exchange, barter, truck for, \**bág-pé dás-la\** *W.* flour for rice; in this sense prob. also used by *Mil.*; to change, money, \**nul deb sal\** please change me a rupee (not so in *C.*). — 5. to make poetry, to compose verses, at the end of poems: *žés-pa ... kyis sdéb-pao* the above verses have been composed by...; = *sbyór-ba*.

མེ་བ་མེ་བ་ *sdeb - sbyór* 1. composition, esp. poetical, poetry, — 2. *yí-gei sdeb-sbyór* orthography *Schr.*, *Cs.*, *Sch.*

མེ་ར་མ་ *sdér-ma*, resp. *ysol-sdér*, dish, platter, plate, saucer; *sder-gán* a plateful, a dish (of meat etc.), esp. *C.*

མེ་ར་(མོ) *sdér(-mo)* claw, talon, *sdér - kyu* *Sch.* id.; *sdér - mo rno* a sharp claw; *sdér-can* furnished with claws, *sder-méd* without claws; *sder-dzin byéd-pa* to seize with the claws *Cs.*; *stag(-gi)-sdér* a tiger's claw *Lt.*; *sder-čags* animals provided with claws *Mil.*

མེ་ཁམ་ *sdo-kám* *Sch.* belonging together, a pair(?).

མེ་བ་ *sdó - ba*, pf. (*b*)*sdos*, fut. *bsdó*, imp. *sdos* (also *dó-ba q. v.*) 1. to risk, hazard, venture, gen.c. *dan*, also c.dat. or accus.,

*bdág-gi lus* one's own body *Dom.*; *lus srog dan* frq., *lus dan srog-la Dzl.* — 2. to bear up against, *sdug-bsnal*, *nyon-móns-pa dan*, against heavy trials, against toil and drudgery *Dzl.*; to bid defiance, to an enemy *Dzl.*, also to behave with insolence, contemptuously *Dzl.* — 3. *lág-pas Dzl.* གྲུ, 6(?).

མེ་ར་པ་ *sdón-po* (*C.* vulg. \**düm-po\** 1. trunk, stem, body of a tree *Glr.* — 2. stalk, of a plant, *pádmai* of a lotus; *sdón - po* *kon-ston* a hollow stalk *Wdn.*; *sdón-poi sde* the class of stalked plants *Cs.* — 3. tree, also *šin-sdón(-po)* frq.; *šin-sdón rkan-yèig* a tree of a single stem *Glr.*; *šin-sdón kon-rúl* a tree rotten at the core; col. fig. barren, of females, prob. jestingly. — 4. block, log.

*Comp.* *Cs.*: *sdar-sdón* trunk of a walnut-tree, *šug-sdón* stem of a juniper-tree; *tsil-sdón* a tallow-candle; *kyags-sdón* an icicle. — *mčod - sdón* (*Sch.* = *mčod - rtén*), in a botanical work it was explained by 'wick', = *sdón - rás*, which seems to be more to the purpose, as a blossom is compared with it. — *sdón-rkán v. sdón-rás*. — *sdón-düm* stump of a tree, *sdón-düm tsig-pa* the burnt stump of a tree *Cs.* — *sdón-bu* *Cs.* 1. a small trunk. 2. stalk. 3. wick. — *sdón-rás*, *sdón-šin*, *sdón-rkán* *C.* a wick of cotton, of wood, of pith; cotton wicks are used esp. for sacred lamps.

མེ་ར་བ་, མེ་ར་མ་མ་ *sdón-ba*, *sdóns-pa* (*Sch.* also *rdóns-pa*) pf. *bsdóns*, fut. *bsdón*, to unite, to join (in undertakings), to enter into a confederacy, to associate one's self with, c. *dan* (also accus.?). *kyod dan na sdón - ste gro* you and I, we will go together; *sdóns-zla* prob. = *zla-grógs*.

མེ་དཔ་ *sdód-pa*, pf. and fut. *bsdad*, resp. *bžes-pa*, *W.* \**dád-če\**, 1. to sit, frq., \**sil-la dod\** *W.* sit down in the shade! *dál-bar sdód-pa* to sit still *Lt.* — 2. to stay, to tarry, to abide, *tóg - mar der bsdad* for the present I will stay here yet a little longer *Mil.*; *nyál-nas bsdad-dug-pa* to lie down and to continue lying *Mil.*; \**dō-du žug-pa\** to receive hospitably, \**mi žug-pa\** to deny reception, to send away *C.*; to stop, to halt, in running, walking *Dzl.*;



to wait, *re zig ma bsad-par sdod-èig* wait a little yet before beginning to kill *Dzl.*; *skad-èig kyan sdod-pai loñ méd-par* without waiting even for a moment *Glr.*; *Ld.*: \**ltos-te dad-èe\** to wait and see whether etc.; \**sám-te dad-èe\** to wait for, hope for, to look forward to, \**gug-te dad-èe\** id.; *mdós-de fso-ñin sdod-na* as long as the authority of this book is acknowledged *Dom.*; \**zag dan kyir-kyir dad dug\** *W.* (this thing) always remains round (crooked), it will not get straight. — 3. to be at home, \**de' yo\** he is at home, \**de' me\** he is not at home *C.*; to live, reside, settle at *B.* and col.; *bka-sdod Lex., C.*: 1. attendant, waiting servant, 2. aid-de camp.

ཐོག་ ས་ཏོམ་ 1. *Lex.* and *C.* spider. — 2. summary, contents, *spü sdom* 1. table of contents, index *S.g.* 2. general introductory remarks, introduction, also *sdom-fsig*; *sdóm-la* summarily, to be brief, in short.

ཐོག་ བ་ ས་ཏོམ་-པ་ I. vb., pf. *bsdams, bsdoms*, fut. *bsdam, bsdom*, imp. *sdom(s)*, *W.* \**dám-èe\** 1. to bind, *lëags-sgróg-gis* to fetter *Cs.*; to bind or tie fast, to pinion; to bind up, to dress, wounds. — 2. to fasten, to fix firmly, e.g. by a screw-vice; *kro-čus* by melted metal, i.e. to solder; so, to press, grind, or strike the teeth together, to gnash, as in anger *Pth.*; to fasten securely, the door *Dzl., Pth.*; *rtsá-ka* to close an opened vein *Med.*; hence in general, 3. to stanch, stop, to cause to cease, *rtsa-krág sör-ba* the bloody flux *Med.*; to bind, constrain, render harmless, to neutralize, *nyés-pa* an evil *Lex., Sch.* — 4. *W.* \**káb-ša dam dug\** the shoe pinches. — 5. to make morally firm, to confirm, *spyód-pa*, one's conduct, to conform it strictly to the moral law. — 6. with or without *bdag-nyid*, to bind one's self, to engage *Cs.* — 7. to add together, to cast or sum up, *rgyud bži bsdoms-pas leu གྲུ་འཇུག་* all the four Gyud together have 154 chapters; *yóns-su bsdus-pa-la* taking all together *Tar.*

II. sbst. བཀའ་ ས་ཏོམ་ obligation, engagement, duty, *sdóm-pa lén-pa Glr.*, *dzin-pa Cs.*, to enter into an engagement, to bind one's self to perform a certain duty, *mi-la bogs-pa* to

bind a person by duty, by oath, to swear in *Glr.* (e.g. in convents, in the relations of priests and laymen); *srün-ba* to be true to one's duty, to keep one's engagements; *čor* a duty is violated *Glr.*; *ñá-la sdóm-pa med* I have renounced my vow *Glr.* — *sdóm-pa ysum*, acc. to *Glr.* and other more recent authors, are: *so-tár* (v. *so-só*), *byan - sams*, and *ysan-siágs-kyi sdóm-pa*.

Comp. *sdom - ltón(?)* neck-bell, bell attached to the neck of cattle. — *sdom-byéd* 1 one that binds, by duty etc. 2. an astringent medicine *Cs.* — *sdom-yrér* rivet of a pair of scissors or tongs *Sch.*

ཐོག་ བ་ ས་ཏོམ་-བ་ *sdóm-bu Sch.*: a ball; a round tassel.

ཐོག་ བ་ ས་ཏོམ་ *sdor, rdor* 1. (like ὄψων) that which gives relish to food, seasoning, condiment, esp. *tug-sdor* that which gives substance to soup, viz. meat; *tsa-sdor* salt and meat. — 2. spice, *sdór-gyi rkyál-pa* spice-bag *S.g.*; *sdor-tál* spice-powder *Sch.* —

བར་ བཀའ་ (संकेत) sign, i.e. 1. gesture, *čágs-pa dód-pai brda mán - du bstán - nas* making many wanton gestures (or giving hints, intimations v. 2), *lág-brda* signs with the hand, *sañs-rgyás la ysól-èig čes lág-brda byas* they beckoned to him to ask Buddha *Dzl.*; \**mig-da tán - če\** *W.* to give a hint with the eye, to wink. — 2. indication, intimation, symptom, token, *mi-rtág gyir-bai brdao* it is an indication of their frail condition *Thgy.*; symbol *Pth.*, *brdar* as a symbol, symbolically; *de gan yin dri-bai brda stón-pa* to ask for a thing by symbolic signs, in symbolic language *Glr.*; *brda spród-pa*, *pród-pa*, *šbyór-ba*, *gról-ba* to explain, describe, represent, with accus., and prob. also with genit.: *yin-lugs-kyi brda gról-ba Mil.* to explain the essence or nature of things (ni f.); meton. *dei brda či lags* what may be the symbolical meaning of it *Mil.* — 3. word, *bód - pai brda* interjection *Liä.*; *dul-bai brda* word out of the Dulwa Zam.; *dris-pai brda-rnyin* an obsolete word for 'being asked', *Lex.*; *brdá - sgyur - pa Sch.* interpreter, dragoman *Sch.*; *brdai blá-ma* is

stated to be a Lama who instructs by word of mouth *Mil.*; esp. with regard to the spelling of words: *brda yan mi dra sna-tsogs gyur* there came also into use various spellings *Zam.*; *brda - rnyin* old orthography, *brda-ysar* new orthography *Zam.*; *bód-kyi brdañ bstan-bèos* title of the Zamatog; *tsig-brda* = *tsig*, *tsig-brda-yis grol-ba* to explain by words *Mil.*

**Comp. *brdā-skad* language by symbolical signs *Mil.***; prob. also nothing but the usual language by words *Glr.* — *brda-čād* (prob. for *čād*, from *čād-pa* II.), *me-loñ-gi brda-čād* the language or evidence of the mirror; so prob. also *Tar.* 210, 22. — *brda-spród*, *brda-sbyór* 1. **explanation**, *min - dān brda-spród* explanation of the import of names, title of a small *Materia Medica* by a certain *Wairocana*. 2. **orthography** *Gram.*, *Pth.*

— *brda - lon Mil.* is said to be = *tsig-lan*, verbal answer. — *brda-lags* 'insignis', acc. to *Cs.* in *Journ. As. Soc. Beng.* V, 384.

བད་པ་བ་ *brdül-ba* 1. *Lex.* w.e.; *Sch.* to deceive, to cheat. 2. *Sch.* to swing, brandish, flourish, *gyáb-mo* a fly-flap.

བདོག་འཛོམ་བ་ *brdog-čos-pa* to slip, to slide, to lose one's footing.

བདུར་བ་ *bsdār-ba*, *Sch.*: *mdün-du bsdār-ba* to hope, to expect or wait for a favour. In *Dzl.* 234, 18 the better reading (accordant with the manuscript of *Kyelang*) is *sdur* (= *sdü-bar*).

བསྐྲུབ་བ་ *bsdógs-pa*; the *Lex.* add: *grabs*, *Cs.* to compose, prepare, make ready, *nyer bsdógs-pa* id.; *sna-tág bsdógs-pa* to wind the rope, which is fastened in the nose of an ox or a camel, round the horns or the neck of the animal.

ན

ན na 1. the letter n. — 2. num. figure: 12.

ན na meadow, *C.* also *nā-ma*; *nar skye* it grows on meadows, *Wdn.* and elsewh. (cf. *neu*).

ན na I. sbst. 1. **year** (?) v. *nā-nin*. — 2. **stage of life, age**, also *na-tśód*, and *nā-so*, resp. *sku-nā* (also *sku-nās*?); *na-tśód rgās - pas Wdn.* old, of an advanced age; *nā-so yžón-te Glr.* young; *sku-nās prá-mo Mil.* of a tender age; *na-tśód-kyi dbyé - ba* the different ages or stages of life; (*sku*) *nār-son-pa* (*Sch.* grown old?) *Glr.*: of full age, adult, grown up; *\*nā-so-tśir-la\** *W.* according to age; *na - čün girl*, maiden, virgin, *na - čün bzān - mo bču* ten beautiful girls *Dzl.*; *na-mnyām, -drā, -zlā, neu-ldān Lex.* of the same age, coetaneous; *\*nā-đa-tom-mo\** *C.* a festivity given by wealthy parents

on their son's birthday to him and his playmates, also *\*lō-da-tom-mo\**; *na-prā* young, tender; *na-yžón = yžón - nu*. II. postp. c. accus., signifying the place where a thing is, 1. added to substantives, **in**, (more accurately *nān-na* c. genit.), sometimes also to be rendered by **on**, **at**, **with**, **to** etc. *mdō-na* in scripture, *lo-rgyūs-na* in a book of history *Glr.*; *dé - na* there, in that place; of time: *dus-yčig-na* at the same time, *dei tśé-na* at that time, then etc. — 2. added to verbs, either to the inf., or more frq. (col. always) to the verbal root: **in**, **at**, **during** (the doing or happening of a thing), hence a. **when**, **at the time of**, *bós-na* when I called *Dzl.*, *zér-ba-na* when he said *Tar.*; *bdág-gi pá tse pós-na* when my father shall have died *Dzl.*; with *nam*: *nam dūs-la báb-na* (*W.* *\*dus lēb-na\**) when the time comes,



frq.; *nam gró-na* when I (you etc.) go, was going, shall go. — b. if, in case, supposing that (*śāv*), the different degrees of possibility, however, cannot be so precisely expressed by the mood in Tibetan, as in other languages; with or without a preceding *gál-te*, *či-ste* etc. (cf. the remarks sub *gañ* II.); ... *ma mton na ... mi rtógs-par dug* if we had not seen ..., we should not have known ... *Mil.*; but in most cases also the vb., to which it is subordinate, is put in the gerund: *di byás-na brám-ze ma yin-pas* as I should be no longer a Brahmin, if I were to do that *Dzl.*; further: if even ..., how much the more ...! in asseverations: if ..., then indeed may ...! then I would that ...! it is well, that ..., it will be well, if ..., *na légs-so* frq.; if *légs-so* is elliptically omitted, *na* answers to: **o that! would that!** also: **I will!** in an interrogative sentence, viz. '*légs-sam*' being omitted, to: **must I? shall I?** *Mil.*: *čos byás-na snyam* (when we are with you) we think, we will be pious! *jig-rtén byás-na snyam* (when we have come home) we think, let us take care of temporal things! *či drág-na* (better *či byás-na drag*) what shall we consider the most advantageous? — c. of a more general signification: **as, since, whilst, by** (with the partic. pres.), = *te* or *pas* *Dzl.* frq., *dug zós-na yañ* even by eating poisonous things (he was not hurt) ३, 3; *na* is used thus, however, only in conjunction with *yañ*, and *dug zós-na yañ* is the more popular phrase for *dug zos kyañ*. In careless speaking or writing *na* is also used for *čé-na* *Thgy.* frq. — 3. pleon. added to the termination of the instr. of substantives and verbs: *rgyu dés-na* for that reason, therefore, *čii rgyüs-na* for what reason, why, wherefore *Stg.*; *dé-bas-na* hence, thus, so then, accordingly, very frq.; *k'ar-bas-na* because they carried *Glr.*; also added to the termination of the termin.: *ji-ltar-na* frq.; *yeig-tu-na*, *ynyis-su-na*, in the first place, firstly etc. *Dzl.*; *slád-du-na* *Dzl.*; *rgya-gár skád-du-na* *Thgy.* — 4. incorr. for *nas*, col. frq.; its being used for the termin.

is very questionable, and the rare instances of this use in books may be regarded as errors in writing (e.g. *Dzl.* ३०, 17 *nán-na soñ* inst. of *nán-du*), whereas the contrary, *du* for *na*, occurs frq., and is to be considered as sanctioned.

III. conj. and, *Bal* (?) — IV. v. *ná-ka*, *ná-ba*.

ནཁ་ *ná-ka*, = *span*, greensward, turf.

ནག་ *nā-ga*, *Ssk.* for *klu*.

ནག་རི་ *nā-ga-ri* Sanskrit, Sanskrit-letters.

ནག་ *na-gi* *Sch.* 1. being ill(?). 2. the claws of a sea-monster(?).

ནག་སར་ *nā-ge-sar* *Lt.* = Hindi, for नमकेसर, *Mesua ferrea*.

ནའའ་ *na-ja* *W.* mock-suns and similar phenomena, v. *na-bün*.

ནའི་ *ná-nin* (*Cs.*: 'for *na-rnyin*') the last year; gen. adv. last year; *ná-nin-gi* adj. of last year or last year's (crop).

ན་ *ná-ba* 1. to be ill, sick; inf. also the state of being ill, illness, sickness, *ná-ba ysó-ba* to cure it *Lt.*, though *nad* is more in use; partic.: a sick person, patient, *ná-ba dan*, *či-ba* disease and death; *skye rga na* *či* v. *skye-ba* I., *rgás-pa dan ná-ba* old and sick people; *mi-ná-ba yndas-pa* to remain in health *S.g.*; *ná-ba-pa*, *ná-ba-ma* *Cs.* a sick person, an invalid (male and female); *ná-mo* a female patient *Mil.*; *ná-ba-mkan* a sickly person, an invalid *Cs.*; *ná-ba-can* sickly, *na-ba-méd* healthy *Cs.*; *na-tóg* after falling ill *Sch.* — 2. of the separate parts of the body: to ache, *ná-ba* (not *-ba*) *ná-ba* pain in the ear, ear-ache; *lus tams-čád na* (my) whole body aches *Dom.*; so *ná-na* having the tooth-ache; *nán-na na* it aches, when pressed (with the fingers) *S.g.*; *klád-pa ná-ba-la* (good) for the headache, for diseases of the brain; *na-ṣṛén* complication of diseases or fits *Sch.*; *na-(ba dan)zúg(-rinu)*, *na-tsad* disease and pain.

ནུན་ *na-bün* fog, thick mist, fogs, *Kyims* comes on; *byin-rlabs-kyi* prob. a cloud, a flood, of blessing *Mil.*

ན་མ་ ná-ma 1. v. na I. 2. also ná-mo (ནམས་), **praise, glory, adoration**, na-mo gu-ru praise to the teacher!

ན་མ་ ná-ma Ssk. = zes byá-ba **so called**, frq. in titles of books.

ན་བཟའ་ ná-bza (\*ná - za\*, vulg. \*náb - za, nám - za\*) resp. for gos, **garment, dress**, frq.; ysol-ba to put it on.

ན་བུན་ na-ún obs. or vulg. for na-bún, old edition of Mil.

ན་རག་ na-rag, Ssk. नरक, **hell**.

ན་རམ་ na - rām medicinal herb, Med.; in Lh. Polygon. viviparum.

ན་རི་ཀེ་ལ་ na-ri-ke-la Ssk. **cocoa-nut**.

ན་རི་ ná-re, by form and position an adv., like *di-skad-du*; before words or sentences that are quoted literally, mostly followed by *smrás-nas*, *zér - ba - la*, but not always, in which latter case it stands for 'he says, he said' etc., the noun being always put in the nom. case, never in the instr.: *ṣpags-pa na-re* the Reverend said; rarely in accessory sentences: *gál-te yžán-dag ná-re* (not *ná-re-na*) si forte alii dixerint Wdn.; even without *gál-te* in the same sense Thgy. It hardly occurs in old classical literature, nor in the col. language of W., but pretty frq. in later literature. In Kun., however, there exists a vb. *ná - das* (\*ná - dā\*), pf. *nas* (\*nā\*), imp. *nos* (\*nō\*) which is used for *zér-ba* (not in use there), and is construed with the instr.: *ā-pa-su nā soñ* the father has said.

ན་རོ་ ná-ro the sign for the vowel o, ~.

ན་རོ་ ná-ro n. of a holy Lama Mil.; ná-ro-pa Tar. 181, 10 id.? ná-roi sems-dzin-gyi lèags-tág a sort of puzzle.

ན་ལཱ་ na-landa Pth. ná-len-dra Wdk., n. of a monastery in Magadha.

ན་ལི་ ná - li bowl, basin, an iron or china dish W.

ན་ལི་ཤམ་ na-le-šag Lt., šal S.g., = ši-kru Wdn. (ཤིལུ?) n. of an acrid medicine.

ནག་ nag (blackness?) **crime, offence, transgression**, v. *nág-pa* comp.; *nag-ku-be-ra* v. *ku-be-ra*.

ནག་པ་, ནག་པོ་ *nág-pa*, gen. *nág-po*, **black**, *ber pyi nág-pa nañ dkár-ba* a garment outside black, inside white *Gl.*; \**nág-po ma ku\** do not blacken it, do not 'soil it! of the countenance **dark, frowning, gloomy, mournful** *Gl.*; *mi nag (-po or-pa)* a black one, a layman, (on account of his not being clad in a red or yellow clerical garb); *nág-po* n. p. **Krishna Tar.**, *nág-po čén - po* = **महाकाल Siwa**; *nág - mo* 1. **a black woman**, 2. **Kali, Uma**; *nág - moi-ba*is or *Kol Kālidāsa*. — 3. **woman**, in general *Sch.* — *nag-ṣrós*, *nág-po ṣro - šés* 'easy to be understood' *Sch.*; acc. to our Lama from Tashilunpo *nág-po ṣro - bšér* implies: illustrating a sentence by comparing it with similar passages; *nág-čan* 1. **a person guilty of a crime** *Sch.*; *mi nág-čan dón-nas tár - pa* a criminal released from prison *Mil.* 2. **a married man** *Sch.* — *nag-čágs* **black-cattle, horned cattle** *Sch.*; v. also *ynág - pa*. — *nág-ču* n. of a river north of Lhasa, *Huc* II, 238; *nág-ču-kā-pa* people living on its banks, notorious for their thievish propensities. — *nag-čén*, *nag-nyés* C. **a heinous crime**. — *nag-tüm*, *nag-tóm*, *Sch.*, *nag-siñ-ba* Thgy., *nag-hur-ré* *Sch.*, **coal-black, jet-black**. — *nag - nóg (-čan)* **dirty, dingy; not clear, as bad print; fig. stained, polluted**, with sin, guilt, *sems*. — *nag-pýogs* v. *pyogs*. — *nag(-ma)-tsür* **a black mineral colour**, *Sch.*: **green vitriol(?)**. — *nag-tsig* **a point, dot**, W. — *nag-zúg(?)* **darkness**, *nag-zúg-la snóm-bžin soñ* he groped about in the dark.

ནག་ཤ་ *nág-ša* *Sch.*: **linden - tree, lime - tree** (hardly to be found in Tibet; the word perhaps introduced from Mongol dictionaries).

ནགས་(མ་) *nágs (-ma Gl.)* B., C., W., **forest**, *rtsi-šiñ-nags-kyis mdzes* beautified by forests, richly wooded *Gl.*; *túg-po* dense forest; *nags-kéród* a thicket *Gl.*; *nágs-čan* woody, covered with forests; *nags-ljóns* woodland country, a well-wooded province; *nags-sbál* Lt. tree-frog(?); *nags-tsál* = *nags*, *nyám-na-ba* a dreadful forest *Dzl.*; *yid-du-on-ba* a lovely wood *Sambh.*; *nags-(y)seb* an intersected forest, *(y)seb*.



𑖀 nan I. the space within a thing, 1. the interior, the inside, *püg-pai nan kun* the whole interior of the cavern *Mil.*; *yòñ-pai, dón-gi nan* the interior of a basin, of a pit (e.g. being filled up) *Dzl.*; *kán-pai nan pyag-dár byéd-pa* to sweep the inside of a house *Dzl.* — 2. space, room, apartment, chamber *col.* — 3. dwelling, domicile, house, esp. *C.* — 4. meton inmates, family, household, \**nan tsai*\* *W.* the whole family. — 5. the interior (spiritually), heart, mind, soul, *ye-šés nan-na šar* wisdom begins to shine in the mind; *žen-dzin nan-nas grol* affection, interest, disappears from the heart *Glr.* — 6. sometimes adv. for *nán-na*.

II. *nán-gi*, genit., used 1. as an adj.: inner, inward, esoteric (opp. to *pyi*), *nán-gi křims, nán - křims*, a private law, an esoteric precept or doctrine not intended for the public; \**ge-dún-gyi nán-tim dhañ gal tse*\* *C.* if priests violate their special moral duties, (very different from *nán-pai křims* the Buddhist law, merely opp. to Brahmanism); *nán - gi sbyin - pa* inward offerings, i.e. spiritual sacrifices, opp. to outward and material offerings; but *Dzl. 23*, 4 it denotes personal sacrifices, the surrendering of parts of our own self, e.g. a member of the body, opp. to outward property; the meaning also reminds of *Rom. 12, 1*, and *I Pet. 2, 5*. — *nán-gi byá - ba* internal affairs *Glr.*; v. also the compounds. — 2. for *nán - na* among, amidst, frq. c. accus.: *bu nán-gi ta čui, püg-ron nán-gi čui-nu* *Dzl.* the smallest among etc.; for *dé-dag-gi nán-na* of it, of them, among them etc.: *nán-gi čui-nu* the least of them *Dzl.*; *nán-gi lha-mo sná-ma* the foremost among the goddesses; sometimes more pleon., without distinct reference to a preceding noun, *Dzl. WS, 18; 23, 16* (where *Sch.* prob. translates incorr.).

III. with *la, na, du, nas*; 1. as sbst., acc. to the significations given above, e.g. *nád-pai nán-du jüg-pa* to go into the room of a sick person *Wdn.*; *dei nán-du ydan-dráns-te* inviting into their house *Mil.* — 2. as adv. *nán - na* in it, therein, within,

among it or them; *nán-du* and *nán-la* thereinto, into it; *nán - nas* out, thereout, from among; among it or them = *nán - na*. — 3. postp: in, into, among etc., e.g. *rdžín-gi nán-na křus byéd-pa* *Dzl.* to bathe in a pond, *čui nán-du žugs-pa* to go into the water; *groñ-kyér dei nan dan pyi-rol-na* in the town and out of it *Dzl.*; \**sém-mi nán-na zér-pa*\* *W.* he said to himself; *snai nán-nas byuñ* it came out of his nose (again) *Dzl.*; *miñ nán-na(s) bzán-po žig* one very beautiful among men *Dzl.*; *gliñ dé-rnams-kyi nán-na(s) mčog-tu gyúr - pa* the most important among or of these countries *Glr.* (here at least the sing. is as frq. als the plur.); in *col.* language the word is much used, though often inaccurately; so it is frq. employed, where the later literature has *nán-la, nán-nas*; \**wán-gi nán-na*\* by force; \**só-me nán-na zer gos*\* *W.* that should have been mentioned, when it was fresh (in remembrance); \**lo tón-ni nán-na tsápig ma tsar*\* not yet quite in a thousand years, i.e. it is not full a thousand years *W.* — There is still to be noticed: *nan = nan-mo*. — *nan-méd-la* *col.* frq. suddenly; in *B.* of rare occurrence; *nan-méd nor rnyéd-pa* to become rich unexpectedly *S.g.*

**Comp. and deriv.** *nan-kyóg* *Sch.*: having legs bending inward, bandy-legged. — *nan-skór* v. *skór-ba* extr. — *nan-křims* v. above. — *nan - křól*, vulgo *-rol*, bowels, entrails, intestines; also any separate part of them; *nan-křól drón-ba* spasmodic contractions of the bowels *Sch.*; *nan-křól-bžag* seems in *Lexx.* to be taken synon. with *mnyambžag*. — *nan-góg* v. *ter*. — \**nan-gyóg*\* *W.* a large bolt, door-bar. — *nán - ču = nan-křól*. — *nan-čags-su* in one's self, in one's own mind *Sch.* — *nán-rje* minister of the interior, home-minister *Sch.* — *nán - lta* *Glr 89, 11?* — *nan-táb byéd-pa* to be involved in intestine war *Pth.*, = *nan-křugs*. — *nan - dag* 1. *Sch.* 'the interior being cleansed'. 2. *col.* (or *nan-brtags?*) v. *snai*. — *nán-don* the intrinsic meaning, the true sense, *nán-don rtóg-pa* to investigate, to study, the real meaning; \**nán-don tóg-ken*,

or *ghó - Ken\** C., *\*nán-don-čan* (or *-yod-kan*)\* W. most learned, very erudite; acc. to Cs. more particularly the mystical sense of religious writings, a higher degree of theology, as it were; *nán-don-gyi rab-byáms-pa* a Doctor of Divinity Cs. — *nan-nán-gi*, *nan-ndán-nas* = *nan-gi*, *nan-nas* among. — *nán-pa* **Buddhist**, opp. to *pyi-pa*, Non-Buddhist, Brahmanist; *nán-pai lta-ba*, *bstán-pa*, *čos*, *stón-pa*, *čá-lugs*, the theory etc. of the Buddhists. — *nán-po* an intimate, a bosom-friend Sch. — *nán-mi* members of a household, inmates (ni f.) Dom. — *nán-mig* room, apartment, C., W. — *\*nan-yáns\** W. wide, spacious, roomy. — *nan-ról* = *nan-krol* — *nán-ša* lining, *\*nán-ša tán-wa\** to cover on the inside, to line, *\*nán-ša-čen\** C. lined. — *nan-sél* **dissension, discrepancy**. — *nan-yses* **reciprocal, mutual** Wdn. frq.

ནང་མཚན་ *nan-mcöd* a sort of potion (thin pap?) consisting of the 'ten impurities', viz. five kinds of flesh (also human flesh), excrements, urine, blood, marrow, and 'byan-séms dkár-po' (?), all mixed together, transsubstantiated by charms, and changed into *bdud-rtsi* or nectar, a small quantity of which is tasted by the devotees, with the Lama at their head. This delicious drink is considered of great importance by the mystics, who seek to obtain spiritual gifts by witchcraft (cf. *mdo* extr.); hence every offering is sprinkled with this potion.

ནང་ལྟར་ (*nán-ltar*) *\*nán-tar\** W., C., *\*nán-žin\** C. col. for *bžin-du*, *ltar*, according to, in conformity with, like, as, c. genit. or accus., *bka nán-tar*, *bkaí nán-tar*.  
 ནང་མེ་ *nán-me*, resp. for *me fire* W. (*snán-me?*).

ནང་མོ་ *nán-mo* (*ma Pth.?*) the morning; in the morning; *nán-mo* *γèig bžin-du* every morning Pth.; *nan re* id.; *nan re dgon*s *re* every morning and evening; *da-nán* this morning; *da-nán ni gán-nas byon* where do you come from to-day? Mil.; *da-nán-gi tsó-ba* this day's breakfast Mil.; *nan-núb* in the morning and in the even-

ing; *nan-núb nyi-pýéd ysúm-la* in the morning, in the evening, and at noon. — *nan-par* 1. in the morning, *nan-par snar* early in the morning Dzl. 2. the morning, esp the following morning, *nán-par-kyi skál-ba* the allowance, the ration for the following morning Glr.

ནང་མ་ *nañs* W. (?) *nan-čun yod* that is a mere trifle, not worth while, cf. *mnog*.

ནང་མ་འཇམ་ *náns-par* Cs., *\*nán-la\** W., the day after to-morrow, B. *ynan*.

ན་ *nad* disease, distemper, malady, sickness, cf. *ná-ba*; (the Tibetan science of medicine distinguishes 404 kinds of diseases); *mi-nad pyúgs-nad* diseases among men and animals Glr.; *nad ysó-ba* to cure a disease, *nad tsó-ba*, *nad sós-par*, or *ži-bar*, or *dan brál-bar gyúr-ba* to be cured of a disease, to get well, to recover; *nád-kyis débs-pa*, *lébs-pa*, to be attacked by a disease, to be taken ill B.; C. more frq.: *\*né'-kyi gyáb-pa*, *zir-wa\**, W.: *\*ná-la nad yon(s)\**; *nád-kyi rgyu*, and *rkyen*, v. *rkyen* 1 and 2.

**Comp.** *nad-rkyál* Wdk. emblem of a deity (meaning not clear). — *nád-kan* hospital Cs. — *nád-go* seat of a disease Sch. — *nád-čan* ill, sick (little used). — *nád-pa* 1. a sick person, male or female. 2. adj. ill, sick, *séms-čan nád-pa-dag* S.O. = *nád-po* and *nád-bu* = *nad* Cs., *\*nád-bu-čan\** W., weak in health, sickly, poorly. — *nad-méd* healthy, hale, in health, (the usual word); *nad-méd-par gyir-čig* may you recover your health, may you remain in good health, all hail to you! Cs. — *nád-med-pa* health, *nád-med-pa tób-pa*, *rnyéd-pa* to get well, to recover one's health; *nád-med-pa gyúr-ba* declining health Thgy. — *nad tsul* the character of a disease S.g. — *nad-γží* seat, primary cause of a disease(?) Lt. — *nad-γyóg* one attending to sick persons, a nurse; *nad-γyóg byéd-pa* W. *\*čó-če\**, to nurse.

ནན *nan* the act of pressing, urging; pressure, urgency, importunity, *kón-rnams-kyi nan* *ma tégs-par* not being able to resist their importunity Mil.; *nán-gyis* with urgency,



pressingly, e.g. *žú-ba* to request, to solicit *Glr.*; *nán - gyis zar žúg - pa* to urge, to compel (a person) to eat *Dzl.*; *nán - gyis skór - ba* to press, to crowd, round *Dzl.*; *nán-gyis žúg-pa* to make a person come near by calling to him *Mil.*; *nan - čágš* 1. sbst. **certainty, surety**, \**da nan - čág tob son\** *W.* now I have certainty, now I know for sure; *nan - čágš tems?* *Zam.* 2. adv. **certainly, surely** *W., C.*; adj. \**lon nan - čág\** *W.* certain news. — *nán-tan* 1. sbst. **earnest desire, application, exertion** *Cs.*; *byañ - čúb-la nán-tan byéd-pa* to strive earnestly for perfection *Dzl.*; *nán-tan-du byéd-pa* *Thgy.*; in *čós-kyi nán-tan ysuñs* *Pth.* 'kyi' is perh. to be cancelled. 2. adv. *C.*: **certainly, positively**, \**ne nēn-ten lāb-pa, nēn-čág zér-pa\**, I have told him so definitively, as my unalterable decision; *W.*: **earnestly, ardently, accurately**, \**nán - tan žib - ča ltos\** look at it, examine it, accurately! \**nán-tan čos\** do it well, most carefully! \**nán-tan šrág-čē\** to burn entirely. — *nán-tar* very, *nán - tar bzan* *Lex.*; **very much, all the more, altogether** *Mil.*; *nan-tür*, of rare occurrence, = *nán-tan*. — *nón-pa, řnán-pa* are cog. to *nan*.

ནན་ཏེ་ *nán-te* 1. *Ts.* for *ná-ba* sick, ill. —

2. *W.* \**ču nán-te kyon\**, for *ran-te, dren-te*, conduct the water this way!

ནན་ཁྱེ་ *nán-žag* *W.* late, recent, what has happened a few weeks or months ago.

ནམས་ *nabs* put on (your clothes)! *Sch.*, v. *mnáb-pa*.

ནམས་ཤོ་ *nabs-so* one of the lunar mansions, v. *rgyur-skār* 5.

ནམ་ *nam* I. sbst. 1. **night**, *nam lāns-te*, or -*nas*, when night departs, at **day-break**, frq.; *nam - gán* *Sch.*: the last day of the lunar month on which there is no moon-shine at all; *nam-gün* **midnight**, *nam - gyi gün-tun-la* in the hour of midnight *Dom.*; *nam-stód* the first half of the night, *nam-smád* the second half of the night; *nam-gyi ča stod, smad*, id. — *nam - pyéd* **midnight** *Dzl., Glr.*; *nam-žón* (?) *Sch.* in the morning; *nam - řtñ* *Sch.* a long day (??)

— *nam-lāns* **day-break**, *nam-lāns-kyi-bar-du* *Dzl.* — *nam - sród* **darkness of night**, *nam-sród byiñ son-bai tse* as it was almost quite dark *Mil.*, \**nam - šród yol son - nas\** *C.*, *nam-srós-nas* *Sch.* id. — 2. for *nam-mka* q. v.

II. adv. of time, also *dus-nám-žig*, 1. **when? frq., how long a time?** seldom; *rgyün-du nam č'i ča med sgom* always keep in mind that you do not know when you will die *Mil.*; *dus - nám - žig - gi tse-nas* **since when? since what time? how long ago?** *Mil.*; relatively: *nam gró - bai dus byéd - pa* to appoint the time, when one is going to start *Dzl.*; *nam žig sgyiñ-lus žóg-pai tse*, when he shall lay aside his phantom-body *Mil.*; \**nam tsug - pa ko ma lēb - na, de tūg\** . . . , as long as he has not come, so long . . . *W.* — 2. *nám (-du) yañ* (col. \**nám-añ, náms-añ\**) with a negative, **never**, in sentences relating to the past, or the future, or containing a prohibition, cf. *mi* and *ma*, *nam-yañ mi zñ-to* it will never be finished *Dzl.* ३८९, 9; *šñon nam yañ ma tos* (that) has never been heard of formerly; without a negative in *B.* rarely, col. frq.: **always**; *nam žag brtan* *Mil.*; \**nám-žag gyiñ-du\** *C.* id.

ནམ་མཁའ་ *nám-mka* (cf. *mka* and *řnam*) the space or region above us, **heaven, sky**, where the birds are flying, and the saints are soaring, where it lightens and thunders etc.; **the ether**, as the fifth element *S. g.*; **the principle of expansion and enlargement** *Wdñ.*; *nám-mka dañ mnyám - pa* like unto the heavens, as to wide expanse, frq.; inaccurately also for an innumerable multitude, *nam - mka dañ mnyám - pai sēms-čan-rnams* *Mil.*; *nám-mkai dbyiñs*, *nám-mka - ldiñ (-mo)* v. sub *mka*; *nám-mkai mtoñs* **celestial vault, firmament** *Glr., S. O.*; *nám - mka - mdog* the blue colour of the sky, **azure**; it is supposed to be produced by the southern side of mount *Rirab*, which consists entirely of azur-stone, *Mil.*; *kyim-gyi nám-mka-la* in the air above the house, like *bar-šnān-la*, *Tar.* ३९, 2; *nam-řpāñs řtód-pa*, also *nam-*

*dpáns spyód-pa Mil.*, to cross the height of the heavens, to fly across the sky. — *nam-gru* v. *rgyu-skar*.

ནམ་བུ་ (*nám-zla*) pronounced \**nám-da*, and *nám-la\**, *Mil.*, *Pth.*, col., **season**, *nám-zla dus bži* the four seasons; *da nam-da ston śar* now autumn has set in; \**da nam-da dan-mo soñ\**; fig. *nám-da das* the (favourable) season has passed *Mil.*

ནམ་སོ་ *nám-so* = *nábs-so*.

ན་ *nar* v. *na* I. and II., 2; also *ná-ka*.

ནར་མ་ *nár-ma* adj., and *nár-mar* adv., continuous, without interruption *Sch.*; \**či-ma nár-te tön* or *śor\** *C.* torrents of tears gushed from his eyes, cf. *Krul*; *nár-re Mil.*, more vulg. \**nár-ra-ra\** in a long row or file, *grül-ba* to walk

ནར་མོ་, *ནར་ནར་མོ་* *nár-mo*, *nár-nar-po* **oblong** *Mil.*, *Med.*; *ka-nar-čan* having the shape of a rectangle; *gru-nar-čan* **rhombic**, **lozenge-shaped**. Cf. (*b*)*snár-ba*.

ནཱ་ *nal* n. of a precious stone *Sch.*

ནཱ་(ན་) *nál(-ma)* *Cs.* **incest**, **fornication**; *nal-grib* pollution by it. *nal-prüg* frq., \**nal-le\** *Ts.*, bastard-child; *nál-bu* *Sch.* a libidinous woman (??).

ནཱ་བྱི་ *nál-byi* *Pth.* n. of a poison-tree.

ནས་ *nas* I. sbst. 1. **barley**, in three varieties: *mgyógs-nas* (*Ld. yán-ma*, or *drug-ču-nas*, *Wdñ. krá-ma*) early barley, ripening in about 60 days; *sér-mo* late barley, the best sort; *če-nas* a middling sort. — 2. **barley-corn**, *nas-tsam* as much as a barley-corn *Glr.* — *nás-čan* beer brewed of barley. *nas-rjén* v. *rjén-pa*. — *nas-pyé* barley-flour. — \**nas-zir\** (spelling not certain) aim or sight on a gun *W.*

II. postp., sign of the ablative case (almost like *las*) 1. added to sbst.: **from**, *byán-pyogs-nas* from the north, often joined with *bzün-ste* (*Ld. \*táns-te\**), commencing **from**, extending **from**, with a following **to**, **as far as**; **till**, **until**, with respect so space and time; **by**, *lág-pa-nas dzin-pa* or *ju-*

*ba* to take a person by the hand, *min-nas rjód-pa*, *smó-ba* to call by name, *figs-pa re-ré-nas* (to count) by single drops, *so - só - nas* **one by one**, **each by himself**; **through**, *dün-nas bšád-pas* speaking through a trumpet *Glr.*, *sgo-sán-nas ltá-ba* looking through the chink of a door *Tar.*; *sgó-nas ytón-ba* to admit through the door *Dzl.*; \**bi-yañ-ne pán\** *W.* he flung it through the hole (cf. also *rgyüd-pa* I., 2); made, manufactured, built etc. **of**, *pá-gu-nas* of bricks; (made, worked, struck etc.) **with**, \**lág-pa-ne duñ\** *W.* struck with the hand; denoting **distance**: *rgyañ - grágs yèig - nas pó-ta-la yod C.*, Potala lies within reach of the ear; *di-nas gáns - ri - la* far from here on the snowy mountain *Glr.*; with respect to time: **after**, *śag bdün-nas* after seven days: *dé-nas* **after that**, **afterwards**, **then**. — 2. added to verbs, as gerundial particle, rarely to the inf., gen. (col. always) to the verbal root, prop. **after**, **since**; also equivalent to *te*, when added to a pres. or pf. root (instances of which are to be met with almost on every page of Tibetan books); together with *dug* or *yod* added to a pres. or pf. tense, col. frq., in *B.* rarely: *na lčeb dgos snyám-nas yod* I think I must seek death *Pth.*; *tsós - nas yod* it is boiled *Pth.*; *só-nam-gyi byá-ba-la žugs - nas yód-pa-la* as they began to till the ground *Glr.* — Col. also for *na*.

ནི *ni* I. 1. particle, col. also \**nin\**; *Cs.* justly remarks: 'an emphatical particle', serving to give force to that word or part of a sentence, which rhetorically is most important, esp. also (though not exclusively, *Sch.*) to separate the subject of a sentence from its predicate, thus adding to perspicuity: *kyod dir ōns-pa ni nai mtrus ōns-so* thy coming hither has been effected by my (magic) power *Dzl.*; *bdag ni brám-ze yin* myself am a Brahmin *Dzl.*; *de ni na yin* that one am I; *di ni mi pód-do* this I am not able to do *Dzl.*; *ta-mál-pa ni ma yin* a vulgar person she is not *Dzl.*; *des ni* it is by this (that...); *stobs ni* as to strength (I...); *gál-te nūs-na ni* if he



can (— well!); *da ni, snar ni, di-las ni, snon-čad ni* etc.; *šin-mkan ni* now, as to the carpenter, he . . . *Dzl.*; *dār-ba ni* now, with respect to the propagation (of the doctrine). In a similar manner it is frq. used, where we begin a new paragraph, heading it with its principal contents. In col. language the word before *ni* is rendered still more emphatic by repeating it once more after *ni*: *\*zer ni zer dug\** *W.* (it is true) they say so; *\*dī ni dī-te yod\** it has been written, (to be sure); *\*jhe' ni jhe'\** *C.*, *\*čò ni čò dug\** *W.* (certainly) they are working at it, (but . . .). In metrical compositions, esp. in mnemonic verses, it is often added as a mere metrical expletive, without any meaning, esp. after *dan*. — 2. *Ts.*: demonstrative pron., *\*ri ni - le ni to-wa dug\** this mountain is higher than that.

II. num. figure: 42.

ནི་ལ་ *ni-la* (*Hindi नील blue*) 1. *Cs.* indigo. — 2. *W.* the blue pheasant of the South Himalaya, *manāl*.

ནི་ལ་མ་, འི་ལ་མ་ *ni - lam, li - lam* (*Hindi*; *Shaksp.*: 'from the Portuguese *leilam*') auction, public sale.

ནི་ཎ་ *niñ* 1. col. for *ni*. 2. for *nyin*? v. *nanin*, *že-nin*.

ནིམ་བ་ *nim-ba*, ནེམ་བ་, n. of a plant, *Melia Azedarachta*.

ནིའི་ཁྱི་ *nü - li* *Sch.*: the great buzzard or mouse-hawk (?).

ནུ་ *nu* num. fig.: 72.

ནུ་བ་ *nü-ba* pf. and imp. *nus*, to suck *Cs.*, རུ་བ་ *nu(-ba)-po, mo*, a suckling *Cs.*, *nu-küg* sucking-bag.

ནུ་བོ་ *nü-bo*, resp. *yčün-po*, *W.* *\*no\**, a man's younger brother *B.* and *C.*

ནུ་མ་ *nü-ma*, *Cs.* also *čab-nu* (resp.?), breast, རུ་མ་ as two correspondent parts of the body, 1. mammary gland, female breast, bosom *S.g.* — 2. nipple, teat, also of males. — 3. dug, nipple of a cow's udder; *nu-kyim*, -*ydán*, -*bur*, -*bor*, *Cs.* id. — *nü-ša* the thoracic muscle. — *nu-rtse*, *nu-sór* *Cs.* the tip of the breasts, nipple. — *nü-žo* mother's milk,

*mai nü-žo Dzl.*; *nü-žo snien-par byed-pa* to suckle, to give suck, *Lt.*; *nü-žo skám-na* if she has no milk *Lt.*

ནུ་མོ་ *nü-mo* 1. *W.* *\*nó - mo\**, the younger sister of a female, *B.* and col. — 2. v. *nü-ba*.

ནུག་ཏེ་ *nüg-ste* (pronounced *\*nüg-te\**) *Ts.*, ཏེ་ so, thus.

ནུད་པ་ *nüd-pa* to suckle, *W.*: *\*pi-pi nud ton\** give to suck! (= *snün-pa*).

ནུབ་ *nub* 1. the west, *nub-(kyi) pyogs(-rol)* id.; *nub-pyogs-su* towards the west; *nub-byán* north-west; *nub-kyi* of the west, western; v. also *bde-ba-čan*. — 2. evening, *do-nub* this evening, to-night.

ནུབ་པ་ *nüb-pa* 1. vb., to fall gradually, to sink, *mfil-la* to the bottom; to sink in, *püs-mo nüb-pa tsam* knee-deep *Dzl.* frq.; to go down, to set, of the sun, moon, frq.; fig. to decay, decline, of religion; *nüb-par gyür-ba* id.; *nüb-par byed-pa* *Sch.* = vb. a. *snüb - pa*. — 2. sbst. an inhabitant of the West.

ནུབ་མོ་ *nüb-mo* evening; in the evening, frq.; རུབ་གན་གི་ *nub grán-gi* happening every evening *Sch.*

ནུས་ *num*, *W.* col. for *mun*.

ནུར་ནུར་མོ་ *nür-nur-po* denotes the form of the embryo in the second week: oval, oblong; *mér-mer-po* id.

ནུར་བ་ *nür-ba* (cf. *brnür-ba, snür-ba*), 1. to change place or posture, to move a little, *\*rig-te nür\** (v. *sgrig-pa*) *W.* move a little nearer together, stand or sit a little closer! *nür-gyis tén-pa* to pull gradually, to give short pulls *Gl.*: *pa-bón dam rdzis-pa bžin-du nür* the rock yielded, i.e. received impressions, like foot-prints on soft clay, *Mil.*; to step aside, to draw or fall back; to get out of its place, to be dislocated; *\*pi nür-la dül-čé, pi-log-la nür-čé\** *W.* to move slowly back. — 2. to crumble to pieces, *Mil.* of mountains during an unearthly storm, according to some Lamas, cf. *snür-ba*. — 3. *Cs.*: to approach, to come near to(?), yet cf. *snür-ba*.

ནུས་པ་ *nüs-pa* I. 1. vb. to be able, to have sufficient moral or physical power,

also = *pód-pa*; *ji* (or frq. *èi*) *nús-kyis* to one's best ability; to be able to do or to perform, *dká-las gañ yañ mi nus* he cannot perform any difficult task *Thgy.*; *rgyáb-po mi nus* he cannot be a king; to venture, to dare, *gro nús-pa* one that dared to go. (In *W.* \**túb-pa*\* is used almost exclusively instead of it.) — 2. adj. able, *nús-pa su čé-ba lta* let us see who is more able, more efficient, who can do more, *Mil.*; *C.* also active, diligent, assiduous. — 3. sbst. power, ability, faculty, capability, c. genit.: *ñai nús-pa-la brtén-nas* by my power, through my agency (you shall obtain it) *Mil.*; *rtsig-pai nús-pa yód-dam med* whether there will be a capability of building . . . *Glr.*; \**de čós-la nús-pa med*\* *W.* this religion has no power; *nús-pa bšig-pa tams-čad* all the destructive powers; *byéd-nus-pa*, *stón-nus-pa* the capability of doing, of showing *Thgy.*; *rnam-smín-nus-pa* the power of retributive justice (Nemesis, as it were) *Mil.*; efficiency, efficacy, virtue (of a remedy), *smán-nus* *Joims* they hinder the efficacy of the medicines *Med.*; *nús-pa smín* the efficacy becomes complete *Mil.*; in a more particular sense: the effect of a medicine in the stomach (opp. to its taste etc.); there are eight different effects: *lèi*, *snun*, *bsil*, *rtul*, *yañ*, *rtsub*, *tša*, *rno* *S.g.*; *nús-pa ynyis dan ldan* they have both qualities *S.g.*; *nus-stobs* = *nús-pa* *Sch.*

H. pf. of *nù-ba*.

ན ne num. figure: 102.

ནེམང་, རྒྱུ་མང་ *ne-tán*, *neu-tán*, meadow, grass-plot, green-sward, *B.*, *C.*, *W.*

ནེ་ནེ་མོ་ *né-ne-mo* aunt, the father's sister, or wife of the mother's brother.

ནེ་མ་ *né-ma* meadow, green-sward, *C.*, *W.*

ནེ་ཙོ་ *né-tso* parrot.

ནེ་རེ་, རྩར་ནེར་ *ne-ré*, *ner nér* (v. *ner-ba*), *W.* sediment, settlings, dregs.

ནེ་ལེ་ *ne-lé* *Sch.*: 'mouse-hawk', a species of large hawk or vulture, differing from

*gó-bo*, frequently to be met with in Kullu, but not in Ladak.

ནེ་བྱེ་ *ne-we* *Sch.* mason's trowel, *ne-we rgyag-pa* to plaster, to roughcast.

ནེ་གསིང་, རེ་གསིང་ *ne-ysin*, *ne-bsin* = *neu-(y)sin*.

ནེན་པ་ *nén-pa* *W.* col. for *lén-pa*, to take, lay hold of, seize; to take out, off, away; to hold.

ནེས་ནེས་ *nem-ném* denotes a nodding, waving, or rocking motion, *Mil.*; cf. *nems* and *snem*.

ནེས་བྱ་ *ném-bu* doubt, error *Sch.*

ནེས་པ་ *nems*; *Stg.* describes an elastic floor in the following manner: *rkán-pa bžág-na ni nems šes byéd-de*, *rkán-pa btégs-na ni spar žes byed*: hence *nems*, it sinks a little, gives way.

ནེུ་ལྷང་ *neu-ldán* *Lex.* = *na-mnyám* one of the same age, coetaneous, contemporary; *Sch.*: *neu-ldán* friend, and *neu-ldáns* protector, defender.

ནེུ་ལེ་ *neu-lé*, *Hindi* जेवला, *Ssk.* नकुल, *ich-neumon*, *Herpestes Pharaonis*, *Liš.*; represented in *B.* as a fabulous animal, cat-like and vomiting jewels.

ནེུ་(གཤེན་)སིང་ *neu-(y)sin* 1. *C.* = *ne-tán*. — 2. grass-plots on high mountains, alpine pastures (*C. span*).

ནེར་བ་ *ner-ba* to sink, to fall gradually, *mtil-la* to the bottom, = *núb-pa*.

ནེར་ནེར་ *ner-ner* = \**ne-ré*\* *W.*

ནོ་ no 1. *W.* for *nú-bo*. — 2. num. fig.: 132.

ནོ་ནོ་ no-nó *Ld.* title of young noblemen, no-nó *čén-mo* the eldest of a nobleman's sons, *bár-pa* the second, *čün-se* the youngest; *Sp.* title of the highest magistrate of the country.

ནོ་མོ་ nó-mo (*Bal.* nó-no) *W.* for *nu-mo*.

ནོག་ nog *Sch.*: cervical vertebra; hump of a camel.

ནོག་པ་, རོག་པོ་ *nóg-pa*, *nóg-po*, prob. prov. for *nág-po*; *nog-nóg* very dark, deep-black.



ནོན་བ་ *nón-ba*, pf. *noñs*, to commit a fault, to make a mistake, to commit one's self, *çi noñs* what have I done amiss? *bdág ma nóñs-par di-ltar yñód-pa bygis* I have thus been injured without my fault *Dzl.*; *nóñs-pa* fault, crime, *nóñs(-pa) mi byéd-pa* not to commit a fault or crime *Dzl.*; *bzód-pa* to pardon, to forgive, v. *bzód-pa*; *nóñs-pa bzód-par ysól-ba* to ask pardon for a fault committed (in *C.* even: *\*nón-pa sol-wa\**); *nóñs-pa-čan* culpable, liable to punishment; *\*nón-čan-mi (s)pe-ra\** *W.* a reprehensible speech.

ནོན་ས་བ་ *nóñs-pa* resp. no more alive, dead *Dzl.*, *nje-btsün sku ma nóñs-par pñébs-pa* that your Reverence has arrived safe and sound *Mil.*

ནོན་བ་, རོན་བ་ *nód-pa, mnód-pa*, pf. and imp. *mnos*, to receive instruction, directions, favours, from a superior, esp. priest, *Dzl.*, *Glr.*; but also to receive punishment.

ནོན་བ་ *nón-pa* I. also *ynón-pa*, pf. *ynan, mnan*, 1. to press, *\*mán-po ma non\** do not press too hard! *\*nán-te pñé-čé\** *W.* to open a thing by pressing; with or without *rkán-pas* to tread under foot, to crush; to pour over, to cover with, *sas, byé-mas*, with earth, with sand; to be drenched, *čár-pas* by a shower of rain *Dzl.*; to lay over, to overlay with *Tar.* 9, 11, 21; more frq. fig. to oppress, suppress, overcome, conquer, humble, keep under, *mtó-ba kñims-kyis* the great people by laws *Glr.*; enemies frq.; evil spirits by magic, e.g. *sri ynán-pa* by burying heads of animals in the ground, in order that the evil spirits may remain shut up there; *bgegs nón-pa* to keep the spirits away from the fields during harvest by hatchets etc. stuck in the ground; po. *ká-bai ydoñ sri mnan* I have crushed, subdued, the face of the snow (i.e. its surface) that was adverse to me *Mil.*; *sa ynón-du* the sitting posture of a saint, when his left hand rests in his lap, and his right hand hangs down, keeping down, as it were, the earth and her powers; cf. *mnyambžág*. — Frq. also: *mya-nán-gyis, snyin-*

*njes* etc. to be overcome by misery, by compassion. — 2. to overtake, to catch, to reach, *bdás-pas* in the pursuit *Mil.* and *W.* — 3. *sgo-ña* to brood, to hatch, eggs, *Sch.*

II. *W.* lo *tsam-non*, for *lon*, how old is he?

ནོན་བ་ *nóm-pa*, pf. *noms*, 1. *Cs.* to be satisfied, contented (*ñom-pa?*) — 2. to seize, to lay hold of (*snóm-pa*); *Sch.*: *noms-nyüg byéd-pa*.

ནོར་ *nor* I. (*Ssk.* धन, also वसु) 1. wealth, property, possessions, *nor(-la) gód-pa Mil.* to suffer a loss of property; *\*nor gód-da\** or *\*póg-ga\** *W.* have you suffered damage or loss? *\*nor nyams čg'-pa\** *C.*, *\*lén-čé\** *W.*, to examine the inventory, the amount of property; *págs-pai nor bdun Mil.* the seven (spiritual) possessions of a saint, v. *Trig.* 17; proverb: *\*rán-nor-la man mi-nor-la dhug* (sc. *tar to*)\* *C.* look upon your own property as a medicine, upon that of others as a poison; thing, substance, much the same as *rdzas*, *Zam.* (nif.). — 2. more or less exclusively: money, *nór-la ltá-ba* to care for money, to be avaricious, easily bribed etc.; *nor skyi-ba* to borrow money, *nor bsri-ba* to save money, to scrape together; *nor sog-jóg-pa* to accumulate riches. — 3. *Sch.*: cattle, even in such phrases as: *nor kñig-pa* the pairing of cattle. *Sch.*, *nor-dpon Desq.* chief neatherd (provincialism of *C.*?). — 4. heritage, inheritance, *bkó-ba* to divide (it among the heirs); *pá-nor* heritage from the father, *má-nor* heritage from the mother. — 5. symb. num.: 8 (cf. *nór-lha*).

Comp. *nór-skal* inheritance, hereditary portion; *nór-skal-rnams* funds, capital *Mil.* — *nor-rgyün* imperishable riches *Cs.*; *nor-rgyün-ma* a goddess, *nor-čan* wealthy, opulent, rich *Cs.* — *nór-bdag* 1. a man of wealth. 2. an heir. 3. a money-changer, usurer, *Hind.* महाजन, *nór-bdag-mo* fem. of it; also n. of a goddess; *nór-bdag-bu* heir. — *nór-dus Pur.* the gathering of taxes. — *nór-brnab-čan* covetous, greedy of money. — *nor-jyügs* amount, or stock of cattle, *nor-brú* store of corn. — *nór-bu* v. that article

— *nor-dzin* po. the earth. — *nor-rdzás* = *nor* I., 1. B. and col. — *nór-lha* = *ku-be-ra*, god of riches; there are eight such gods.

II. v. sub *nór-ba*.

ནོར་བ་ *nór-ba* to err, to make a mistake, to commit a fault, *gas jñul nór-ro* it is wrong (to write it) with the prefix *γ* *Gram.*; *nor soñ* it is a mistake, I (thou, he etc.) am wrong; *ka, lág-pa, lam nor soñ*, it was a slip of the tongue, I got hold of the wrong thing, I lost my way; to stray, *dé-las di-ru* from one thing to another *Thgy.*; *mi-nór-ba, ma-nór-ba, nor-ba-méd-pa* infallible, not liable to fail, e.g. of a charm; where one cannot miss or go wrong, *lam*; *mi-nór-bar*, strictly according to prescription or direction. — *nór-ba, nór-pa* Cs. 1. a wanderer, from the right way. 2. an error, a mistake. — *nor-krül* id., frq.; *nór-ra-re* *Sch.*: he might possibly be mistaken.

ནོར་བུ *nór-bu* (मणि) 1. jewel, gem, precious stone, *nór-bu - ñan* adorned with jewels, set with precious stones; *nór-bu-pa, nór-bu-mkhan* Cs. a jeweler, a connoisseur of gems; *nór-bu - ñpreñ-ba* a rosary or chaplet composed of precious stones; also as title of a book; *nór-bu rin-po-ñé, चिन्तामणि*, a very costly jewel; also jewel, par excellence, a fabulous precious stone, the possession of which procures inexhaustible riches; acc. to *Wdk.* 488, it has the shape of an oval fruit of the size of a large lemon. — 2. a noun personal, or family name, much in use. — 3. gen. pronounced *\*nór-ru, nór-ro\**, good, excellent, noble, e.g. *mi, Bal., Pur.*

ནོར་མོ *nór-so, nór-so-ñan, Wdn.* 173, 11; 182, 4?

ནོར་བ་ *nól-ba* to agree, to come to terms Cs.

ནོར་པ་ *nós-pa* v. *nód-pa*.

ནྱཿ་ལྷ་ *nya-gro-dha* *Ssk.*, *Ficus indica*, = *byan-ñub-ñin*.

གནག་པ་ *gnág-pa*, a secondary form of *nág-pa*, of rare occurrence, 1. black; *gnag-sbágs* sooty *Sch.*; *gnag - ñyügs* black

cattle, esp. the yak; *gnag rta lug ysum* cattle, horses, and sheep, these three; *gnag-kyü* a herd of cattle; *gnag-rdzi* a keeper of cattle, cow-herd; *gnag-lhás* an enclosure for cattle. — 2. fig. black-hearted, wicked, impious. — 3. (looking black upon) frowning; *Glr.* fol. 96: *sems ñin-tu ynág-par byuñ* (notwithstanding their friendly appearance) they had a spite against each other in their hearts. — 4. sbst. misfortune, grief, affliction, pain, *ynág-pa dan ldán-pa* unfortunate, unhappy *Stg.*; *\*nag-ñan\** *W.* cruel, tormenting; *\*nag stán-pa\** *Ld.* to torture, to torment. — 5. *Sch.*: (well) considered, (carefully) weighed in the mind; v. however *brnág-pa*.

གནང་བ་ *gnán-ba* I. vb., pf. *gnan(s)*, imp. *gnon*, B., C. (in *W. stsál-ba* is gen. used for *gnán-ba*) 1. to give, resp., i.e. only used when a person of higher rank gives or is asked to give; cf. *bül-ba*; *\*dag-la dá-wa ñig-gi ñog kyáb-roq nan-wa zu\** C. please, have the kindness to give me my month's pay; sometimes it is preceded by a pleon. *ñés-sü, Cs.*, to bestow, to confer, upon, frq.; to commit to, to place under a person's care, e.g. a pupil (resp. for *ytód-pa*) *Mil.*; to grant, to concede, what has been asked, *gnán-du ysol* (ancient lit.), *gnán-ba zu* (later lit.) I request you to grant; *skur-ynán mdzad-pa mkyen-mkyén* I beg you for the favour of sending me . . . (in modern letters); to allow, permit, approve of, assent to, *ységs-par gnán-no* he accepted the invitation, he promised to come *Dzl.*; *bdag ráb-tu byün-ba(r) gnon ñig* allow me to take (holy) orders, to become a priest *Dzl.*; *bdag ni sbyin-pa ñig byéd-kyis gnon ñig* allow of my making a donation *Dzl.*; *de bñin-du gnán-no* yes, I permit it *Dzl.*; *yid bñin-du gnán-no* we allow it; do according to your pleasure! — ñi *gnan* v. ñi I., 4. — In a looser sense: *blón-por gnán-no* he appointed him his minister; *mi gnán-ba* to forbid, prohibit, *ños byar mi gnán-bai kñims bñas* he published a prohibitory law concerning the exercise of religion *Glr.*; (*bkas*) *ma gnán Pth.* he refused it, declined to grant it, *byon-du ma gnán* he refused



to come *Glr.* — 2. sometimes to command, to order, complete form: *bka ynáñ-ba*; *ynán-tsig skül-ba* to order a person to do a thing *Pth.* — 3. in complimentary phrases used in *C.* the precise meaning of *ynán-ba* is not always quite obvious: *ynán-rógs mdzad-pa* (v. above) to give, to help to, to assist in (?); *\*gón-pa tsóm-pa ma nan\**, do not be put out, do not give way to any misgivings (towards me)! sometimes *snan* (q.v.) would make a better sense.

II. sbst. **concession, permission, grant**, *gró-bai ynáñ-ba žü-ba Mil.*; *mi-las ynáñ-ba töb-pa* to obtain permission from a person; *bka-ynáñ-ba* (magisterial) permission, order (of government); *ynán-sbyin* very frq., gift, donation, present, *stón-mo ynan-sbyin* a present of provisions *Glr.*; gift of honour, reward, favour, privilege, price of victory held out etc.

གནང་(ས) *ynans* adv. 1. on the third day, e.g. he came *Glr.*; gen. of the future: the day after to-morrow, *san ymans Glr.*; *\*tö-re nan-la\** *W.* to-morrow and the day after to-morrow; *san gro ymans gro yód-pa yin* to-morrow or the day after to-morrow I must be off *Pth.*; *ynans-yžes* on the third and fourth day *Lex.* — 2. *ynans-žé* rather (too) large, *ynans-čün* rather (too) small *Mil.nt.*

གནད *ynad*, *Ssk. समन्*, 1. the main point, object or substance, the pith, essence, *ynad gról-ba* to explain the main point *Mil.*; *ynad-dön* the proper meaning, the pith of the matter *Tar., Schf.*; *\*ynád-šes-mkan\** *W.* one that knows a thing thoroughly, that is up to it, knows how to do it; *\*ne' še'-pa, ne'-kyi žü-wa bül-wa\** *C.* to excuse one's self, to defend or justify one's self (prop. to account for the circumstances that led to an action); *\*pog da pog; nad-du* (or *nad-dan*) *ma teb\** *W.* I have hit (him), but not mortally; so *B.*: *ynád-du snün-pa* to pierce mortally. — 2. in anatomy: by *ynad bdun*, or 'the seven important parts of the body', acc. to *S.g.* are meant: flesh, fat, bones and veins, and *čurgyus, don*, and *snod* (*Wise, Hindoo Me-*

*dicine* p. 69, gives a somewhat different explanation). — 3. in mysticism: the seven physical conditions requisite for successful meditation, *lág-pa mnyam-bžág-tu bžág-pa* (the hands joined over the stomach in such a manner, that the fore-joints of the fingers cover each other, whilst the thumbs are stretched out without touching), *lus rdo-rje-skyil-krün sód-pa, gal-tsig mda ltar srün-ba, dpün-pa rgód-šog-pa ltar srün-ba, mig snu-rtsér bebs-pa, mču ran-žab-tu bžág-pa, lèe-rtse ya-dkán-la shyár-ba*; there are also *séms-kyi ynad Mil.* certain conditions of the mind required, such as abstaining from *rtóg-pa*, speculative thinking.

གནན་བ *ynán-pa* v. *nón-pa*.

གནབ་བ *ynáb-pa* v. *mnáb-pa*.

གནམ་ *ynam* 1. heaven, sky, = *nám - mka*; *ynám-ga* id. *Cs.*; *ynám-gyi gó-la* the sphere or globe of heaven *Cs. (?)*; *ynam gyir-ba Mil.*, mentioned in connexion with an earthquake, and prob. corr. translated by *Schr.* with thunderstorm, tempest; *\*nam kar-kór\** *W.* now the sky is cloudless, now overcast (inst. of *\*dkar-kór\** ?); *ynám-sgo* 1. *Sch.* the gate of heaven (?). 2. *C.* trap-door. — *ynam-léags, ynam-lèe Cs.* thunder-bolt, lightning that has struck; *ynam-stón* the thirtieth day of the lunar month, the day of new moon *Pth.*; *\*nam-tán\** *W.* serene sky, fine weather. — *ynam-tel-dkár-po Glr.* 99 is said to be a deity of the Horpa or Mongols, as likewise *sa-tel-nág-po*, and *bar-tel-krá-bo*. — *ynám-mda Pth.* shooting an arrow straight up into the air. — *ynám-rdo Cs.* = *ynam-léags, Schr.* hail. — *ynam-čüm* vault of heaven *Sch.* — *ynam-yás Glr.* 95 is said to be a n.p., the name of a building. — *ynam-rü, resp. for 7žü, bow* (for shooting), *Cs.* rainbow. — *ynám-sa* heaven and earth, *ynám-sa brdéb-pa tsam* so that heaven and earth were mixed *Glr.* — 2. v. *nam*, faulty, incorrect.

གནའ་བ *yná-ba Glr, Lt., rnab Sg., Lt. \*ná-po, fem. ná-mo\**, an antelope, found in *Ld., Sp., Kun., Nepal* and other countries;

its flesh is well-tasted, and its hair is supposed to cure cases of poisoning (!) *Med. Hook.*, (Him. Journ. II, 132) seems to mean this animal by his 'gnow', prob. confounding *yna* with *nyan* (q.v.) which latter, acc. to Cunningham's Ladak p. 198, and by the statements of the natives, is the argali.

གནང་བོ་ *gnā-bo* ancient *Cs.*; *yna-sñōn* **formerly, in old times** *Cs.*; *gnā-dus* *Lex.* **former times, time of yore**; *gnā-nas ma mñōn* never seen or heard of before *Dzl.*; *gnā-rabs* *Cs.* men who lived in old times, the ancients.

གནང་མི་ *gnā-mi* *Lex.* w.e.; *Sch.* **witness.**

གནས་ *gnas* 1. **place, spot**, *B., C.* (in *W.* *sa* (-*kýád*), *sa-čá*) *dbén-pai gnas* *šig* a lonely place; *mñó-bai gnas* a raised place, an elevation *Dzl.*; *gnás-na düg-pa*, *gnás-su sdód-pa* the being somewhere, *gnás-su gró - ba* the going somewhere, *gnás - nas skrod-pa* the expelling from a place *Gram.* — 2 **place of residence, abode, dwelling-place**, (in *W.* not in use) *gnas jébspa* *Sch.*, *čá-ba Ma.*, *débs-pa*, to establish one's self at a place, **to settle**, *gnas ytón-ba*, *šóm-pa*, **to quarter, lodge, take in**, a person *Stg.*, *gnas méd-par gyúr-ba* to become homeless; a house, family, or race no longer existing, extinct, *Dzl.*; *gnás-su sōn-ñō* they returned to their place, their home *Dzl.*; *gnas dan skyabs méd - par gyúr - ba* to be at one's wit's end, not knowing what to do *Schr.* — 3. **a holy place, place of pilgrimage; hermitage, monastery**; *\*nás jal-pa*, *nás-kor-pa\** *W.* **a pilgrim**; *\*dor-je-lñ-gi ne\** the hermitage, or Buddhist parsonage in Darjeeling; acc. to *Sch.* also Lama, cf. *mčód-gnas*. — 4. **a clerical dignity or degree**, *gnas sbyin-pa* to confer such *Sch.* — 5. (cf. the Latin *locus*) **object**, like *yul*, but not so freq., *gád-moi gnas* an object of laughter; *ñó - tsai gnas* words, actions, which ought to be an object of shame *Schr.*; **point, head, item** *Was.* (225); **sphere, province**, fig. *S.g.*; *rig-pai gnas lia* the five classes of science. — *gnas gyúr-ba* *Sch.*: to appear embodied (?);

*gnás-su gyúr - ba* and *byéd - pa* *S.O.* and elsewh.?

གནས་པ་ *gnās-pa*, (imp. prob. only in the periphrastical form *gnās-par byos*)

1. **to be, live, lodge, dwell, stay**, of persons, animals and things, *mñál-na gnās-pai kyeu* the babes in their mother's womb *Dom.*

— 2. **to remain, hold to or on, adhere to**, e.g. a doctrine, opinion, way of acting etc., *dgé-ba bēu-la gnās-pa* to persevere in the ten virtues; *byāms - pai sēms - la gnās - pa* to remain, to continue in love; in a general sense: *čós-la gnās-pa* 'one abiding in religion', a clerical person *Dzl.* २२, 13; **to exist permanently**, opp. to the moment of first taking existence *Was.* (278). — 3. **to hesitate (?)**. — *ráb-tu gnās-pa* v. *ráb-tu*.

**Comp. and deriv.** (also of *gnas*): *gnás-skabs* 1. **state, condition**, or perh. more accurately **period**, *mñál-gyi gnás-skabs ltár-ltar-po* *Lex.* 2. **temporal life**, *gnas-skabs-kyi bdé-ba* temporal happiness (opp. to *mñár-fug-gi snyin-po*, or *don*, *brás-bu*, *Schr.*, the essence or result of perfection, here, therefore, = eternal felicity); *gnás-skabs-tse-yi bar-yčód mi byün-žin* if my temporal life be not endangered. — *gnás-kañ* **dwelling, dwelling-house or room** *Dzl.*; *gnás-kañ-la sogs - pa* a furnished house or room *Dzl.* — *gnas-čén* a great resort of pilgrimage, a great sanctuary *Tar.* — *gnas brtán* (loco firmus, stabilis, lit. translation of स्थाविर 1. firm, 2. old) **an elder, senior**, n. of the (16) highest disciples of Buddha; afterwards, when various schools had been formed, n. of the orthodox Buddhists, *Burn.* I, 288; *Köpp.* I, 383; *Was.* (38). (*Cs.* seems to have confounded *brtan* with *brten*, when he translates: subaltern, vicar). — *gnás - po* **host, landlord, master of a house, head of a family** *C.*, *gnás-mo* fem. *Gl.* — *gnas-mál* *Lex.*, श्यासन, sleeping - place, night - quarters, couch *Schr.*; *Cs.* dwelling-place (?) — *gnas-med* v. *gnas* 2. — *gnas ytsán-mai ris* n. p., name of an abode of the gods. — *gnas-tsán* **dwelling, quarters, lodgings**, *mi-la gnas-tsán gyúr-ba* to ask for a lodging; to be



lodged, to be received into another's house *Tar.*; \**ng-tsan juñ*\* *C.* you will be lodged here, you may stay here (over night), *W.* \**dān-sa.*\* — *ynas-tsul* 1. the state in which one is, good or bad, **condition of life**, *séms-kyi* the state of one's soul or heart. 2. an **account**, of one's state of mind. 3. **story, tale, narration; event**, col. 4. in philosophy: **the reality of being** (opp. to non-existence) *Was.* (297). — *ynas-yži* 1. = *ynas* 3, *Tar.* frq.

2. the **locative**, that case which relates to being in or at a place *Gram.* — *ynás-lugs* 1. **position, disposition, arrangement**, *lús-kyi* arrangement of the parts of the body, the science of anatomy *Med.* 2. in mystical works: *ynás-lugs rtógs-pa* the knowledge of the essence of things, the knowledge of all things, or in a Buddhist sense, of the non-existence of all things, *Tar.* and elsewh.

— *ynas-bśád* 1. **topography and geography** col. 2. narration of legendary tales connected with some holy place. — *ynás-sa* (v. *ynás-pa*) the permanent residence of a person, or the constant place of a thing, opp. to \**bór-sa*\* *W.* temporary place or residence; **place, room**, in general, \**ng-sa yán-pa dug*\* *W.* there is much room here. — *ynas-bśrūñ* 1. *W.* ('locum tenens') **earnest, earnest-money, pledge, security**; it might also be used for **ticket**, ticket of admission etc. 2. *Sch.*: **guardian, or warden** of a monastery.

གནོད་ *ynon* 1. v. *ynan-ba*. — 2. **consciousness of guilt**, *ynon lan* (his) conscience smites (him) *Mil.*; *gyod-ñin ynon bkür-bai* *séms* repentance and a sense of guilt *Dzl.* གནོད་བ་ *ynón-ba* 1. **to be conscious of one's guilt, to feel remorse, to be stung** in one's conscience, *ynón-ñin gyód-pai sgónas* from a consciousness of guilt *Pth.*, *ynon-gyód drág-pos* id. *Pth.*; \**nón-ño lán-na ñim-ñö de*\* *C.* where there is repentance, it is easy to pass judgment. — 2. **to be seized with anguish**, as the effect of poisoning. —

གནོད་བ་ *ynód-pa* 1. vb. (cf. *snád-pa*) **to hurt, harm, injure, damage**, *rkün - pa - la ynod-par gyür-gyi dōgs-pas* in order not to hurt one's foot *Dzl.*; *ynód-par gyür-bai*

*dgra* a dangerous enemy *Dzl.*; \**ná-la nod yin*\* *W.* (he or it) will hurt me. — More frq.: 2. sbst. **damage, harm, injury**, *byéd-pa, skyél-ba, Glr., Mil.*, \**kyál-ñe*\* *W.* to do harm, to inflict injury, to hurt, with *la*; *ynód-pa med-par, ma gyur-nas* without any harm, without injury *Sch.*; *ynod-byed-nyés-pa* v. *nyés-pa* I. — *kluñ ynod-pa* damage done by Nagas. — *ynod-sbyin*, ཡབ, a class of demons.

གནོད་བ་ *ynón-pa* v. *nón-pa*.

གནོབ་ *ynob* v. *mnáb-pa*.

མནའ་བ་ *mnág-pa* *Sch.* = *ynág-pa* 5.

མནད་མནད་ *mnad-mnád* *Sch.*: **falsehood, calumny**; *W.* \**nad-nád ñö-Kan*\* one doing damage maliciously.

མནོད་བ་ *mnán-pa* v. *nón-pa*.

མནབ་བ་, (ག)ནབ་བ་ *mnáb-pa, (y)náb - pa,* resp. for *gyón-pa*, to put on, *ná-bza* *Lex.* the garment; v. also *nabs*.

མནབ་རུལ་ *mnab-rtsál* *Cs.* **mean, worthless**; *Lex.* and *Sch.*: **nourishment, food**, *mnab-rtsál-gyi bu(-tsa)* (*Cs.*: the child of an indigent person, *Sch.*: **foster-child**; the word is not much known.

མནམ་བ་ *mnám-pa* to smell of, *cca.*, *dri-ma glá - bai ril - ma mnam* as to its smell, it smells of the dung of a musk-deer; to smell agreeably, to exhale fragrance, e.g. the scent of lotus *Glr.*; more frq. to smell badly, to spread an offensive smell, to stink, *riñul mañ dri mnam* profuse and badly smelling perspiration *Lt.*; *lus btsóg-pa mnám - pa* (or *-po*) *ñi* *Dzl.* this foul stinking body. Note: The transitive signification (to smell = to perceive by the nose) belongs only to the form *snám-pa*, and *Dzl.* ལ, 14 should be translated: the medicine stank.

མནའ་ *mna* oath, *mna bór-ba, ñór-ba, byéd-pa, skyél-ba* *B.*, \**kyál-ñe*\* *W.* to take an oath, to swear; *lha dpāñ-du btsügs-nas mna byéd-pa* to swear by the Lha *Glr.*; *ñi-skad ñes mna bór-ro* *Dzl.*; *bar dan mná-*

*dpañ byéd - pa* to act as a mediator and witness of the confirmation of the peace by oath *Glr.*; \**mna zá - ba*\* *C.* to swear falsely, to commit perjury.

**མནའ་མ་** *mná-ma* *Dzl.* and elsewh., *Cs.*: a son's or grand-son's wife, a daughter-in-law; but the word is also used for the daughter-in-law 'in spe', i.e. for the bride of the son, who is usually selected by the parents and lives with these for one or two years before being married; so also bridegroom and son-in-law are nearly synonymous; v. *bág-ma* and *mág-pa*; cf. also the Hebrew *התורה* and *התורה*.

**མནའ་བ་** *mnár-ba* to suffer, to be tormented, *B., C., sdug-bsñál pñun-pos* under a mountain of misery *Glr.*; *nyes-méd ytsó-bo rgyál-poi jigs-pas mnar* the innocent lords had to suffer in consequence of the king's fears *Pth.*; *lās-kyis mnár - ba* to suffer in consequence of former actions, to be damned; *lās-kyis mnár-bai brág-srin-mo zig* a Srinmo in the state of damnation; *rañ-nyid mnar-sdan(?) byed* you make yourselves suffer the torments of damnation *Mil.*

**མནའ་** *mnal*, resp. for *nyid*, sleep, *mnál-du péb-pa* or *gró-ba* to fall asleep, *mnál-ba* to sleep, *mnál-γzim-pa* id.; *mnal sád-pa* to awake *Mil.*; *mnal - lab* the talking in one's sleep; *mnál-lam dream Glr.*

**མནའ་བ་** *mnó - ba* 1. to think, fancy, imagine, *de ná-la zér-ba yin mnós-nas* thinking it had been said to him. — 2. to think upon, to consider, *sña bsam pñi mno méd-par* neither considering before hand, nor thinking of the consequences; *bsam - mnó yton-ba* id., *Mil.* (cf. *bsam-bló*).

**མནའ་བ་** *mnóg-pa* contentment *Cs.*; *zas-mnóg Lex.* w.e.; *Sch.*: moderate fare, frugal diet; *mnog-čün* insignificant, trifling, v. *nañs*.

**མནའ་བ་** *mnón-ba* v. *ynón-ba*.

**མནའ་བ་** *mnód-pa* v. *nód-pa*.

**མནའ་གྱི་** *mnol-grib Cs.* = *mnal-grib*; *mnol-rig* weak intellect, want of quick perception *Sch.*

**མནའ་** *mnos* 1. v. *nód-pa*. — 2. v. *mnó-ba*.

**ན་བ་** *rná-ba* 1. resp. *snyan*, col. \**nám-čog*, or *ám-čog\**, (*Pur., Bal. \*rna, sna\**), the ear, *séns-can ón-pa-dag rná-bas sgrá-rnams* *tos* the deaf hear; *rná-bai mé- lon* the drum or tympanum of the ear *Cs.*; *rná-bai dgá-ston* a treat for the ears *Glr.*; *rná-bai dbán-po ytod* lend me your ear, listen to me *Mil.*; *ñed rná-ba mi sun* I am not tired of hearing *Mil.*; *rnar snyán-pa* pleasant to the ear, tickling the ear *Stg.*; *rná-ba dúd-pa* v. *dúd-pa*; *rná-ba byá-ba, byó-ba, blág-pa Sch., to listen, rná-ba ná - ba* disease of the ear, ear-ache; *rná-ba úr-ba Med.* a tingling, humming, or buzzing in the ears; *rná-ba sra* hard or dull of hearing *Sch.* — 2. v. *yná-ba*.

**Comp.** *rna-kór* ear-ring *Sch.* — \**na-kyág\** *W.* ear-wax, cerumen. — *rna-kün* ear-hole, *či-bai rná-kün-du* (or *rná-bar*, or *rnar*) *brjód - pa* to cry into a dying man's ear. — *rna-kébs* that part of a helmet which protects the ear *Sch.* — *rna-gyán* ornament worn in the ears, e.g. *mé-tog-gi Stg.*; *rna-čá* id., *γsér-gyi Mil.* — *rná-mčog* col. 1. = *rná-ba*. 2. the pan of a fire-lock. — *rna-ltág* the back-part of the ear *Cs.* — *rná-teg-can, bzód-pa sgóm-pai rná-teg-can* one that is able to listen to all that (stuff) with patience *Mil.* — *rna-ydub* ear - ring *Cs.* — *rna-mdá γzér-ba C.* the piercing of the ear with an arrow, a chinese punishment. — *rna-spág* (sic), or *-spábs* ear-wax *Sch.* — *rna-rál* an ear torn by pendants. — *rna-lün Cs.* the ear or handle of a vessel. — *rna - šál Med.* ear-lap, tip of the ear. — *rna(-pa)-γšóg Lex.* and *Lt.*, perh. = *sna-γšóg*. — *rna-slán (\*nas-lán\*)* a fur-cover for the ears, worn by Tibetan ladies.

**རྒྱ་** *rnag* matter, pus, suppuration, *rnag smin-pa* pus grown ripe *Cs.*; *drén-pa Sch.*: 'to draw out the pus'; (I only met with *rnag sná-dren-pa S.g.*, which can hardly have this signification); *rnag-rdól-ba* discharge of matter; *rnag-rtól-ba* prob. causing such a discharge by a puncture; *rnag dzág-pa* the dropping or running of pus



*Cs.*; *rnág - par rndg - pa* to form pus, to ulcerate *Cs.* — *skrāns - pa rnág - tu kug v. gug - pa.* — *rnag - kṛág* matter and blood. — *rnág - dan* containing pus, purulent. — *rnag - brüm* abscess *Sch.* — *rnag - ſubs* prob. the core of an ulcer.

རྩམས་ *rnags* *W., C., ready money, cash, \*nag kyan\** id.; *\*nag - zog\** money and goods; *\*gir - mo gyad nag\** *Ld.* eight rupees in cash.

རྩེན་བ་ *rnān - ba* pf. *brnāns* to be checked, stopped, shut off; with or without *gré - bar*, to stick fast in one's throat; to be choked (complete form *brnāns - te ſi - ba*); *dbugs - kyis rnān - ſin* (his) breath stopping short (from fright) *Pth.*; *skād - kyis rnān - te* not being able to utter a word *Dzl.* 22, 1; *zás - kyis rnān - te* the food sticking fast in his throat, *mya - nān - gyis* from sorrow *Dzl.*

རྩམ་ *rnām*, in compounds for *rnām - par*, v. *rnām - par* extr.

རྩམ་པ་ *rnām - pa* 1. piece, part, e. g. the parts of a panel of a door, *\*rin - gi nám - pa\** a longitudinal piece, *\*žén - gi nám - pa\** a cross piece *W.*; *rnām - pa ynyis - su gyes* (a ray of light) is divided into two parts or rays; section, distinct part of a treatise; part, ingredient, *lūs - kyi rnām - pa prá - rags - rnams* the subtle and the coarse ingredients of the body *Wdn.*; *rnām - pa kün - tu, tams - òad - du* in every respect, to all intents and purposes, through and through, entirely, perfectly; this phrase is used, whenever people of rank are addressed: *rnām - kün tugs - rje mgo - drén bka - drén mtsuns - brál* most honoured patron, altogether incomparable as to grace and goodness! or, *rnām - kün tugs - rje dan bka - drén mtsuns - brál*; European gentlemen are thus addressed in letters: *rnām - kün tugs - rje gyur - méd sá - heb* most honoured Sahib, invariably kind in every respect! — 2. things or persons taken individually, often pleon., *od - zér rnām - pa bži* four (separate) rays of light; *jó - bo rnām - pa ynyis* the two lords (sc. gods) *Glr.*; *bdag ñir tsogs bú - mo rnām - pa lia* we five girls here assembled *Mil.*; *\*sá - heb nám - pa nyi\** *W.* the two European gentlemen; *ño - prül*

*rnām - pa bño - brgyád* the eighteen wonderful feats; *hyün - ba rnām - pa lia Wdn.* the five elements; *žal - zás rnām - pa Dzl.* 17 the separate dishes of a meal (another reading: *žal - zás - rnams*); when used in quite a general sense, the exact meaning is to be understood only by the context: *lhá - sa rnām - pa ynyis tsñr - nas* after finishing the two Lhasa affairs, viz. the erecting of two buildings previously mentioned; *rnām - pa tams - òad nkyén - pai ye - šés S. O.*, or *spyan Dzl.*, as much as omniscience; *yzugs ni ka - dóg dan dbyibs - kyi rnām - pao 'yzugs'* is that in which both colour and form are included *Wdn.* — 3. division, class, species, *dpuñ rnām bži* the four species of troops (cavalry, elephants, chariots, infantry); *rnām - pa bži* of four different kinds. — 4. manner, way, *rnām - pa sna - tsógs - kyis, rnām - pa sna - tsógs - kyi sgó - nas* in manifold manner, variously, frq.; *rnām - pa drüg - tu* (the earth shakes) in six ways, i.e. directions (whenever extraordinary works of charity are performed by holy men) v. *Burn. I.*, 262 (not 'six times' *Sch.*); *rnām - pas = sgó - nas*, or *pyir, bsñu - bai rnām - pas* by arts of seduction *Dzl.*; *dé - la mi dgó - bai rnām - pas* from vexation at it *Mil.*; *bsñr - mai rnām - pas* in consequence of the cold wind *Mil.* — 5. outward appearance, exterior, *आकार*, as to form, figure, shape: *lěags - kyui rnām - pa* in the shape of a hook, hooked *Wdn.*; *stón - pai rnām - par sprul* he assumed the appearance of the Teacher *Tar.*; *ñós - skui rnām - par gyñr - ba* to appear in a misty form *Glr.*; *lūs ñi ni roi rnām - par gyñr* this body turns into a corpse *Thgy.*, and so in most cases with regard to the whole appearance; of colour alone it is used only, when *dbyibs* (the shape) has already been stated, as in a passage from *Pth.*: as to its *rnām - pa* (colour), it is spotted like a leopard; deportment, demeanour, gesture, *yid - du ññ - bai rnām - pas* of graceful manners *Mil.*; further: state, manner of existence, of certain inhabitants of hell *Thgy.*; in philosophical writings: 'Form der Erkenntniss' *Was.* (274); men-



tally: disposition, temper, state of mind *Thgy.*; \**k̥o nám-pa-la*\* = *sám-pa-la* *C.* in his mind.

རྣམ་པར་ *rnám-par* 1. termin. of *rnám-pa*: into the form etc., v. above. — 2. as postp. like, = the Lat. *instar*, *Wdn.* — 3. adv. (possibly an abbreviation of *rnám-pa kün-tu*), entirely, perfectly, thoroughly; in negative sentences: by no means, on no account; often only adding force to another word, *Ssk.* वि; frq. in the shorter form *rnám*.

The following expressions most in use, containing the adv. *rnám-par* or *rnám*, are alphabetically arranged with reference to the second word: *rnám-par klüb-pa* to adorn, embellish *Cs.* — *rnám-gráns* 1. enumeration, *rgyál-poi* of kings *Glr.* 2. the whole amount, sum total, *S.g.*; full number or quantity, where nothing is wanting *Glr.* 90, 3.; *mtsán-gyi rnám-gráns* the component parts of his name according to their etymological value *Tar.* 69, 3. 3. treatise, dissertation, a paper, *čós-kyi* frq. 4. by grammarians the signification of *de* is thus defined: *rnám-gráns-γžan-brjöd-pa* demonstrative pronoun(?). — *rnám-gyür* (cf. above *rnám-pa* 5) 1. form, figure, shape, *yi-gei rnám-gyür* the form of the letters (written or printed) *Glr.*, or in this passage also = the graceful form of letters, calligraphy, penmanship, v. below. 2. behaviour, demeanour, *lus-ñág-gi* *Wdn.*; of a sick person *S.g.*; gesture, e.g. devout gestures *Mil.*; *rnám-gyür rdzēs-pa* *Pth.* mimic gestures, mimical performance, ballet. More esp.: 3. beautiful form, graceful carriage of the body, graceful attitudes (of dancers etc.) *Pth.*; *bzoi rnám-gyür* the beauty of a work *Glr.* 4. pride *C.*, *W.*, *Mil.*; *rnám-gyür-čan* fine, smart, gayly dressed; proud, vain, foppish col. — *rnám-par rgyál-ba* conquering completely, gaining a full victory *Pth.*; *rnám-rgyál* a surname much in use; *rnám-rgyál-pün-pa*, acc. to *Schl.* 247 *büm-pa*, water-bottle for sacred uses. — *rnám(-par)-bčád(-pa)* section, paragraph, *rnám-par bčád-pa dan-po-o* first paragraph; also mark of punctuation at the end of a pa-

ragraph, i.e. double-shad. — *rnám-bčud-baṅ-ldan* a certain way of writing the Ommanipadmehūm, v. *Schl.* p. 121; but I should rather explain it in accordance to *rnám-pa* 2, as the 'ten powerful things', scil. letters or written characters, else the words would have been: *rnám-par dbaṅ-ldan bču.* — *rnám-par jóg-pa* v. *rnám-bžág.* — *rnám-par rtóg-pa* (cf. *rtóg-pa* I. 2, and II., 2), gen. sbst. *rnám-rtóg* (विकल्प distinction; doubt, error) 1. discrimination, perception; so perh. *S.g.*: *rnám-rtóg nian bčom* the perception of what is disagreeable is weakened; reasoning, mental investigation, opp. to *ye-šes*, the sublime wisdom of the saint. 2. scruple, hesitation, *rnám-rtóg ma mdzád-par čaṅ di γsol* please drink this beer without any scruple! *Pth.*; so also in col. language. 3. in philosophy: obscuration, viz. of the clear and direct (nihilistic) knowledge of truth by reasonings in the mind of the individual, error, *Was.* (305). 4. in pop. language disgust, distaste, *rnám-rtog skyéd-pa* to feel disgust *Glr.*, *zá-ba* *Pth.* prob. id. — *rnám(-par) tár(-ba)*. 1. to be entirely released or delivered, and sbst. complete deliverance, *rnám-tár γsum* *Trigl.* fol. 12, three ascetic notions (in themselves of little consequence), *ston-pa-nyid*, *mtsán-pa-med-pa*, and *smón-pa-med-pa*. 2. sbst. *rnám-tár* biography, legendary tales about a saint; tale, story, description, in general. — *rnám-tós(-kyi) bu*, *sras*, *rnám-sras* = Kuvera, *Ssk.* वैश्रवण. — *rnám(-par) dag(-pa)* thoroughly cleansed, frq.; by *rnám(-par) dag(-par) rtsi-ba*, or *mdzád-pa* I have attempted to express the Scriptural doctrine of *διζαριοῦν* or justification. — *rnám-đid* n. of one of the seven golden hills round Mount Meru *Glr.* — *rnám-đrén* (cf. *drén-pa* 2) the saviour, Buddha; *rnám-log-đrén* the reverse. — *rnám-par-snaṅ-mdzád*, वैरोचन, n. of the first of the Dhyani Buddhas. — *rnám(-par) ṣprul(-ba)* sorcery, magic tricks, *byéd-pa* *Dom.* — *rnám-ṣpyé*, *rnám-ṣpyéd*, prob. = *rnám(-par) dbye(-ba)* 1. distinction, division, section. 2. *rnám-dbye* case or cases, of which the Tibetan gram-



marians, from an excessive regard of the Ssk. language and in fond imitation of its peculiarities, have also adopted seven in number. — *nam-(par) smín(-pa)* **retaliation, requital**, of good or evil deeds, committed in former lives, of good actions by prosperity (*las-<sub>2</sub>pró*), of bad ones by misery and sufferings (*lan-čags*), very frq.; *sdig-pai nam-par smín-pa myón-ba* Dzl. — *nam-(par) bžág(-pa)* 1. **to distinguish, to put in order, arrange, classify** *Wdn., Thgy.*, . . . . *sgó-nas* according to . . . (certain points or facts). 2. **to consider a person or thing as fully equal or equivalent to another, to substitute one for the other**, *C.*; *nam-bžag* sbst., *Lex.* व्यवस्था 1. **placing apart, separating; distinction**. 2. **arrangement, position**, = *ynás-lugs* 1. — *nam-(par) rig(-pa)* and *šés(-pa)*, as a vb., 1. **to know fully, to understand thoroughly**. 2. *rnám-par šés-pai lús-čan-rnams* *Dom.* **rational**, or at least **animated**, beings, opp. to inanimate nature; as a sbst., gen. *nam-šes*, विज्ञान: 1. **etymologically: perfect knowledge, consciousness**, *Köpp.* I, 604. 2. **in philosophy: one of the five *pün-po*, perceptions, cognitions**, *Was.* (of which there are six, if the knowledge acquired by the inner sense is included) also in *Mil.* frq., e.g. *sgo lñai nam-šes* (cf. *sgo ysum*). 3. **in pop. language: soul**, e.g. of the departed, (later literature and col.) (The significations 2 and 3, I presume, should be distinguished, as is done here, according to the different spheres in which they are used and not be explained one out of the other, as is attempted *Burn.* I, 503. *Schr.* gives here, as in most cases, the signification used in col. language.) 4. *nam-rig* *Was.* (307) **idea, notion**; *Tar.* often = न्याय, also विज्ञ, *nam-rig-tu bkrál-pa* ‘explained in the sense of the idealists’, *Schf.*; *nam-rig dan rtóg-gei bstan-bčos* logical and dialectical Shas-tras. — *nam-bšád* **explanation** *Tar.*

རྒྱལ་ཁྲིམས་ *rnams*, in *B.* the usual sign of the plural, in col. language little used, esp. in *W.*, meaning, acc. to its etymology, **piece by piece**; hence its use is not a strict

grammatical rule, but more or less arbitrary; it is mostly omitted, when the plural is otherwise indicated, e.g. after definite and indefinite numerals; it may be used, however, not only in these instances (*Kor mán-po-rnams* many servants), but also after collective nouns (*dge-dün-rnams*), at the end of enumerations (= *de tama-čád*), after general expressions, such as: *gañ yód(-pa)-rnams* whatever they were, after other plural-signs (. . . *dag-rnams* etc.). Cf. *rnám-pa* 2.

རྒྱལ་ཁྲིམས་ *rnar*, for *rná-bar*, q. v.

རྒྱལ་ཁྲིམས་ (ཁྲིམས་) *rnál(-ma)* I. 1. **rest** *Cs.*, *lus rnál-du ynás-par gyúr* - to his body obtained rest *Tar.*; esp. **tranquillity of mind, composedness, absence of passion**, *sems rnál-du mi ynás-par* his soul having no rest *Tar.*; *rnál-du dñig-pa*, or *Kód-pa*, *Mil.*: *rnál-mar sdód-pa* id.; *rig-pa rnál-du bēbs-pa* to give one's mind up to perfect rest *Thgr.*; *rnal-byór* 1. **योग, meditation**, nearly the same as *tin-ñe-<sub>2</sub>dzin* and *bsam-ytán* *Mil.*, but chiefly when it is considered as the business of life; *rnal-byór-rgyud*, योगतन्त्र, *Tar.* frq. 2. often for *rnal-byór-pa*. — *rnal-byór-pa* **योगिन, योगाचार्य, devotee, saint, sage, miracle-worker** frq. — 2. *Sch.* also: **personal, visible, essential** (?) — *Tar.* 201, 6. 22: *bstán-pa rnál-ma?* — II. often for *mnal*.

རྒྱལ་ཁྲིམས་ *rnür-ba* v. *snür-ba*.

རྒྱལ་ཁྲིམས་ *rnó-ba* *B.*, རྒྱལ་ཁྲིམས་ *rnón-po* usual form, 1. **sharp, acute, edged, pointed**; *rno-méd* *C.* **dull, blunt**; *rno pyün-ba* to sharpen, grind, whet *Sch.* (like *ka dön-pa*); *rno lén-pa* to get sharp, to be sharpened; *rno-pyün* name of males. — 2. this word is applied by the Tibetans to the chemical qualities of things, though not quite in the same way as we do, as they ascribe a ‘sharp’ taste to the flesh of beasts of prey, to the bile etc. *Med.* — 3. *rig-pa rnó-ba* **sharp, clever, shrewd**, *Glr.*, *blo rnó-ba* **talented, gifted**, *dbán-po rnó-ba* **acute, sagacious**.

𑖦𑖪 rnoñ Mil.? rnoñ-la 𑖧og.

𑖦𑖪 sna 1. (resp. śaṇṣ) **the nose**, B.; in col. language *sna-mtsul*, v. below; *snai rūspa* bridge of the nose, *snai dag-krum* cartilage of the nose; *skad sná-nas don-pa* to utter (nasal) whining tones Mil.; *sná-nas krid-pa* to lead or turn by the nose; *sna pyi-ba* to blow one's nose. — 2. **trunk, proboscis**, *piag-pai* Glr.; *glān-sna* v. *glān*. — 3. **a mountain projecting from some other mountain in a lateral direction, a spur** Glr.; it might also be used for **cape, promontory**. — 4. **end**, *fig-sna* the end of a string Glr.; *rāl-pai sna* the end of a lock of hair Glr.; **hem, edge, border**, *gós-kyi sna* the border of a garment Cs.; esp. **the nearer end, fore-part**, *od čén-po zig-gi sná-la* foremost of a bright ray of light (that was approaching) Mil.; *sna drén-pa* to lead, to head (a body of men) cf. *mjug-ma*; *dmág-sna drén-pa* to take the command of an army Pth.; more indefinitely, like *drén-pa*: **to draw along, to lead, to guide**, esp. with *lam*, to direct the way or course of a person, (having the person always in the genit. case); *gro drüg-gi lam-sna dren* as a guide he leads all beings Mil.; \*čū-na dem-pa\* C. **to conduct water** (by a water-course); **to bring upon, to cause**, v. below, compounds; *rnág-sna dren-pa* to cause suppuration Med.; *lām-sna dzin-pa* to have taken a certain road Mil. — In some cases it is difficult to account for the signification, so: *sna-čén-po* Cs. **a deputy; commissioner**; *sna-lén byéd-pa* c. genit. **to shelter, harbour, lodge, take in**, Pth., C.; *sna (b)stád-pa* Lex., *bdág-gi sna-stád kyód-la re* Cs. I place my full confidence in you; \*ná-do tóg-ne\* C., (\*ná-do gyáb-te\* W.) \*gyél-ba\* either: to fall by striking with the fore-part of one's foot against a stone, or by striking one's foot against a stone lying before one. — 5. **sort, kind, species**, mostly with *tsógs* (-pa), W. with \*so-só\*, **diverse, various, all sorts of**, *spos sna-tsógs-kyis débs-pa* Dzl. to strew all sorts of spices over . . . ; *rnám-pa*

*sna-tsógs* frq.; less frq. *sna-man* Lex., *sna dpag-tu-méd-pa* Glr., *sna-tsád* Glr. **of every sort**; *rín-po-če sna-bdun* seven kinds of jewels; *dár-sna lia* five sorts of silk; also *sna* alone is added to substantives, inst. of *sna-tsógs*, or = *rnams*: *šūn-snai dūd-pa* smoke from different sorts of wood Glr.; *brú-sna smín-pa* the ripening of corn Glr.; *sna-yèg* a single one Mil.; *čós-sna* Tar. 166, 4 prob. is not so much a kind, as a part of doctrine, Schf. — 6. *mí-sna*, *bló-sna* v. *mí* and *blo*.

**Comp.** *sná-skad*, \*ná-kad ton\* W., he speaks through his nose. — *sna-kūn* nostril. — *sna-krag*, *sna-krag dzag-pa* a bleeding from the nose, *sna-krag rčod-pa* to stop it, *čad*, it ceases, it is stanchd. — *sna-krid* guide, leader; the leader of a choir. — *sná-ga* col. = *sna* 3. — *sna-gón* trunk, proboscis Sch. — *sna-sgān* bridge of the nose Cs. — *sna-sgrá* the noise made through the nostrils Cs., snuffling. — *sna-čū* a running nose, *sna-čū dzag* mucus is dropping from the nose Lt. — *sna-čén* Thgr. a demon(?). — *sna-mčū* an elephant's trunk Pth. — *sna-tág* 1. a rope passed through the nose of a beast to lead it by. 2. proboscis, *sna-tág* or *sna-mčū srin-ba* to stretch it forward Pth. — *sna-dri* prob. = *snabs* Med. — *sna-ydón* bridge of the nose Sch. — *sna-dág* (spelling?) W. **snuff**. — *sna-dren* **leader, commander**; *sdug-bsiál-gyi sna-dren* **one that causes misfortune, author of it**. — *sna-nád* disease of the nose. — \*na-čē\* C., \*na-pí\* W., pocket-handkerchief. — *sna-bābs* the glanders Sch. — *sná-bo* 1. **leader, commander, chief**. 2. **a guide**, *gom ysum tsam-laan sná-bo dgos* about every third step one wants a guide Mil. — *sna-bug* S.g., *sna-sbūgs* Cs., nostril. — *sna-sbyón*, *sna-smán* snuff Med. — *sná-ma* Lex. w.e., Cs. = *sna* 4. — *sna-rtśa* root of the nose Cs. — *sna-rtśé* tip of the nose. — *sna-tsógs* v. *sna* 5. — \*nam-tsul\* W., \*nam-sul\* Bal. = *sna* 1 and 2. — *sna-dzúr* an aquiline or crooked nose Cs. — *sna-léb* a flat nose Cs. — *sna-śa* the flesh of the nose; the nose Cs.; *sna-śa sbyin-pa* to suffer



one's self to be led by the nose *Cs.* — *sna-γṣóg* 'the hair in the nostrils'; *sna-γṣógs* 'the wings of the nose (alae nasi), together with the nostrils' *Sch.*; *sna-γṣór* id. *Sch.* — *sna-bṣál* *Lt.*, prob. an injection into the nose.

སྒྲ་སྒྲ་ sna-nám Samarkand *Glr.*

སྒྲ་སྒྲ་ sna-sném, *sna-sném* ma *düg-çig* do not sit here so idly, without any particular object! *Sch.*

སྒྲ་སྒྲ་ sna-sbrán arrow-head *Sch.*

སྒྲ་སྒྲ་ sná-ma 1. *Cs.*: 'the blossom of the nutmeg-tree'(?). — 2. v. *sna*, compounds.

སྒྲ་སྒྲ་, རྒྲ་སྒྲ་ sná-ru, rná-ro, = ná-ro *Sch.*

སྒྲ་སྒྲ་ snag 1. = *rnag* *Cs.* — 2. also *snág-tsa* ink, Indian ink, *rgya-snág* China ink, *bod-snag* Tibetan ink, *çe-snág* Cashmere ink; \**nág(-tsa)* *lug soñ\** *W.* the ink has run, i.e. a blot has been made. — \**nag-koñ\** *W.*, \**nag-bhum\** *C.*, inkstand. — *snag-tig* an ink-spot, a dash, a stroke, made with the pen. — *snag-pyé* ink-powder. — *snag-ris* *rgyág-pa* to paint over with ink. — 3. *mig-gi snág-lpags* *Pth.*?

སྒྲ་སྒྲ་(སྒྲ) snag(s) = *ma-γnyén*, relationship by the mother's side; *snág-gi γnyen-mtsáms* id. *Pth.*; *snag-dbón* *Lex.* w.e.

སྒྲ་བྱ་ snán-ba I. vb. 1. to emit light, to shine, to be bright; *snán-bar byéd-pa* to fill with light, to enlighten, to illuminate, *gyür-ba* to be filled with light, to be enlightened, e.g. by the light of wisdom *Dzl.*; *ñin-tu mi-snán-bai mán-pa* darkness entirely devoid of light *Dzl.* — 2. to be seen or perceived, to show one's self, to appear, e.g. blood appears on the floor *Dzl.*; (*pyi*) *snán-ba tams-čád* *Mil.*, *pyi snán-ba gañ byuñ* *Mil.*, *pyi snán-bai yul* *Mil.*, *snán-tsád* *Glr.*, every thing visible, all that is an object of sense, the external world; *dá-lta rgyu zig snán-ño* now an opportunity shows itself *Dzl.*; *lus mi snán yañ yeuñ snán-ba ma-čád-pa byuñ* although the body had become invisible, yet the voice continued to appear,

to be heard *Tar.* 127, 11; it seems even to be capable of being extended to mental perceptions, the partic. being equivalent to imaginable; to have a certain appearance, to look (like), *čád-pa ltar* as if it had been suddenly cut off *Wñ.*; *snám-bças* (to look) greasy *S.g.*; *prul-du snán-ño* it looks like sorcery *Glr.* (cf. *prul*); *mi-snán-ba* invisible, *mi-snán-bar gyür-ba* to disappear frq.; *btsün-mo-rnams mi snán-ba dan* as their wives were not to be seen, were not present *Dzl.* 17; *mi-snán-bar byéd-pa* to make invisible, to efface the traces of a thing. — 3. = *yód-pa* *Lex.*, sometimes in *B.*, and in the col. language of certain districts; *žes prál-skad-la snán* so it occurs in vulgar language *Gram.*; *žer-ba snán* it is said, *dicitur*, *Tar.* 34, 4, and in a similar manner 33, 22; 34, 14; prob. also: to be in a certain state (of health), in a certain condition, situation etc., *C.*: \**dhá-ta ghañ nán-ghin yó-dham\** how are you now? \**čag peb žu nan\** is the usual salutation in *C.*, like our: good morning! or: how do you do? however, the literal sense of it seems to have been forgotten, as even educated Lamas seldom know how to write it correctly. The proper way\* of spelling it seems to be: *pyag peb bžud snán*, and the words hardly imply much more than those addressed to inferior people, viz. *da leb soñ* well, so you are come! well, there you are! Cf. *gá-le*.

II. sbst. (दर्शन, आलोक etc.) 1. brightness, light, *snán-ba yód-pai dūs-su* when there is light, broad day-light *Thgy.*; fig. *čós-kyi snán-ba* the light of doctrine *Dzl.* — 2. an apparition, phantom, *mi mán-pos dēd-pai snán-ba byuñ-ño* there is an appearance as of being pursued by many people, i.e. a phantom of many pursuing people *Thgr.*; *rmñ-lam-gyi snán-ba-rnams Mig.* — 3. physically: seeing, sight, *blag-rán-gi snán-ba ma dag-pa yin* my faculty of vision, my sight, is dimmed *Tar.*; more frq. intellectually: view, opinion, *sañs-rgyás-kyi snán-ba-la . . . γziḡs-so, mi-nág-gi snán-ba-la . . . młón-ño* by the Buddhas he was looked upon as . . ., by laymen as . . . *Glr.*; thought.

**idea, notion, conception**, c. genit., *di tams-èdd rân-gi séms-kyi snán-ba yin* all these things are only conceptions of your mind, your fancies *Thgr.*; *skyid-sdug-gi snan-ba šar Thgr.*; *kýágs-pai snán-ba byun Mil.*; *bkres-snán ye-méd-par gyúr-to* he was even without a thought of hunger *Mil.*; absolutely: *\*k'yód-di nán-wa gá-ru tan soñ\* W.* where are your thoughts wandering? *čós-la snán-ba sgyur* turn your mind to religion! *Mil.*; *snán - ba gyúr - ba* (τὸ μετανοεῖν) change of heart, conversion (not to be confounded with *snán-bar gyúr-ba* v. above). *snán-ba bdé-ba* pleased, cheerful, happy *Pth.*; in some expressions it is equivalent to **soul**. Most of the significations mentioned sub 3 seem not to have been in use in the older language. — *krul-snán*, *prul-snán* illusion, deception of the senses, deceit, error *Mil.*, *Glr.*, col. — *nyis-snán* the arising of two ideas in the mind, *nyis-snán-gi rtóg - pa* hesitation, irresolution, wavering *Mil.* — *mton-snán* 1. the act of seeing, the sight, *mton-snán-gi sprul-pa* phantom, apparition, *\*ton-nán dé-mo\* W.* a sight beautiful to look at, *\*ton-nán sóg-po\** of ugly appearance. 2. *Cs.*: **manner or mode of viewing, point of view**; *yziḡs-snán* id. resp.; *Pth.*: *yziḡs-snán - la* according to his (supernatural) intuition (with reference to a holy person). — *tsor-snán* the hearing, *\*tsor-nán-la nyán-po\* W.* delightful to hear, pleasing to the ear. — *bar-snán* v. *bar*: — *ran - snán* one's own thoughts, ideas *Mil.*; the own mind *Glr.*; *ran-snán krul-pa* an illusion of fancy *Thgr.*; *snan-grágs* things seen and heard *Mil.* — *snan-ston* *Mil.* frq., prob. not 'empty show, delusive appearance' *Sch.*, but: **things (really) appearing and (yet) void**, one of those frq. instances, where two words of opposite meaning are placed together, *dbyer - méd* often being added, as a tertium quid (cf. *Köpp.* I, 598). — *snan - dág* (*nan - rtágs, brtág??* *Ld.* *nan-stag*) col. the inward man, the heart, the soul, *\*nan-dág-la sám-pa šar soñ\* W.* a thought has risen in my soul; *\*nan - dág čad soñ\** now he has felt it in his inmost soul, this will have struck home

to his heart *W.*; *\*ná-la nan-dhág ma jhun\** *C.* I have not heard it, perceived it, minded it; *\*nan-dhág ma jhe\* C.*, *\*ma čo\* W.*, I was not heedful, I made a mistake! — *snán-ba-mta-yás = od-dpag-méd* Amitabha, the fourth Dhyāni Buddha. — *snán-me* v. *nan - me*. — *snan-tsád* v. above I., 2. — *snan-tsul* 1. the outward appearance, of a landscape = **scenery** *Mil.*; 2. **appearance** opp. to essence, *ynas-tsul* *Was.* (297). — *snan - mdzad* v. *rdam - par*. — *snan - šas* thoughts, fancies(?) — *snan-srid* (*Ssk.* संसार) the visible, external world frq. — *snan-ḡsál* shining brightly, brilliant; *čós-kyi snan-ḡsál sgrón-me* the bright light of doctrine *Pth.* — *snan-nor ral* drum *Tar.* 16(?).

*snad-pa*, pf. *bsnad*, imp. *snod*, to hurt, to harm, to injure, c. accus., *lus snad-nas* being hurt in the body *Dzl.*; *nai rta snad gro* or *on* my horse might be hurt *Mil.*; *snad-kyis dōgs - te* afraid of hurting him *Dzl.*; of horned cattle: to butt *Sch.*

*snabs*, resp. *šans*, mucus, snivel, snot, *snabs pyi - ba* to blow one's nose, *snabs-pyis* pocket-handkerchief; *snabs-lug* snotty nose, snotty fellow *Sch.*; *snabs-lüd*, prob. also *dar-snabs* *Dom.* = *snabs*; *bé-snabs* thick phlegm *Cs.*; *snám-pa* v. *snom*.

*snám-bu* woolen cloth; the common sort is not dyed, very coarse, and loosely woven; *snám-buspu-čan* hairy cloth, napped cloth; *snam-prug, dbus-snam* *Mil.*, fine cloth; *go-snam* *C.* id.; *snam-sbyar* *Lex.* a sort of loose mantle for priests *Cs.* — *\*nám-ya\* W.* trousers. — *snam-yug, yug-snam* a whole piece or roll of woolen cloth. *snam rás* woolen cloth and cotton cloth *Mil.*

*snam-brág* (*Ü:* *\*ám-bág\**) bosom, *snam-lōgs, snam-ḡzōgs* resp. side.

*snar*, termin. of *sna*; *snar-bkáb* *Wdk.* fol. 464 nose-band(?) pocket-handkerchief(?); *snár - kyu* guide-rope for camels, passing through their nose.

*nar-tán* n. of a monastery, *Köpp.* II. 256; n. of a philologist *Gram.*

*snár-po, snár-mo* *Cs.* 1. of a white or light red colour (cf. *skya-nár*). — 2. long, oblong, cf. *nár-mo*.



སྒྲ་བྱ་ snár-ba prob. the original form of *bsnár-ba*.

སྒྲ་བྱ་ snár-ma n. of one of the lunar mansions, v. *rgyu-skar* 3.

སྒྲ་བྱ་ snál-ba v. *bsnál-ba*.

སྒྲ་བྱ་ snál-ma thread, silk-thread, woolen thread etc.; knitting - yarn, or yarn used for other purposes; also for warp, abb-yarn.

སྒྲ་བྱ་ snún - pa, pf. and fut. *bsnun*, 1. to prick *Lt.*; to stick or prick into, e.g. a stick into the ground *Mil.*, *mtson* a weapon *Lex.* — 2. to suckle (cf. *nú-ba*, *núd-pa*), *nú-ma* or *nú-žo snún-pa* *Pth.*, *Lt.*, id. — 3. to multiply *Wdk.* — *ynad snún-pa* *Lex.* w.e, *Sch.*: 'to excavate the interior, to get or penetrate into the inside'(?).

སྒྲ་བྱ་ snúb-pa, pf. *bsnubs*, fut. *bsnub*, imp. *snub(s)* vb. a. to *núb-pa*, to cause to perish; gen. fig. to suppress, abolish, abrogate, annul, destroy, annihilate, a religion, a custom etc.

སྒྲ་བྱ་ snúm(-pa *S.g.*, -po *Cs.*), 1. fat, grease, any greasy substance, *snúm-gyis skúd-pa* to grease, to smear; in *C.* esp. oil (*W. \*már-nag\**), *snúm-zád-kyi már-me* a lamp, the oil of which is consumed; also fig., *snum* being added pleon., e.g. *Miq.*: *lus-zúns snum-zád*, and parallel to it: *lus-zúns zád Lt.*; *rlan-sním* raw fat, *žun-sním* melted fat *Cs.*; *sol-sním* cart-grease, composed of pulverized charcoal and fat *Glr.* — 2. fig. of luxuriant grass or pasture, *ri snúm-pa* a hill clothed with luxuriant pastures *C.* (cf. *rug-gé*); *snúm-la jám-pa* luxurious and soft *Mil.* — *snum-kón* a little bowl for oil etc. — *snum-čúr* a kind of pastry baked in suet. — *snum-glégs*, *W. \*num-lág\**, a wooden tablet, blackened, greased, and strewed with ashes, used for writing upon with a wood-pencil, thus serving for a slate. — *snúm-čan*, *snúm-béas*, *snúm-ldán* fat, oily, greasy. — *snúm-dri* a smell of fat. — *snúm-nag* oil *Kun.* — *snúm-rtsi* a greasy liquid, oil etc.; greasy, oily *C. sním-pa* vb. = *snóm-pa* 1.

སྒྲ་བྱ་ snúr-ba, pf. and fut. *bsnur*, vb. a. to *núr-ba*, 1. to put or move out of

its place, to remove, to shift *W.*: to move or draw towards one's self *Cs.*, so *mdün-du snúr-ba* *Zam.* is explained by *žen-pa*. — 2. *Sch.*: to cut into pieces, to fracture, to crush, *žib-mor* into small pieces (to reduce), to powder; so it seems to be frq. used in *Lt.*, though one *Lex.* explains it by *dás-pa* (scarcely corr.). — 3. *Cs.* to bring near = to shorten, *dus* a term, a space of time. Cf. *brnū(r)-ba* *Lex.*

སྒྲ་བྱ་ sné(-mo) 1. extremity, end, *snál-mai* *Lex.*, of a thread, *tág-sne* the end of a rope *Sch.*; hem, seam, *né-mo \*ltáb-čé\** *W.* to fold down and sew the edge of a piece of cloth, to hem; *\*né-mo gyáb-čé\** *W.* to trim with cord or lace. *sne-kór* to warp, to get twisted *Sch.* — 2. *sne-rgód*, *sne-dmár*, *sne-tsód*, *món-sne*, *sneu*, names of plants.

སྒྲ་བྱ་ sném-pa to shake, to cause to move slightly, *bsném-byai sa-yži* a quagmire, shaking or yielding under one's feet *Sch.*; *nem-ném bsném-pa* *Lex.*, pf. *bsnems*.

སྒྲ་བྱ་ snó - ba *Cs.* = *snúr-ba*, to reduce to small pieces, to crumble.

སྒྲ་བྱ་ snod I. sbst. (आजन) 1. vessel, *snod-spyád* id., *Lex.* and col. frq.; *yer-snód* a gold vessel; *pye-snód* a vessel for meal or flour; *žu-snód* water-pot, pitcher; *bu-snód* uterus, womb, *Lt.* and col.; *snód-kyi ka* mouth of a vessel, *snód-kyi žabs* bottom or foot of a vessel, stem of a glass. — 2. in anatomy: *snod drug* (the six vessels) are: gall-bladder, stomach, the small and the large intestine, urinary bladder and spermatic vessels (in the female: uterus); *don-snód*, the six vessels and the five *don* together, v. *don* 5. — 3. with reference to religion v. *sde*, compounds. — 4. fig. 1. in ascetic language denoting man, as far as he is susceptible of higher and divine things; so already in *Dzl.* a man is called *snod yóns-su dág-pa* a very pure and holy vessel; *snod-ldán stób-ma* a disciple eager to be instructed *Mil.*; *snód-du rún-ba* one fit for, worthy of (instruction); *snód-du mēd-pa* unfit, insusceptible, rude, vulgar.; *ñes-par légs-pai snod mčog*, *ñes-legs bsgrub-pai snod*

*mčog* a most perfect vessel of religion (most susceptible of etc.) *Thgy.*; *snod ma yin* insusceptible of religion *Thgy.*, *Tar.* — 2. in metaphysics: *pyi-snod* the external world, or rather **inanimate nature**, *pyi-snod-kyi jgirtén Glr.* and elsewh. frq., opp. to *nañ-bèud*, viz. the sentient beings composing it; so *Mil.*; *Sch.*: matter and spirit. — II. v. *snád-pa*.

སྒོན་ *snon* rest, remainder(?) *Dzl.* ३२३, 4, *Sch.*

སྒོན་པ་ *snón-pa*, pf. and fut. *bsnan*, 1. **to add, superadd, increase, augment**, \**la nán-čé\** *W.* to add to the wages, to raise the wages; \**ja tsá-big nan sal\** *W.* please give me some more tea! *ynyis bsnán-te* two being added to them, (their number) increasing by two *Mil.*; *mán-du snón-pa* to augment by a great number frq. — *nón-ka*, or *nón-ka W.*, increase, growth, augmentation, and in a special sense: **agio, premium**; *snón-ma*, *bsnán-ma*, id.; \**puñ-nón\** *W.*, \**gyab-nón\** *C.*, *dmag-tsógs snón-ma* reinforcements, auxiliary troops. — 2. **to add up, sum up** *Wdk.*

སྒོ་བ་ཞོག་ཅན་ *snób-zog-čan* (spelling?) **curious, inquisitive**, \**nob-zóg cò-čé\** *W.* to pry into, to ferret.

སྒོམ་པ་ *snóm-pa* I. also *snúm-pa*, pf. *bsnum*, fut. *bsnum*, imp. *snum(s)*; and *snám-pa*, pf. *bsnams*, fut. *bsnam*, imp. *snom(s)*, 1. **to smell, to perceive by the nose** (cf. *mnám-pa*), *snas dri-rnams bsnáms-pa* to perceive scents by the nose *Stg.*; \**da num\** *W.* there, smell at that! \**zi ním-te dül-čé\** *W.* to go about smelling and prying; \**ña čian mi num\** *W.* I do not smell any thing. — 2. **to grope**, \**myn-nag-la nom-ne čin* = *nag-züg-la nóm-zin soñ\** *C.*, v. *nag-züg*.

II. pf. *bsnams*, fut. *bsnam*, *W.* \**nám-čé\**, resp. for *lén-pa*, *dzin-pa*, *tógs-pa*, *čán-ba*, **to take**, relics from a sepulchre *Glr.*; **to seize, to take up**, the alms-bowl *Dzl.*; **to hold**, a stick *Mil.*; **to put on**, a sacred garment; \**nam yin-na\** *W.* would you please (to take), would you like (to have a cup of tea etc.)?

སྒོར་བ་ *snór-ba*, pf. and fut. *bsnor*, **to confound, mingle, mix, disturb** *Cs.*

སྒོལ་བ་ *snól-ba*, pf. and fut. *bsnol*, 1. **to unite, join, put together, fit together**, e.g. bricks or stones in building *W.*; *Cs.* **to adjust**; *Sch.*: to mend holes in stockings, **to darn**; **to cross** one's hands, *brán-kar*, resp. *túgs-kar*, on the breast *Thgr.* and elsewh. frq.; \**tam snól-ba* **to put together, to embrace** *Cs.*; *ltá-snol-ba* to look at each other, \**ó-snol-ba* to kiss each other, 'and thus frq. denoting reciprocity' *Cs.* (though not to my knowledge). — 2. **to wrestle, scuffle, fight**, of boys, dogs frq., also *Mil.*; *stag snól-ba* a fighting tiger that rushes upon the enemy *Ma.*; **to contend with, fight against, subdue, me, a fire** *Tar.*

སྒྲུབ་སྒོན་ *snrubs, snron*, the names of two of the lunar mansions, v. *rgyus-kár*.

སྒྲུབ་(ག)ནི་ *snrel-(y)ži Lexx.* = *pred*; *Cs.* **sloping, oblique**; *Sch.*: confusedly, pellmell; *Cs.* also mediocrity.

བརྒྱལ་པ་ *brnág-pa* 1. **to devise, contrive, to take care, to be concerned about, to strive for or after**, ... *žes yèig-tu brnág-pas* striving only after (that one thing) *Tar.*; as sbst. *brnág-pa čöns* keep (it) well in your mind, pay all attention (to it)! c. genit., cf. *brnán-pa*. — 2. *Lex.* = *bzód-pa*, **to suffer, to endure**; *brnag-dka* intolerable, insupportable *Lex.* — 3. *Cs.*: **to be full of corrupt matter.**

བརྒྱལ་བ་ *brnán-ba* v. *rnán-ba*.

བརྒྱན་པ་ *brnán-pa* 1. *Cs.* **to attend, to look on attentively**, *bri-klóg brnán-pa* to attend while a person is reading or writing. — 2. *Sch.*: **'to be desirous of, to long for, čös-la** for religious instruction, *ltó-la* for food'. With the first signification agrees a quotation in *Zam.*: *nán-tan-brnan*, with the second the word \**zá-nan-čan\** *W.*, = *zá-brnab-čan*.

བརྒྱལ་སྐོམ་སྒོན་ *brnáb-sems* *Cs.*: **covetousness, selfishness**; *Thgy.*: *bdág-gi-la brnáb-sems* predilection for one's own things, *yžán-gyi-la brnáb-sems* desire for things



བརྒྱ་བ་ *brñu-ba*

པ

པ་(ཁྱ་)སངས་ *pa(-wa)-sáns*

belonging to others; W.: \*zá - nab - ñan\* greedy, ravenous; \*nór-nab-ñan\* greedy of gain or money, covetous.

བརྒྱ་བ་, བརྒྱར་བ་ *brñu-ba, brñur-ba Lexx.*; Cs. to draw to, to attract, (Sch. also: 'to remove a thing from its place?'), prob. another form for *snúr-ba*.  
བརྒྱེགས་པ་ *brñógs-pa* to hide, conceal, *Lexx.*

བསྒྲུང་བ་ *bsnán-ba* v. *rnán-ba*.

བསྒྲུད་པ་ *bsnád-pa* v. *snád-pa*.

བསྒྲུན་པ་ *bsnán-pa* v. *snón-pa*.

བསྒྲུས་པ་ *bsnám-pa* v. *snóm-pa*.

བསྒྲུར་བ་ *bsnár-ba* 1. to extend in length, to lengthen, to pull out, e.g. a piece of India rubber W. — 2. to draw or drag after, to trail, *mjóg-ma Lex.* the train of a robe, the tail etc.; fig. to have in its train, to be attended with, *nyon-moris-bsnár* the consequences of sin Sch.

བསྒྲུལ་བ་ *bsnál-ba* to spin out, to protract Cs.

བསྒྲུན་པ་ *bsnún-pa* v. *snun-pa*.

པ

པ་ *pa* 1. the letter *p*, (tenuis), the French *p*. — 2. num. figure: 13.

པ་ *pa*, an affix, or so-called article, the same as *ba* (q.v.) which, when attached to the roots of verbs, gives them the signification of nouns, or, in other words is the sign of the infinitive and the participle; in the language of common life, however, it is frq. used for the finite tense, and for *par*; affixed to the names of things, it denotes the person that deals with the thing (*rtá-pa* horseman, *čú-pa* water-carrier); combined with names of places, it designates the inhabitant (*bód-pa* inhabitant of Tibet); with numerals, it either forms the ordinal number (*ynyis-pa* the second), or it implies a counting, measuring, containing (*bú-mo lo-ynyis-pa* a girl counting two years, i.e. a girl of two years; *kru-gán-pa* measuring one cubit; *súm-ču-pa* containing thirty viz. letters, like the Tibetan alphabet); frq. it has no particular signification (*rkéd-pa* etc. etc.), or it serves to distinguish different meanings (*rkán* marrow, *rkán-pa* foot) or dialects (*ká-ba* B., \*ka\*

W. snow); *pa dan* with a verb, v. *dan* 4; in certain expressions it stands, it would seem, incorr. inst. of *pai*: *ysó-ba rig-pa* science of medicine, *grúb-pa lus* structure of the body, *dám-pa čos* holy doctrine (of Buddha).

པ་རྩ་པ་ *pá-ta* W. cross, St. Andrew's cross (thus X).

པ་ཁིལ་ *pa-til* v. *pá-til*.

པ་རྩོ་ *pá-to* a medicinal herb Wdn.

པ་རྩ་, more corr. པ་རྩ་, *pā-tra* (also *pa-ta* Pth.) Ssk., cup, basin, bowl (esp. for sacrifices); beggar's bowl = *lhun-bzed*.

པ་རྩ་ *pa-ña* Ssk. = *šan-ka* Tar. 112, 6; in Bhotan 1 rupee Schr.; in W. (also \**pé-ña*\*) a copper-coin = Paisa, esp. of foreign coinage.

པ་རྩོ་ *pa-ni* Hind. पाणी, water Lt.

པ་བེན་ *pa-ben* a strip of wood, ledge, border (?) W.

པ་(ཁྱ་)སངས་ *pa(-wa)-sáns* 1. the planet Venus. — 2. Friday.

པ་ཡག་པ་ *pa-yag-pa*པདྨ་ *padma*  
མཔ་ཡག་པ་ *pa-yag-pa* a medicinal herb = *smug-ñun Med.*པ་ཡུ་ *pa-yu* salt *Bal.*པ་ཡོ་རྩོ་ཡོ་ *pa-yo-tó-yo*, \**srog dan pa-yo-tó-yo tan-te son\** *Ld.* for *sroy dan bsdos*, v. *sdo-ba*.པ་ར་ཁ་ *pá-ra-ka* *W.* **cross** (a straight one +).པ་རང་ *pa-rán* (spelling doubtful, at any rate not *pá-rán*) n. of a mountain pass, 19 000 feet high, between Ladak and Spiti.པ་རི་ *pá-ri* *W.*, *pá-ru* *C.*, *B.* 1. **box**, cylindrical or oval, high or flat, of wood or metal. — 2. *pá-ru*, also *pá-tra* *Sch.* — 3. v. *bá-ru*.པ་ཤི་ *pa-ši* *Sch.* 'a teacher'; *Lex.*: n. of a Tibetan priest that went to China.པ་སངས་ *pa-saṅs* v. *pa-wa-saṅs*.པག་, པག་བྱ་ *pag*, *pág-bu* *Bal.*, *pág-gu* *Dzl.*, *pau* *W.*, *pág* *Glr.*, *pau* *Wdn.*: **brick**; *pág-gu byéd-pa* *Dzl.*; *píbs-pag* roof-tile *Cs.*; *wá-pag* gutter-tile *Cs.*; *rdzá-pag*, *só-pag* *Glr.* burnt-brick *Cs.*; *sá-pag* *Glr.* unburnt-brick *Cs.*; *pag(-bu)-mkan* mason *Cs.*; *pag-rtsig* brick-wall *Cs.*; \**pag-tsir* *W.* a row or layer of bricks; frq. used as a measure = a small span, \**kapag-tstrnyis yod\** the snow is as deep as two layers of bricks. — Not quite plain is the etymology of *og-pag*, *Lex.*: *ska-rágs-kyi rgyan*, *Sch.*: 'a girdle ornamented with glass-beads'; and of *pag-pór* *Sch.* cup or vessel with a lid.པགས་པ་ *págs-pa*, *Mil.* also *-po* (cf. *lpags*) 1. **skin, hide**; *ñu-ba* to skin, acc. to *Schr.* also merely to fret the skin; *págs-pai gos* skin or fur-clothing *S.g.* — 2. **foreskin**, when the connection of words does not admit of a misconception, *Mng.* — 3. **skin or peel of fruit, the bark of trees**, also *págs-ñun*, and *ñun-págs*; \**pag-tág* *C.* bark-cord, match-cord; *págs-ñu* anasarca, skin-dropsy; *págs-ñu* - *ñugs* affected with this disease.པན་ *pañ*, པན་ *pañ*, resp. *sku-pañ*, 1. thebend or hollow formed by the belly and the thighs in sitting, *lap*, *B.*, *C.*, *W.*; *pañ-du son* he sat down on the lap of... *Glr.*; *pañ-kébs* apron; *pañ-krag* the blood flowing off during child-birth; \**pañ - big\** *W.* urinary bladder; \**pañ-ri* (for *dri?*) *sun\** *C.* she has the bloody flux; *pán-yyog-ma* *Cs.* midwife (a kinswoman generally has to officiate as such; a hired one receives a new dress for her services). — 2. the bend or hollow formed by the arm and the chest in carrying something; *bosom*, usually *pán-pa*; *ñin-pañ-pa gañ* an armful of wood; *pán - par kyer - ba* to carry (a child) on the arm *Dzl.* and elsewh.; *sdñ-po pán-pas ma kyigs-pa tsam ñig* a tree not to be encompassed by a man's arms *Pth.*; \**pañ-gód*, *pañ-kód\** *W.* an armful.པང་ཀ་ *pán-ka*, *pán-ka* 1. *W.* an implement for stirring the fire; for scraping = *rbad*. — 2. *Ts.* = *pañ*.པན་, པན་ཙ་ *pañtsa*, *pañ-tsa*, seems to be the n. of a tree *B.*, *C.*; *Ssk.* only: five.པད་པ་ *pád-pa* *C.* = *srin-bu pád-ma*, v. *pád-ma*.པདྨ་, པདྨ་མ་ *padma*, *pad-ma* *Ssk.* in *C.* pronounced \**pé-ma\** 1. **water-lily, lotos**, *Nymphaea*, if not nearer defined, the blue species, whilst the less frq. form *pád-mo* (acc. to *Glr.* fol. 62) seems to denote the white kind of this flower. — 2. (not in *Ssk.*, at least acc. to *Wls.* and *Williams*, though *Köpp.* II, 61 seems to dissent): **genitals**, of either sex, *Med.* — 3. *srin-bu pád-ma* **leech**. — *pad-kór*, *pad-skór* 1. a particular way of folding the fingers during prayer *Cs.* and *Sch.*; a certain gesture with the hand. 2. a kind of **toupet** of the women, also *pad-ló* *C.*, *W.* — *pád(-ma) dkár(-do)* 1. white lotos. 2. **title** of a celebrated *Sutra*, translated by Burnouf, *Was.* (151). — *pad-dkár ñal-lan* an astronomical work by Púgpapa, v. *Cs.* timetable. — *pad-ma-ñan* full of lotos; more particularly lotos-lake, with and without *mtso* *Glr.* — *pad-(ma dan nyi-ma dan) zlai ydan* *Glr.* and elsewh., carpet with



representations of lotos, sun and moon. — *pad-ma-pa-ni* lotos-bearer, name of Avalokiteswara, *Köpp.* II, 23. — *Pad-ma-byun ynás*, *Sskr.* P. Sambhava, also: *U-rgyan-péd-ma*, one of the most famous divines and holy magicians, in the 8th century, from Urgyén (*Ssk.* Udayana) i.e. Kabul, who acc. to his own declaration (v. the fantastic legend concerning him, entitled: *pad-ma fan-yig*) was greater than Buddha himself, v. *Köpp.* II, 68. — *pad-ma-ra-ga Ssk.* ruby. — *pád-rtsa* a medicinal herb *Wdi* (= *pe-tsé?*).

པཎྌི་ཏ་ paṇḍi-ta *Ssk.*, **Pandit**, Indian scholar or linguist; *paṇ-čén* great Pandit; *paṇ-čén rin-po-čé*, *bog-do* (Mongolian) *rin-čén*, title of the second Buddhist pope, residing at Tashilunpo, *Köpp.* II, 121. — *pan-ža* Pandit-cap.

པན་པོན་ pan-pón (also *pan-pün?*) not considered perfect in dignity, as for instance the Lamas in *Lh.*, that are married; yet cf. *ban-bón*.

པར་ par I. form, mould, *blugs-par* casting-mould; *rdéu-par* bullet-mould; *blugs-par*, as well as *šin-par*, printing form, a stereotype plate cut in wood; *par rkó-ba* to cut types; *rgyáb-pa*, *par-du déb-s-pa*, to print, to stamp; *par (-yig) bri-ba* to write the exemplar or manuscript for printing. — *pár-rko-pa*, *pár-rko-mkan*, cutter of types. — *pár-kan* printing-office. — *par-rgyáb* print, *\*par-rgyáb tsógs-se\** *W.* like a print or impression. — *par-snág* printing-ink. — *pár-pa* printer *Cs.* — *pár-dpon* fore-man of a printing-office. — *pár-ma* a printed work, book; *\*di pár-ma yan yod\** this is also to be had printed. — *par-ryóg* a printer's man, assistant. — *par-sóg* printing-paper. — *par-ži* = *par*.

II. v. *pár-ma*. — III. termin. of *pa*, also sign of the adverb; combined with verbs, it represents the supine, or adverbial sentences, commencing with **whilst**, so **that**; *mi byéd-par* without doing.

པར་ཏྲ་ par-taṇ *Lex.*, a hairy carpet *Sch.*

པར་པ་ཏ་ par-pa-ta n. of an officinal plant *Med.*

པར་བུ་ par-bu *Lex.*, *Sch.* = *pa-tra*.

པར་ཙ་མོ་ཏི་ par-tsa-só-ti *W.* a kind of cotton cloth.

པལ་ལ་ཏུ་ལ་ pal-la-tü-la *Hind.* scales of a balance *Sik.*

པས་ pas 1. the instr. of *pa*; combined with verbs, it signifies **by**, **in consequence of**, **because**; also **as**, **since**, **when**. — 2. = *las*, as sign of the comparative; after vowels, however and the final consonants *d, r, l*, *bas* stands in its place; *rtá-bas kyi čün-ba yin* the dog is smaller than the horse; *kýód-pas, stág-pas, rtá-pa-bas, snár-bas*, or *sná-ma-bas če*, bigger than you, than a tiger, than a rider, than formerly; it rarely stands for the partitive: *bu lia-brgyá-bas ýèig*, or for *las* with the signification: **except**, *Mil.*

པི་ pi num. fig.: 43.

པི་ཆལ་ pi-čág (*Turk.* چاقو) large butcher's knife.

པི་པི་ pi-pi 1. *Schr.*, *Sch.* fife, flute. — 2. *W.* nipple, teat; *\*pi-pi nud tán-čé\** to suckle. — 3. icicle *W.*

པི་(པི་)པིར་ pi(-pi)-lin, *Ssk.* पिप्पली. Piper longum, a spice, similar to black pepper, yet more oblong.

པི་པོ་ pi-pó v. *pi-ši*.

པི་ཙེ་ pi-tse skin, or leather bag for water etc. *Lh.*

པི་ཙི་ pi-tsi, and *ma-tsi*, interjections of anger, *Foucaux Gyatch.* 254, transl. 292.

པི་ཡཱ་ pi-waṇ or *pi-baṇ*, *Zam.* = बीणा, guitar, also *da-nyen-pi-waṇ C.*, *pi-waṇ ról-mo Glr.* = *kó-poṇ W.*; *pi-waṇ rgyud ysum* a three-stringed guitar *Stg.*; *rgyud-maṇ* a guitar with many strings *Cs.*; *sgróg-pa* to play (the guitar); *pi-waṇ-mkan*, or *pi-waṇ-pa* a player on the guitar.

པི་ཤི་ pi-ši (perh. from the Persian) cat. *W.*; *pi-pó* male cat, *pi-mo* female cat.

པི་མོ་ pig-mo v. *piis-mo*.

པིར་ pir brush, pencil; *byig-pir* large brush, for house-painting; *béad-pir* small

brush or pencil for artistic painting, Chinese writing; *pir-fogs(-pa)* painter Cs. — *pir-don* receptacle or case for brushes. — *pir-spu* pencil-hair. — \**pir-nyug*\* W. = *bèad-pir*; also for lead-pencil. — *pir-šin* pencil-stick.

པིར་བ་ *pir-ba* (spelling?) to crush, to grind (to powder) = *mnyéd-pa* Ld.

པིལ་ཙེ *pil-tse* Ld. sieve.

པིས་མོ *pis-mo* v. *püs-mo*.

པིསྒྲལ་ *pispal*, acc. to Cs. Ssk., yet not to be found in *Lex.*, the wild fig-tree, Hindi: *pīpal*.

པུ *pu* num. figure for 73.

པུ་ཏི *pü - ti* milfoil, (millefolium), yarrow; Lh.

པུ་ཏི *pü-ti* (Ssk. पुत्री, daughter), a common female name (perh. *bu-krid*.)

པུ་སྟི *pü-sti*, Glr. = *pó-ti*, book (perh. formed out of *püstak*).

པུ་ནཱ་ཀ་ *Pu-na-ka* town in Bhotan.

པུ་བྱི *pü-byi* v. *spü-byi*.

པུ་ཙེ *pü-tse*, *pü-se*, a little rat-like animal, v. *bra* and *zlum*; *pu-tse-šel* prob. = *pu-šel-tse*.

པུ་ཙེ *pu-tsé* husks of barley W.; Cs. bran.

པུ་རཱ་སྤ་ *Pu-ráns* Mil., a district in *Mia-ris*.

པུ་རི *pu - ri* tube, any thing tubular and hollow, box of tin or wood, pen-case etc.; also = *dön-po* the Tibetan shuttle; \**pu-ri méd-kan*\* W. full, solid, not hollow, cf. *pá-ri*.

པུ་རུ་པ་ *pu-ru-ša* Ssk. man; soul; = *skyés-bu*.

པུ་ལིང་ག་ *pu - lin - ga* Cs.: Ssk. masculine gender.

པུ་ལུ *pü-lu* hut, built of stones, like those of the alpine herdsmen W., (*Ts. rdzi-skyor*); *kyi-pul* dog-kennel.

པུ་ཤུ *pü-shu* fence, *Lex.* = *mda-yáb* and *lín-kan*.

པུ་ཤེལ་ཙེ *pu-šel-tse* a medicinal herb *Med*.

པུག་ཏ་ *püg-ta* (?) shelf, partition in a box.

པུག་མ་ *püg-ma* Pur. collar-bone.

པུང་བ་ *pün-pa*, *pün-pa* C., W. an urn-shaped vessel of clay or wood, for water, beer etc. (seems not to be the same with *büm-pa*).

པུན་བ་ *pün-pa* W., \**pün-če*\* = *lid-če* to run over.

པུཊྲ་རི་ཀ་ *punḍarika* Ssk., white lotos.

པུར་ *pur* Cs. 1. steel-yard. — 2. *pür-gyis* v. *pur-ba*. — 3. v. *spur*.

པུལ་ *pul* v. *pü-lu*.

པུཤ་ར་ *puškara* Ssk. blue lotos.

པུསྟ་ཀ་ *pustaka* Ssk. book.

པུས་མོ *püs-mo*, W. \**pis-mo*, *püg-mo*\*, knee; *pis-mo sa-la dzug-pa* to kneel; \**püg-mo tsug-če*, *pi-tsug gyáb-če*\* W. id.; \**püg-mo tsug-te dad-če*\* to sit in kneeling (which is considered indecorous); cf. *tsog*.

པེ *pe* num. figure: 103.

པེ་(ད)ཀར་ *pe-(d)kár*, also *be-kár*, *pe-há-ra*. *bi-hár* Lt., Glr., Mil., a much worshipped deity, v. *kye-pán*, and *Schl.* 157.

པེ་ཏེ་ཁོར་ *pe-te-hor* n. of a people *Sch*.

པེ་ནེ *pe-ne*, *pé-na* v. *pa-ṇa*.

པེ་བན་ *pe - bân* (Pers. پیوند), graft, scion; \**pe-bân tsug-če*\* W. to graft.

པེ་ཙམ་ *pe-tsám* little, small, a little *Sch*.

པེ་ཙེ *pe-tsé*, *pi-tsi*, Chin. *pai-tsái*, Chinese white cabbage in C.; of late also known in Europe.

པེ་ར་ *pé-ra* a flat basket.

པེ་ས་ *pé-sa*, *paisa*, Hind., copper coin, not quite a half-penny.

པེན་ཙེ *pén - tse* a kind of wood of which vessels are made Cs. (= *pán-tsa*?)

པོ *po* 1. sign of nouns, in like manner as *-pa*; it particularly designates con-



ཐོ་ཏ་ལ་ *pó-ta-la*

པ

དཔའ་(བ་) *dpá(-ba)*

crete nouns and the masculine gender, frq., in contradistinction to abstract nouns with *-pa* or *-ba*, and to feminines with *-mo*; connected with a numeral, it supplies the definite article: *líá-po* the five (just mentioned); *nyis-po* the two, both, = *nyis-ka*. — 2. num. figure: 133.

ཐོ་ཏ་ལ་ *pó-ta-la* (*Ssk.* पोत ship, ལ to receive, hence: harbour, port; *Tib.* gru-dzin) 1. ancient n. of Tatta, a town not far from the mouth of the Indus. — 2. n. of a three-peaked hill near Lhasa, with the palace of the old kings of Tibet, now the seat of the Dalai Lama. (The spelling 'Buddha-la' arises from an erroneous etymological hypothesis, and the fact of its being found even in Huc's writings may be attributed merely to a thoughtless adherence to what had become a custom; v. *Köpp.* II, 340.)

ཐོ་ཏི་ *pó-ti* (acc. to one *Lex.* a corruption of *pu-sta-ka*, for which also the form *pu-sti* seems to speak) = *glegs-bam*, book (of loose leaves).

ཐོ་ཏམ་ *po-tim* *Sik.* large wasp.

ཐོ་ཏོ་ *po-tó* *C.* bullock.

ཐོ་ཏོག་ *po-tóg* v. *mto-po-tog*.

ཐོ་ལ་ *po-lá* the well-known Turkish mess of pilaw, *Hind.* pulao, rice boiled with fowl; in *Ld.* however sweet rice, prepared with butter, sugar, and 'pating'; fig. *bsám-bloi pó-la byéd-pa* to concoct and deal in plans and plots.

ཐོ་ལ་(ན་)ཤར་ *po-lo(n)-śán* n. of the mountains bordering on China *Ld.-Glr.* Schl. 21, a (where in the translation the word has not been recognized as being a proper name).

ཐོག་ཐོར་ *poḡ-pór* censer, perfuming-pan.

ཐོགས་ཏ་ *pógs-ta* v. *púgs-ta*.

ཐོད་ *pod*, *pon*, *pón-to* v. *pód*, *pon*, *pón-to*.

ཐོབ་ *pob* *C.* castrated ram.

ཐོབ་ *pol* *Ts.* = *tsá-bai nad*.

པ་ *pra* small turquoises, 1 or 2<sup>m</sup> in size, strung together for finger-rings, v. *tsom*.

པ་(མོ་) *pra(-mo)* *Cs.* 1. lot; *pra dñbs - pa* to cast lot. — 2. sign, token, prognostic; *Sch.*: *pra bebs-pa* 'ein Zeichen geben, ein Bild darstellen'.

པ་ཆམ་ *pra - čál*, *spra - čál* *Lex.* w.e. *Sch.* jest, joke, fun, nonsensical talk; *byéd-pa* to make sport, to play the buffoon; *slón-ba* to cause merriment; *pra - čál-pa*, or *-mkan* wag, buffoon.

པ་ཁི་ *pra-li* *Sch.*: hill-mouse (marmot?), hare(?); cf. *brá-ba*.

པ་རྒྱལ་མོ་སྤ་ *prañ-gós* an alpine herb, said to be very wholesome to sheep (so for instance in Purig); acc. to recent investigations, of little value. Acc. to *Cs.* = *á-krón*, but this is denied by the people of Lahoul.

པ་ཡང་གྲུ་ *pri - yan - gu* *Ssk.*, n. of several kinds of Indian aromatic plants *Med.*

ཐོག་, རྩེ་ཐོག་ *prog*, *ze-próg* *Lex.*, the crest of a cock *Cs.*; *próg-zu*, *bróg-zu*, *spróg-zu* = *čod-pán*.

དཔའ་(བ་) *dpá(-ba)* (ཡུར་, བྱིར་), also *spá-ba* 1. bravery, strength, courage; brave, strong, courageous; *dpa bsgón-ba* *Lex.*, *Kón-ba* *Thgy.*; *gón-ba*, *bkón-ba* *Lex.*, to despond; to dishearten(?); *śín-tu dpá-žin* he becoming very brave *Dzl.*; *dpá-la stobs kyan gyad dan bnyám-ste* being brave, and in strength equal to an athlete *Dzl.* — 2. beauty; beautiful. — 3. *W.* taste, agreeable taste, flavour.

*Comp.* *dpá-čan* 1. brave. 2. beautiful. 3. *W.* savoury. — *dpa-méd-kan* *W.* tasteless, v. also *ldád - pa*. — *dpa - čen* very brave; a great hero. — *dpa-dár* = *mqul-dár*, a piece of silk, tied round the neck, as an honourable distinction for some brave deed. — *dpa-ldán* = *dpá-čan* 1 and 2. — *dpá-bo*, བྱིར་, 1. strong man, hero. 2. demigod. — *dpa - bo - dkár* a medicinal herb *Med.* — *dpá-mo* 1. heroine (more frq. than the masc. *dpá-bo*). 2. = *mka-gro-ma*, *Dā-kini* *Mil.*, *Thgr.*, *Glr.* — *dpa-tsúl* *Mil.* = *dpá-ba* 1. sbst., ni f.

**དཔག་ཚད་** *dpag-tsad* **mile**, acc. to Cs. = 4000 fathoms, hence a geographical mile; yet there are mentioned *dpag-chen* and *dpag-chen*, the latter = 500 fathoms. The word seems altogether to belong more to the phantastic mythical literature, than to common life; so at least in *W*.

**དཔག་པ་** *dpag-pa* v. *dpog-pa*.

**དཔག་གཡེངས་** *dpag-gyêns* the bustle or tumult of a festival *Ld*.

**དཔག་བསམ་ཤིང་** *dpag-bsam-šin* n. of a fabulous tree, that grants every wish; acc. to *Pth.* = *tsán-dan-sbrül-gyi snyin-po*.

**དཔང་(པོ་)** *dpán(-po)* **witness**, both the deponent, and the evidence deposited. Fully authenticated are as yet only: *lha dpán-du dzug-pa* to call a deity for a witness in taking an oath, to appeal to *Glr.*; also: *dpán byéd-pa* to bear witness, to attest, v. *mna*. More conjectural are the meanings of: *blo-séms dpán-du jóg-pa* *Glr.*, or *ran-séms dpán-du dzug-pa* *Mil.*, to be sincere, to be conscious of speaking the truth; *dpán-du gyúr-ba* to be witness of, to see, to know (cf. *spyán-du gyúr-ba*); *bden-dpán* *Liš.* as explanation of *che-bzi*, witness or proof for the truth of a thing; \**pán-po lóg-pa zér-ces*\* *W.* to give false evidence (*Schr. rdzun-dpán*). — *mi-dpán* (*Ld. \*mir-pa\**) *W.*, *C.*, is used as syn. to *dpán-po* (also *Schr.*), 1. witness. 2. defender, advocate; *mi-dpán* (or *dpán-po*) *byéd-pa* c. genit. or dat., to defend in a court of justice; (*dpán-pos dpón-ba* *Sch.* seems to be unknown and doubtful).

**དཔངས་** *dpans* **height**; *dpans-su* in height *Samb.*; *dpans-mtó* *Lex.* high, cf. *pañs*. — *dpans-tsad* great heat *Schr.* (?).

**དཔར་པ་** *dpár-ba* v. *dpór-ba*.

**དཔལ་** *dpal* *Ssk.* གྲི 1. **glory, splendour, magnificence, abundance**; *dpal reg-pa-méd-pa* unattainable glory *Glr.*; *yón-tan dú-mai dpal* splendour of numerous accomplishments; *skyéd-pai dpál-la loñs-spyód-pa* enjoying the utmost happiness

*Glr.*; frq. as an epithet, or part of the names of deities, e.g. *dpal-chen hé-ru-ka*, and esp. *dpal(-ldan)lhá-mo*, *dpal-chen-mo*, Durga Uma, Kāli, the much adored spouse of Siva; *ḍod-dgñi dpal* the fulness of all that can be desired *Glr.*; *dpál-gyi düm-bu*, གྲིལ་ལྗང་, 1. sandal-wood. 2. *Cs.* a kind of syrup, prepared of *bsé-šin*, used as a purgative. — 2. **wealth, abundance**, *Glr.* and elsewh. — 3. **welfare, happiness, blessing**, *gró-bai* of creatures *Mil.* and elsewh.; *kün-gyi dpál-du gyúr-ba* or *śár-ba* to be (become) the salvation, the saviour of all beings *Glr.* and elsewh.; *dpal skyéd-pa*, *γžán-gyi, rán-gi dpal* to work for the elevation of others or for one's own. — 4. nobility, *dpál-gyi ynan-ba* privilege of nobility; *dpál-gyi ynan-šóg* diploma of nobility, *dpál-gyi ynan-šóg-pa* one having a diploma of nobility *Cs.* — *dpal-kyád Dzl.* = *dpal* 1. — *dpal-rtug* majesty, full glory *Sch.* — *dpalldán* a man's name (very common). — *dpalpó* an illustrious man, *dpál-mo* an illustrious woman *Cs.* — *dpal(-gyi)-béu* is said to denote the figure གྲིལ་ལྗང་ *Glr.* — *dpal-byéu* glow - worm *Sch.* — *dpal-byór* 1. glory, wealth, magnificence, as a man's possession. 2. *W.* strawberry; 3. a man's name (very common).

**དཔུན་** *dpun* 1. **host, great number**, *bañs tams-čád-kyi Dzl.*; esp. of soldiers. — 2. **troops, army**, *dpun bzi* the four species of troops: *rtai, glán-po-čei, šin-rtai*, and *rkan-tán-gi dpun* (or *dpun(-bu)-čün*); *dpun-(gi) tsógs, dmag-dpun*, army frq.; *dgra-dpun* hostile army. — 3. (auxiliaries?), **help, assistance**, \**puñ-la tán-če*\* *W.* to send assistance. — *dpun-grógs, -rogs*, helper. — *dpun-(gi) ynyen* friend, protector, defender, assistant, frq. — \**puñ-nón*\* *W.* reinforcement.

**དཔུན་པ་** *dpun-pa* 1. **shoulder**, *dpun-pa kar* on the shoulder *Glr.*; *dpun-pa dan* *dpyi ynyis* both the shoulders and hips *S.g.*; upper arm, *dpun-pa-rkán* upper arm-bone; *dpun jum-pa* *Sch.* to contract the arm(?); *dpun-pa-lág* upper and lower arm *Cs.*; *dpun-pa-rgyán* an ornament for the arm *Cs.* — 2. **sleeve**, *gos dpun-pa-čan* a garment



with sleeves *Cs.*; *dpun-pa-bcad* the part of a woman's dress covering the chest *Zam.*; *Sch.*: *dpun-bcad-ras*.

དཔེ dpe, *Ld.* \*spe\*, 1. **pattern, model**, *dé-la dpe Glr.*, or *de dper byás-nas Zam.*, taking this for a pattern; *rgyá-yul-nas rtsis-kyi dpe blañs* it was from China that mathematics were learned *Glr.*; ... *pai dpe mi dug* there are no patterns for ... *Glr.*; *dpe ci ltar* with what to be compared? according to what analogy? *Thgy.*; similitude, parable, example, *mñun-pai dpe* an example that may be followed, a good example; *bzlóg-pai dpe* an example to the contrary, a warning example *Thgy.*; \*pe zán-po, and nēm-pe pe,\* as well as \*yárla and már-la žag-pe-pe, or mar-pe\* *C.* id.; *dpe stón-pa* to teach or to prove by examples; hence the participle, used substantively, serves as an epithet of the Sautrantikas, *Was.* (112); *dpe bsád-pa, dpe bzág-pa = dpe stón-pa; dper rjód-pa* to set up for a parable or comparison; *dpér-na*, in later times also *dpé-ni, dpe byéd-na Mil.*, \*pe gyáb-na\* *W.*, 1. (in order) to quote an example, by way of a comparison, just as if, followed by *bžin-du* or *ltar*, very frq.; 2. like our 'for instance', e.g., before enumerations, where in the older writings gen. *di-lta-ste* is used; *dper ős-pa Cs.* what may be compared, *dper mi ős-pa* not to be compared; occasionally also: worthy or not worthy of imitation; *ká-dpe, ytám-dpe* proverb, adage *Cs.*; *drá-dpe* allegory, parable *S.g.*; *má-dpe W., Ld.* \*má-spe\*, *Lh.* \*már-pe\*, pattern, (writing-) copy (cf. also *má-dpe* and *bú-dpe* below). — 2. **symmetry, harmony, beauty**, (in certain phrases). — 3. **book**, *krimis brgyad-kyi dpe* the book of the eight commandments *Dzl.*; *ká-dpe, ka-kái dpe* a b-c-book, primer; *pyág-dpe* resp. for *dpe*, if used by a Lama (cf. *pyag-mkár*); *má-dpe, bú-dpe* original and copy of a book *Cs.*; *yig-nág dpe* a real book, not of a fig. meaning, as the book of nature, *Mil.*; *dpe rtsóm-pa* to write, to compose, *bžú-ba* to copy a book; *dogs-pa, tsém-pa* to bind, to stitch a book.

**Comp.** *dpé-ka* little book, vulgo. — *dpe-kán* library; bookseller's shop. — *dpe-kri* a table to put books on, book-stand. — *dpe-mkyid, kyud Cs. v. mkyud-pa.* — *dpe-mgó, dpe-mjóg* beginning, end, of a book. — *dpe-sgám* chest for books, book-case. — *dpé-ča* not frq. in *B.*, but vulgo the common word for book. — \**dpé-ča pé-če, tím-če\** *W.* to open, to close a book; *v. btím-pa.* — *dpe-rjód v. dper.* — *dpe-tó* list of books. — *dpe-byád* proportion, symmetry, beauty, *dpe-byád bzán-po brgyád-ču* the eighty physical perfections of Buddha. — *dpe-byád-čan* well-proportioned. — *dpé-tson-pa* bookseller. — *dpe-šús* case or covering for a book. — *dpe-bšús* copy of a book. — *dper v. 1.* — *dpe-brjód* 1. example, comparison, *dpe-brjód byéd-pa* to compare, to cite an example *Cs.*; *dpe-brjód rtógs-pa Gram.* id. (?). 2. paradigm, example *Gram.* —

དཔེ་སྒྲུབ་ dpé-sgra (?), \*(s)pé-ra\* *W.*, speech, for *ytam*; \*(s)pé-ra zér-če(s), tán-če(s)\*, to speak, to talk; *ĩ-zug (s)pé-ra ma tai* do not say so! \*(s)pé-ra zér-če(s) med-kan soñ\* he became speechless (with terror etc.).

དཔེར་ན་ dpér-na v. sub dpe.

དཔོན་པོ་ dpóg-pa, pf. *dpags*, fut. *dpag*, 1. **to measure, to proportion, to fix**, *ytón-tsul če-žün-la* (to proportion) the dose to the size *Lt.*; ... *kyi tsád-las* after the measure of ... *Lt.*; *nad-stóbs-la* according to the violence of the disease *Lt.*; *dpag (tu) méd (-pa)*, less frq. *dpag-brál, dpag-yás*, immensely large, very much; *tugs dpag-méd* infinite grace, *mdzád-pa* to show *Dzl.* — 2. **to outweigh, to counterbalance**, *loñs-spyód tams-čád-kyis mi dpóg-pa* not to be counterbalanced by all the wealth ... *Tar.* — 3. **to weigh, to judge, to prove**, *rjes-su dpóg-pa* to examine *Tar.*; *rjes-dpag Zam.* अनुमन, inference, conclusion.

དཔོན་པོ་ dpôn-po master, lord, over men (generally); (cf. *blug-po* owner) master, over working-men, overseer, foreman, leader, *grá-pai dpon-po*, director, =

gó-dpon; \*dpón-po-la čag pñul dug zu zer, čug-šró ma kyod, na yón-loñ med\* W. make your master my compliment, and he should not take it amiss that I had no time to come; *Krims-dpon* 1. prop.: superior judge, lord chief-justice. 2. now: high officer of state, prefect, = *mi-dpón*; *mkar-dpón* commander of a fortress; *krug-dpon* general *Ma.*; *gó-dpon* v. *go*; *bryá-dpon* centurion, captain; *bču-dpon* corporal; *čib-dpon* master of the horse, equerry; *ñé-dpon* = *ñje*; *rtá-pa-dpon* (sic) (cf. *pa* extr.) general of cavalry *Glr.*; *stégs-dpon*(?) v. *stégs*; *ston-dpon* leader of a thousand (seems to be no longer in use); *déd-dpon* sea-captain; *mdá-dpon* is said to be in *C.* the modern word for general, and *degs-dpon* the same as *stón-dpon*; however v. *stégs*; *ldin-dpon* v. *ldin*; *spyi-dpon* governor general *Cs.*; *mi-dpon* prefect; *rtsig-dpon* master-mason; *rdzón-dpon* = *mkar-dpon*; *yül-dpon* prefect of a district *Wts.*; *rü-dpon* something like colonel; *šin-dpon* master-carpenter; *slób-dpon* teacher, frq., also title of the higher and more learned Lamas, corresponding, as it were, to *M.A.*, master of arts; *ysól-dpon* head-cook, butler. — *dpón-mo* fem., *nai dpón-mo* yin she is my mistress *Glr.* — *dpón-yod* standing under a master or mistress. — *dpon-méd* free *Cs.* — *dpon-yyóg* master and servants, frq. — *kón-jo dpon-yyóg* (princess) *kón-jo* and her suite *Glr.* — *dpon-tsán* physician *Schr.* and *Sch.* — *dpon-yig* secretary *Schr.* — *dpon-slób* 1. inst. of *dpón-po* *dan slób-ma* *Ma.* and elsewh. 2. title of the four independent rulers in Bhotan, the 'Penlow' of English news-papers, acc. to the pronunciation of \**pón-lob*, *pón-lo\**.

དཔོན་བླ་ dpór-ba, pf. and fut. *dpar*, to dictate, *Cs.*; \**por-tsóm* (ñhé)-*pa*\* *C.* id.

པ་ dpya tax, duty, tribute, *bül-ba* to pay, *Dzl.*, *bébs-pa* to impose *Tar.* 21, 11; *dpya-král* id., *ryál-poi dpya-král* *Lex.*; likewise *dpya-tán* *Cs.*

པ་ dpyán-ba, spyán-ba, to suspend, to make hang down, prop. vb. a. to *pyán-ba*, with pf. *dpyaṅs* and *spyāṅs*, imp. *dpyaṅs*, *Sch.* *dpyoṅs*, but also vb. n., to rock, to

pitch (of a ship) *Pth.*; *dpyán-la ytón-ba* trs. *Thgy.*; \**gyóg-čan\**, perh. more corr. \**kyog-čan\**, also \**ñeb-čan\** *C.* sedan-chair, palanquin; *dpyaṅ-tág*, *pyaṅ-tág*, cord or rope, by which a thing is suspended, e.g. a plummet, a bucket, a miner; hence fig. *tugs-ñjei dpyaṅ-tág yčód-pa* *Thgr.*; ču-snod *dan dpyaṅ-tág sbá-ba* to hide the bucket together with the rope *Schr.*; a rope-swing, *dpyaṅ-tág rtséd-pa* to swing (one's self); *dpyaṅs*, *spyāṅs-pai pán*, hanging ornaments, *dar-dpyāṅs* silk ornaments *S.g.*

པ་ dpyad 1. v. *dpyód-pa*. — 2. *Stg.*: an instrument to open the mouth by force; perh. also in a more general sense: crow-bar(?); *dpyád-pa* v. *dpyód-pa*.

པ་ dpyás-po offence, fault, blame *Cs.*; *dpyás-čan* faulty, blamable; *dpyas-méd* faultless, blameless *Cs.*; *dpyas dógspá* to blame *Tar.*; cf. *pyá-ba*.

པ་ dpyi (*Cs.* also *spyi*) *W.* \*(s)pi\*, hip *Lt.*; *dpyi-mgó* *Cs.*, *dpyi-zúr*, *dpyi-rús*, hip-bone; *dpyi-mig* socket of the hip-bone, perh. also vulg. = hip.

པ་ dpyid (cf. Phonetic Table), spring, also adv. in spring *Dzl.*; cf. also *dus* 4; *dpyid-ka*, \**pid-ka*\* *W.*, id., also *Glr.*; *dpyid-zla* month of spring.

པ་ dpyis, *dpyis pyin-pa* *Sch.*: to come to the last, to arrive at the end; *dei rig-pa di dpyis pyin-pa sus kyañ mi šes dgóns-nas* *Schf.*: as he reflected, that no body would thoroughly understand his arguments.

པ་ dpyón-ba, perh. primitive form of *dpyán-ba*.

པ་ dpyó-ba to change *Sch.*

པ་ dpyód-pa, pf. and fut. *dpyad*, to try, to examine, *nyés-pa dan manyés-pa* innocence and guilt, right and wrong *Dzl.*; *dpyád-na* . . . *ma rtógs-so* after ever so much investigating . . . they found out nothing *Dzl.*; *bye-brág-tu dpyád-pa ste* having now been separately examined *Zam.*; *sa-dpyád*, or *ri-dpyád yzigs-pa* to examine the country, or the mountains, i.e. their general features, with regard to omens and



auspices *Gl.*; *sai dpyad bzän-bar ðes-pa* to know that this examination will turn out favourably *Gl.*; \**rin çad-çe\** (gen. written \**bçad-çe\**, cf. *bçod-pa* extr.) *W.* to tax, to estimate; *gon-tän dpyäd-kyis* (or *-pas*) *mi çod Gl.* v. *çod-pa* 2; esp. in medicine: *smän-pas... dpyad byäs-te... ðes dpyad byäs-so* the physician having tried, tried thus, (pronounced the following as the result of his examination) *Dzl. 22, 12; smän-dpyäd byéd-pa* to treat medically, *dpyad mä-la bya* then the mother (not the child) must be placed under medical treatment *Lt.*; *bräs-kyis btsün-moi smän-dpyäd byed-pa* to cure (the illness of) the queen with rice *Dzl.*; *smän-dpyäd-la mkäs-pa* to be skilled in medical science *Dzl.*; *ça-byäd dpyäd-kyi ynas* instrumental therapeutics i.e. surgery *S.g.*; *rtog-dpyöd, brtag-dpyäd*, examination; *rtog-dpyöd räb-tu ytön-ba* to examine very closely *Pth.*; *rtog-dpyöd tön* examine! *Mil.*; *bzan-dpyöd* examining the worth of a thing. — *dpyöd-pa-pa*, and *spyöd-pa-pa*, *Ssk. मीमांसक*, an Indian sect of philosophers (the former of the two spellings seems to be more correct).

དཔྱལ་བ་ *dpräl-ba* (resp. *γdanis Cs.*), \**tal-wa\**, *Ld.* \**äräl-wa\**, **forehead**, *dpräl-bai mda* an arrow sticking in the forehead *Gl.*; *dpräl-bai mig bzin-du* 'like the eye of the countenance', to designate something highly valued (as the scriptural 'apple of the eye'); *dpräl-bai pyögs-kyi çad drän-na* just before one in front *Wdn.*; fig. \**tal-wa nan-pa\** *W.* unlucky; a luckless person.

དཔྱལ་དཔྱལ་ *dprul-dprül* (or *prul-prül?*), \**ül-ül-la tön wa\** *C.* to hang one's self.

ཐྱ་ཐྱ་ *lpags*, as second part of compounds inst. of *pägs-pa*, e.g. *wä-lpags* fox-skin, *stäg-lpags* tiger-skin; *ñün-lpags* skin, bark, peel, shell.

ཐྱ་ *spa* 1. v. *dpa*. — 2. also *sba*, **cane** (seems to be distinguished from *smyüg-ma* more in a popular and practical way, than scientifically); *spa-skör* hoop of a cask *Schr.*; *spa-kär Mil.*, *spa-lçay Mil.*, *spa-bër Pth.*, *spa-dbyüg Lex.*, walking-cane; *spa-glin*

cane-flute *Sch.*; *spa-til* lunt, match, v. *pa-til*; *spa-dön* or *-ldön* little cask, made of bamboo, prob. = *gur-gür dön-mo*; \**pa-bär\** *C.*, *W.* torch; *spa-dmyüg* or *-amyüg*, cane *Cs.*; *pa-ñin Sik.* strong bamboo sticks.

ཐྱ་ཐྱ་ *spä-ma* 1. **juniper**, *Juniperus squamosa*, and some other small species; cf. *ñüg-pa*. — 2. **cypress** *Sik.*

ཐྱ་ཐྱ་ *späg-pa* 1. v. *spóg-pa*. — 2. \**käl-pag päg-çe\** *W.* to smack (in eating). — 3. *C.*, *W.* to dip, e.g. meat into the gravy; cf. the following.

ཐྱ་ཐྱ་ *spags*, resp. *skyu-rum*, 1. *C.* = *zan* (= \**kó-lag, päg-ku\** *Ld.*), **pap**, esp. made of tea and 'tsampa'. — 2. *W.* = \**ðarüg\** *C.*, **sauce, gravy**, for dipping in (sops); \**dam-päg\** *W.* mire, sludge. — 3. **food, dish, mess**; *W.*, *C.* \**pag na so-so\**.

ཐྱ་ *span*, I. also *spän-po*, 1. **turf, green-sward, meadow**, *mdün-na span-po mé-tog bkra* in front a flowery meadow-ground *Mil.* — 2. **moss**, also *çu-span Cs.* — 3. **bog**, *span-skön* 1. p.n. ('turf-ditch'), a large valley, with a lake in it, on the frontier of Ladak and Rudog. 2. *span-skön pyag-gyá-pa n.* of an ancient work on religion *Gl.*; *span-rgyan* a medicinal herb *Med.*; *spän-çan* covered with turf; *spän-çu* green mud *Sch.*; *span-ljóns* grassy country; *span-tän* a plain covered with verdure; *span-spós* *Waldheimia tridactylites*, a pretty, very aromatic composite, growing on the higher alps; *span-bóg* piece of turf, sod; *span-ma Med.*, **тузъ**, blue vitriol; *span-rtsi S.g. (?)*; *span-ñün* verdigris *Sch.*; *span-ri* a grassy hill *Mil.*; *span-yðón* a mountain-meadow *Mil.*

II. **board, plank**, gen. *span-léb Gl.* and vulg.; also a **slab, slate, flag Lh.**; *span-sgö* board or panel of a door *Cs.*; *span-kri Schr.*, \**ti-pän\** *Ld.*, \**pañ-dän\** *Ld.*, book-stand.

ཐྱ་བ་ *span-ba* v. *spön-ba*.

ཐྱ་ཐྱ་ *späns*, sometimes inst. of *dpanis*.

ཐྱ་ *spad*, only in *pä-späd* father and children; cf. the more freq. *ma-smäd, Lex.*

ཐྱ་ཐྱ་ *span-spün* **brothers, relatives** (*s.*

ལྷན་ *spabs*, *rna-spabs* *C.* **ear-wax**; *Lexx.*  
also *rnul-* (or *rdul-*?) *gyi spabs* *w.e.*

ལྷན་ *spar* for *par* 1, *Sch.*

ལྷན་པ་ *spar-ka*, *spar-ka* *brgyad* the **pah kwah**, or eight diagrams of Chinese science, *===* etc.

ལྷན་པ་ *spar-ba* I. *sbst.*, also *spar-mo* (*Ld.* \**wár-mo*\*, acc. to the spelling *sbar-mo*) 1. the **grasping hand, paw, claw**, *sprán-poi spár-mor spa-dbyug sprad* he puts the staff into the beggar's grasp (hand) *Lexx.*; \**wár-mo gyáb-ðe*\* *W.*, *spár-mos brád-pa* to clutch, to scratch; *spár-mos dëbs-pa* *Cs.*, *spar byéd-pa* *Sch.*, to seize with the hand, the paw, or the claws; *γdon tams-ðád spar-ðád rgyáb-pa* *Pth.* to scratch the whole face ('combing it with the claws'); \**sbar-ju*\* *C.* rail, for taking hold of; *spár-mo byéd-pa, bsdám-pa* to open, to close the hand *Cs.* — 2. as a measure: as much as may be grasped with the hand, a **handful** (of wood, grass, earth etc.), \*(s)*pár-ra gan*\* one handful, (s)*pár-ra gan* do two handfuls etc.; *spar-tsád lia-brgyá* 500 handfuls *S.g.*; *sà spar-gán* *Mil.* a handful of earth.

II. *vb.* v. *spór-ba*.

ལྷན་པ་ *spár-ma* a low-growing shrub of very hard wood *Mil.nt.*

ལྷན་པ་ (s)*pi-ti Spiti*, the valley, situated to the west of Lahul, watered by the Spiti river, belonging to the British Punjab, and inhabited by a race of pure Tibetans.

ལྷན་པ་ *spiu* col. for *spéu*.

ལྷན་ *spu*, *Ssk.* रोमन्, 1. **hair** ('*pilus*', cf. *skra*), *lús-kyi* of the body in general, *Lex.*; *mgó-spu, ká-* or *γdón-spu, mčán-spu, doms-spu* (or *spu-nán* *Cs.*), *brán-spu*, hair of the head, the beard, arm-pits, lower-parts, chest; *bá-spu* the little hairs of the skin, *frq.*; *rtá-spu* horse-hair; *spu pyi* or *ytog* the hair is plucked out *Lex.*, *byi* falls off *Dzl.*, *γzob byed* is singed off *Sch.*, *lдан, lan* *Dzl.*, *lón-γyo* *Mil.*, the hair bristles, stands on end; *spu zin* *byed* *B.*, *brtse* *Sch.*, \**se-zin*\* *W.*, a shuddering of fear comes over (me,

him etc.); *tams-ðád spu-zin byéd-ñin* *Pth.*; *byad spus kens-pa* with a face all hairy *Glr.*; *spui kün-bu* passage of perspiration, pore *Dzl.*; *spu nyág-ma tsám-gyi gyód-pai* seems repentance as much as one single little hair *Dzl.* — 2. **feather**, *byá-spu rlun-gis kyer-ba* a down (feather) blown off; **feathers, plumage**.

**Comp.** *spú-ka* colour of horses and other hairy animals. — *spú-gri* 1. **razor**; also allegorically, as a title of books. 2. knife *C.* — *spú-ñan* hairy. — *spu-ñim* (?) false hair *Sch.* — *spú-ja* v. *ja*. — *spú-byi ná-g-po, spu-nág* also *pü-byi, sable* (furred animal) *Sch.* — *spú-ma* hairy, carded (cloth). — *spu-méd* hairless. — *spu-γtsan-ma* v. *spus*. — *spu-hrüg* short-haired *Sch.*

ལྷན་པ་ *spu-ráns* *Glr.* v. *pu-ráns*.

ལྷན་པ་ *spug* *Lexx.* n. of a precious stone *Cs.*

ལྷན་པ་ *spun* **heap**, col. also for *pün-po*; *spün-ba* *pf.* and *imp.* -*spuns*, to heap, accumulate, pile up (coals etc.); *rin-ñen spuns-pa* a heap of precious stones *Glr.*

ལྷན་པ་ *spud-pa* to decorate; *rgyán-gyis* *Lex.* (cf. *spus*).

ལྷན་པ་ *spun* 1. children of the same parents, **brothers, sisters**, *kó-mo-ñag spun rnyis* we (his) two sisters *Dzl.* ༡༩, 17; *ñed spun γsum* we three brothers *Glr.*; *kyed bú-mo spun lia-po* you five sisters *Mil.*; *pleon. bu spun γsum Tar.*; *spun γžán-rnams* his other (six elder) brothers *Tar.*; *spun-γčes* dear brother! *Chr. P.* — *pá-spun*, brothers and sisters of the same father; *má-spun* of the same mother; *spün-zla*, (*spun-da*, or -*la* 1. = *spun*; 2. in *C.* it is said to be used also for attorney, advocate; *spün-ma* sister, as a more particular designation of the sex. — 2. in a wider sense: **cousins, brothers- or sisters-in-law**; *grógs-spun* mate, comrade; *čós-spun* a brother of a religious order; *pá-spun, pás-spun*, several neighbours or inhabitants of a village, that have a common Lha, and thus have become \**rus-pa čig-čig*\*, members of the same family; this common tie entails on them the duty,



whenever a death takes place, ofcaring for the cremation of the dead body (cf. *čos-spün*) *Mil.* and elsewh.; *mdzu-spün* friend *Cs.* — 3. **weft, woof** in weaving.

ལྷན་པ་ *spün-pa* 1. sbst., also *sbün-pa* *B.*, *C.*, *sbur(-ma)* *Dzl.*, *Ld.*, **chaff, husks** etc. — 2. adj. a botanical term, description of the stalk of a plant *Wdn.*

ལྷན་པ་ *spüb-pa*, pf. *spubs*, vb. a. to *büb-pa* to turn upside down.

ལྷན་ *spur*, *pur*, also *sku-spür*, resp. for *ro*, **dead body, corpse**, *spur sbyāns-pa* *C.* to burn a dead body; *spur-kān* house for keeping dead bodies, or rather, in most cases, the place of cremation; *spur-agam* or *sgrom* coffin; *spur-fal* ashes of a dead body; *spur-tsa* the salt for preparing a dead body; *spur-šin* wood for burning a corpse.

ལྷན་པ་ *spür-ba*, vb. a. to *spür-ba*, to make fly, to scare up, to let fly; *dus spür-ba* to pass time quickly *Cs.*; *ston-spür* exaggeration, bombast *Cs.*

ལྷན་ *spus* 1. **goods, merchandize, ware**, *spus ltā-ba* to examine goods before purchase *Cs.*; \**spus gyür-čē*\* *W.*, \**pu gyür-wa*\* *Cs.* = \**dal tsoñ tñ - čē*\*. — 2. **goodness, beauty**, *spūs-čan*, *spus-ytsān*, *spus-bzān*, of fine appearance; *spus-méd* ill-looking, unsightly. — 3. *Sch.*: for *spos*.

ལྷན་པ་ *spew*, *spiu*, **turret**, on a castle or gate *W.*, (*C. lög*). High towers or steeples are seldom met with in Tibetan architecture; \**peu gyā-čan riñ-mo*\*, *mkar* or *kān-pa dgu-tóg* are the terms denoting such.

ལྷན་པ་ *spēg-šin* *Cs.*: n. of part of a cart.

ལྷན་པ་ *spen-tog*, **ornament, finery**.

ལྷན་པ་ *spén-pa*, *γza-spén-pa* 1. the planet **Saturn**; the proper meaning is said to be a broom, hence the sign for it is somewhat resembling that implement *Wdk.* — 2. **Saturday**.

ལྷན་པ་ *spén-ma*, *spén-šin*, n. of a tree, prob. tamarisk; *spen-bád* a parapei, formed of the steras of tamarisk and raised on the roofs of monasteries.

ལྷན་པ་ *spél - ba*, vb. a. to *spel - ba*, 1. to **augment, to increase**, nor the wealth *Lex.*, *bkra-šis* the welfare; *rkan-grós spél-ba* to breed cattle *Dzl.* and elsewh.; \**spel-gyüd-la bor-čē*\* *W.* to keep cattle for breeding. — 2. to **multiply** (arithm.) *Wdk.* — 3. to **spread, to propagate** (news, secrets) *Dzl.* and elsewh.; more emphatically: *spel rgyās-par*, or *sgróg-par byéd-pa* to blaze about *Sch.* — 4. to **join, to put together**, e.g. letters (almost = to spell); to mingle, to mix; *spél - ma* mixture, e.g. of prose and verse *Cs.*; acc. to *Was.* however, couplets, similar both as to metre and contents; composition, combination, *γser γyu spel - mai kri* a chair of gold and turkoises *Pth.*; *spél-mai nor* mixed goods *Cs.*; *spél-gos* clothes of various colours *Cs.*; *spel-tsig* *Sch.*: a combination of verses, poetry(?); *spel-mar byéd-pa* to mix *Lex.*

ལྷན་པ་ *spes* **edge, brim, border**, *Sch.*

ལྷན་ *spo* **summit of a mountain, brag - dmar** *spo-mtō-nas* from the height of Bragmar *Mil.*; *rdo-rje-ydān-gyi spó-la* on the top of Gayā *Pth.*; *spó-bo* 1. (top, point =) bud *Ts.* 2. district to the east of Lhasa *Glr.*

ལྷན་ *spo - to* 1. **bullock** *C.* — 2. n. of a village in Panyul.

ལྷན་པ་ *spo-re* v. *spor*.

ལྷན་པ་ *spo - ba*, pf. and imp. *spos*, vb. a. to *spó-ba*, to **alter, to change**; with and without *γnas* (*W.* \**sa*\*) : to change the place (of residence), to remove, to shift; also to transpose, transplant; *min spó-ba* to change the name *Mil.*; *gos spó-ba* to change one's dress; *mgo-lūs* v. *mgo* extr.; to remove (an officer) to another station; to dismiss (a servant), *W.*, also *B.* frq.; *γzan mkās-pa yód - na spós - pa bzān* if another skilful (physician) is to be had, it will be better to dismiss (the present one); to alter, to mend, to correct *W.*; *spó-sa* a place newly occupied by nomads *Sch.*

ལྷན་པ་ *spóg-pa*, pf. *spags*, fut. *spag*, to **remove and to bring near by turns** *Cs.*; *Lex.* w.e. —

**སྒྲིགས་** spogs gain, profit, *ke-spógs* id.; spogs *byed - pa* to make profit, to gain money; *tson-spógs byéd-pa* to gain money by traffic *Dzl.*; *tson-spógs-la gró-ba Dzl.*; *skyed-spogs* interest (of money); *spógs - su ytón-ba* to give money on interest *Cs.*; *\*mi-póg lém-pa\** *C.* to demand a tax from emigrants or travellers.

**སྒྲིང་བ་** *spón-ba, spán-ba*, pf. *spanš*, fut. *spanš*, imp. *spón(s)*, (*Ssk. བུཅ*) 1. to give up, to declare off, *bdag dan bdag-gir Sambh.* to give one's self up and all that one has; *sman-dpyád mi byéd-par spón-na* if he gives (the patient) over without even attempting a cure *Dzl. ཨོ, 1*; to renounce (all pleasures) frq.; *\*kód-gu-ru span mi pód\** he cannot give up Kotgur (his former residence) or forget it; without an object: *yóns-su spón-ba* (partic.) they (the Bodhisattvas) who entirely renounce *Thgy.*; to shun, avoid, abstain from (faults, sins, certain food) frq.; to reject = *dór-ba: bde-sdüg-la span-blañ med* between happiness and unhappiness there was no need to choose (sc. because only bliss prevailed) *Glr.*; *spón-blán dzin-pa zig-pa* the cessation of every inclination and disinclination, or also, of every interest in choosing or rejecting. — 2. to throw off, to drop, a letter, *pyi-tség* (to omit) the dot after a syllable *Gram.* **སྒྲིང་བྱེད་** *spón - byéd Vaisali*, ancient town near Allahabad, *Tar. 7, 5* and elsewh.; also *Vriji*, acc. to *Schf.*

**སྒྲིང་** *spod spice Med.*; *spod débš-pa* to season; *spód-čan* seasoned.

**སྒྲིང་བ་** *spód-pa* 1. hermit, *spód-kañ* hermitage *Sch.* — 2. vow, *spód-pa nyáms-pa* one that has broken his vow *Sch.*

**སྒྲིངས་བ་** *spóbs-pa* (*W.* also *\*spós-pa\**), 1. vb. to dare, to venture, *ju-bar mi spóbs-pas* not daring to take hold of *Pth.*, also *Dzl. གུ, 4; མ, 2, 16*; *spóbs-par byéd-pa* 1. id. 2. to enable, empower, authorize *Cs.* — 2. sbst. courage, confidence.

**སྒྲིང་ཡིང་** *spom-yór* diffuse (in words), prolix, long-winded, *byéd - pa, smrá - ba, čád-pa Cs.* 'to say circumstantially'.

**སྒྲིང་** *spor, spo-ré, steel-yard*; *W.* particularly a little one.

**སྒྲིང་བ་** *spór-ba, spár-ba*, pf. and fut. *spar*, 1. to lift up, *rdó - rje* the praying-sceptre *Dom.*; (a hatchet) to fetch a blow; *W. \*šed spár-la* (or *spár-te*) *rgyob\** swing (the hatchet) well and strike! *\*spár-la čon\** run and leap! cf. also *nems*; to raise, promote, advance, *go - pán* in rank *Lex.* — 2. v. *dpór-ba*.

**སྒྲིང་** *spol Ts.* for *\*me-mé\** *W.* (v. *mes-po*).

**སྒྲིས་** *spos* 1. sbst. incense; *bdug - spós* id.; less frq. perfume in general; *byug-spós* sweet-scented water or ointment; *spos šbyór-ba, sgrúb-pa*, also *rgyáb-pa* and *rgyág-pa Cs.*, to prepare incense, perfumes, *bdug-pa* to burn (incense); *byüg-pa* to cover (with perfume); *rgya-spós, brag-spós, span-spós*, different kinds of perfume; *spos-(kyi) rén (-bu)* pastil, long and thin straws being covered with an odoriferous substance, which generally consists of pulverized *šugpa*, and sandal-wood, combined with some *gugul*, musk and the like; they are made by the Lamas, and frequently presented to travellers as an offering of welcome. *spos-dkár* frankincense, = *gugul dkár - po*. — *spós-mkan* perfumer. — *spos-čág* incense in pieces or cakes. — *spos-čü*, resp. *čab*, sweet-scented water, diluted ointment, *liš - la byüg - pa Pth.*; *spós-čus čag - čág débš - pa Pth.* to sprinkle with such water. — *spos-snod Cs.*, *spos-pór* (also *pog-pór*), censer, perfuming-pan. — *spós-tson-pa = spós-mkan*. — *spos-yžón* basin for incense *Cs.* — *spos-šél* (col. *\*po-šél\**) amber. — 2. vb. v. *spó - ba* and *spóbs-pa*.

**སྒྲིང་སྒྲིག་** *spya-dnós Cs. = yo - byád; Lexx.* *spyad-dnós* and *dnós-spyád*, as explanations to *ka-ča*.

**སྒྲིང་གི་** *spyán-ki Mil., Sg., -gi Dzl., -ku, -gu, ku Cs., Lh. \*šán-ku\*, wolf.* (Wolves, where more frequent, as e.g. in Spiti, commit ravages among the sheep; but are other wise not much dreaded by man). *spyán-mo* female wolf; *spyañ-prüg* young wolf; *spyañ - tsán* wolf's den; *spyañ - dön* wolf's trap (used in *Sp.*); *spyán-ku nu-ba* the howling of a wolf *Cs.*; *še-spyán Lex.*,



*lèe-spyán Stg.*, *dur-spyán Cs.*, \**kyi-cán*\* *W.*, jackal. — *spyán-dug-pa Cs.*, *spyán-tsér Med.*, thistle, or kind of thistle, mentioned as an emetic.

མྱེད་པ་ *spyán-ba* 1. sbst. and adj.; *spyán-po* adj., **skill; skilful, clever**, *Lexx.*, *Glr.* and elsewh.; prob. = *γέν(-po)*, q. v.; sometimes confounded with *sbyán-ba*, *sbyáns-pa*, practiced, expert; *ríg-pa spyán-bas rtsóm-pa kün-la jug Lt.* the clever man finds his way in every thing; *spyán-ylén Cs.* the clever man and the dunce; *Glr.*: *spyán ylen ma nór-ba òig byed dgos*, prob. to be read *byed*, and to be translated: then it must evidently appear, who is clever and who is stupid. — 2. vb. = *dpyán-ba*.

སྤྱི་ *spyad* v. *spyá*.

སྤྱི་བ་ *spyád-pa* v. *spyód-pa*.

སྤྱི་ *spyán*, resp. for *mig*, **eye**; *spyán bgrád-pa*, *γδάν-ba*, to stare *Cs.*; *spyán gyúr-ba* v. *spyán-pa*; *spyán drén-pa*, rarely *dróns-pa*, resp. for *drén-pa*, to invite, v. *drén-pa*; *spyán jyi-ba* to wipe the eyes; *spyán btsúm-pa* to shut the eyes *Cs.*

**Comp. and deriv.** *spyán-kyüg* or *kyug* eye-brow *Cs.* — *spyán-dkyüs* v. *dkyus*. — *spyán-bskyüns mdzád-pa* to protect, to preserve the eyes *Sch.* — *spyán-sña* before, with, in presence of a dignitary, *spyán-snai grá-pa-rnams* the scholars standing in presence of his Reverence *Cs.*; mostly in the termin. case: *spyán-sñar*, as adv. and postp., *rgyál-poi spyán-sñar krid-pa* to lead (another) before the king, frq.; rarely in reference to the first pers.: *nai spyán-sñar on* they came to me, before my face (sc. Buddha's) *Dzl.*; less corr. *spyán-sñar mdzéspai skúd-ris Mil.* in front (on the fore-part of the shoes) beautifully embroidered figures. — *spyán-cán* having eyes. — *spyán-lébs* eye-lid. — *spyán-čáb* tears, *byin-pa* to shed; *čór-ba* to flow from; also to shed, *rgyál-bu spyán-čáb šór-ro Pth.* the prince shed tears. — *spyán-drén* one who invites, one that calls to dinner. — *spyán-pa Cs.* 1. eye-witness; 2. commissary; 3. *Sch.* overseer;

*spyán-du gyúr-ba* = *dpán-du gyúr-ba*, to see, to know; *spyán-pa byéd-pa* to watch, guard, keep, protect, inspect *Sch.*; *bá-glan-gi spyán-pa* cow-herd(?) *Sch.* — *spyán-brás* apple of the eye. — *spyán-mig-bzán* the western 'king of ghosts', v. *rgyal-žén* sub *rgyál-ba*. — *spyán-dmigs* *Sch.*: 'the object of vision; the inclination of the mind'. — *spyán-smán* medicine for the eyes. — *spyán-rtség* the wrinkles of the eyelids *Cs.* — *spyán-zúr* *Sch.*, corner of the eye. — *spyán-γzigs*, costly offerings dedicated to the gods, *Mil.*; also applied to presents of food, offered to men, *Mil.*; *búl-ba* to offer such; also *drén-pa*. — *spyán-yás*, *Sch.*, without eyes, blind. — *spyán-rás*, *Sch.* the brightness of the eye, a glance of the eye. — *spyán-ras-γzigs* *W.*; \**cán-re-zig*\* *Cs.*: \**čen-re-sig* or -*si*\*, *Ssk.* चवलोकितेश्वर, the other (cf. *jam-dpal*) of the two great half-divine Bodhisattvas of the northern Buddhists, who more particularly is revered as begetter (not creator), redeemer, and ruler of men, and in the first place of the Tibetans, incarnate as king *Sron-tsan-gám-po*, *Köpp.* II, 22. — *spyán-lam-du* seems to be = *drün-du*, *spyán-sñar*, *Mil.* and elsewh.

སྤྱི་ *spyi*, I. adj. (synon. *tun*, also *dbyins*, opp. to *sgos*) 1. **general, relating to all, standing higher than all**: \**im-pon èi*\*, chief prefect, governor general *C.*; adv. *spyi*, *spyir(-du)*, less frq. *spyi-la*, *spyi-na*, *spyir-gyis*, **generally, in general**, frq. followed by *sgos(-kyis)*, *kyád-par*, **in particular, singly**; also like *cum tum* in Latin; *spyi dan dir*, generally, and here, in this work, *Wdn.*; *spyi sdom*, v. *sdom*; — *spyi kōg ji dan ji bzin-du* (?) *Sch.*: 'according to general custom'. — 2. **all**, *C.*; *thá-kan spyi bstan-srūn* *Glr.* — 3. for *spyi-bo*, v. below. — *spyi-sgra* *Cs.*, **general meaning**, more corr. *sgra-spyi*, *Was.* (294), **general expression**. — *spyi-γčér*, *spyi-ter* *Cs.*, bald-headed. — *spyi-tór* = *gtsug-tór* *Lex.* *spyi-tōg*, property of the community, common property; *W.*: \**pi-tog-ne toñ*\* bestow it out of the common funds! — *spyi-gdugs*, v. *sgos*. — *spyi-pa*, **head, chief, leader, superintendent**, *Sch.*;

*spyi-dpon*, much the same, v. *sgos*; *spyi-bo*, 1. (rarely *spyi*), **crown of the head**, top, *spyi-bor kúr-ba* to carry on the head; — *spyi-bos pyág-tsal-ba* to bow down bending the head; *žabs spyi-bor lén-pa*, frq., to place the foot of a superior on one's own head; *dei spyi-bo-nas byúg-nas*, pouring over his head, anointing him, *Domañ*; more frq.: *spyi-bo-nas dbaṅ skúr-ba*, v. *skur-ba*; *spyi-bo-nas dbaṅ bskúr-bai rgyál-po*, the anointed king; *spyi-glugs*, the vessel used for anointing (resembling a tea-pot). — 2. the end of a piece of cloth, *dar-yúg-gi*, *Glr.* — 3. name of a king of China *Glr.*; *spyi-miñ* common appellation: *dkor ni nór-gyi spyi-miñ*, 'dkor' is a general word for property, *Lex.* — II. often incorr. for *či*, also *dpyi*.

སྤྱི་ *spyi-ti*, a fantastic, mystical doctrine of *Urgyen-Padma*, *tég-pa čén-po spyi-ti*, *spyi-ti yóg-brdai dkyil-kor Pth.*; *yán-ti*, another of his doctrines.

སྤྱི་བརྟོད་ *spyi-brtöl*, Cs.: **impudence, impertinence**, *Sch.*: **lewd**; *spyi-brtöl-čan*, impudent; *spyi-brtöl byéd-pa*, to be impudent Cs.

སྤྱི་བ་ *spyin-ba*, pf. *spyiñs*, imp. *spyiñ(s)*, the vb. a. to *byiñ-ba*, **to sink, to lower, let down, dip under**; *čur*, *Lex.*

སྤྱི་ *spyin* (W. \*(s)pin\*), **glue, paste**: *spyin skól-ba*, to manufacture glue; *skúd-pa* (*Sch.* also *bdár-ba?*) to spread glue on; \**pin dañ jar-čé\** W. to glue; *ko-spyin*, glue made of skins, *nya-spyin*, fish-glue, isinglass; *bág-spyin* paste or rather a kind of putty, compounded of flour and glue; *rá-spyin* glue made of horn; *ša-spyin*, meat-jelly; *spyin-por* glue-pot.

སྤྱི་བས་ *spyims* (? *čims*), *Ld.* = *spyi*; \**čimsi miñ\** = *spyi-miñ*.

སྤྱི་ *spyir* v. *spyi*.

སྤྱི་བ་ *spyil-po*, 1. **hut** *Mil.*, *Pth.*; *rtsai*, **thatched hut** *Lex.*; *spyil-bu*, id.; *lo-mai spyil-bu*, hut constructed of twigs, fastened together on the top, **arbour**; **a cot**, a mean house. — 2. **inmate of such a one**, Cs.; also *spyil-pa*, fem. *-ma*.

སྤྱི་བ་ *spyüg-pa*, pf. *spyugs*, imp. *spyug(s)*; **to expel, to turn out, to banish**; *yúl-nas* out of the country; *yul gžán-du Glr.*; *má-la*, *mfar* into the neighbouring country, over the frontier (v. *mfa*); when the place of banishment is named, the otherwise faulty spelling *bèüg-pa* is allowable; v. *jüg-pa*.

སྤྱི་བ་ *spyó-ba*, pf. and imp. *spyos*, **to blame, to scold** *Dzl.*; *čün-ma rtág-tu spyó-žin*, as my wife is always scolding; *čes spyós-so* thus they spoke in a blaming way, *Dzl.*; Cs. also: **to mock, to ridicule** (?). *synon.* *yšé-ba*.

སྤྱི་བ་ *spyón ba* = *dpyán-ba*.

སྤྱི་བ་ *spyód-pa*, I. vb., also *spyád pa*, pf. *spyad*, *Ssk.* **འཇག** 1. = *byéd-pa*, **to do, to act**, v. *tsáns-par*, yet gen. with an object in the accus. **to accomplish, perform, commit**; *sdig-pa*, *sdig-pai las*, *dgé-ba*, *dká-ba* (v. *dká-ba*), *čos spyod-pa*; *mi-dge-ba dé-dag spyód-na* if one commits these sins *Thgy.*; *bdag či spyád-pas dir skyes*, what having done, or because of which doing of mine am I re-born here? *Dzl.*; even like *byéd-pa* = to be, *mīa-óg spyód-pai bāns Glr.*, simply = subjects; rarely c. dat.: *sdig-pa bá-žig-la spyód-pa*, *Thgy.*, *dgé-ba bēu-la*, *Dzl.*, denoting a habitual doing; cf. *zá-ba*. — 2. **to treat, to deal with**, *zas-skóm légs-par spyód-pa*, (to deal with) food and drink in the right manner *S.g.*; gen. with the dat.: *žin-la lhu-ru spyad*, the fields were disposed of in lots, divided *Glr.*; hence gen. **to use**, to make use of, to employ, to enjoy: *bá-glañ nyin-par* to use an ox during the day (for ploughing) *Dzl.*; *yun-rin-dus-su bdé-bar spyad kyañ*, even if one has long and in tranquillity used, enjoyed (this world's goods), *Thgy.*; so frq. with *lóns*: *lóns-spyod-pa*; to have for a sphere of activity, v. *mká-spyod*, *sá-spyod*, *sa-óg-spyod*; also a euphemism for sensual indulgence: *bud-méd-la spyód-pa* to use, to cohabit with, a woman, *Dzl.*; *mi-rigs-par* or *lóg-par*, to violate (a woman) *Thgy.* & others; *dga mgür spyód-pa*, of a like meaning; the



སྟོན་པ་པ་ spyód-pa-pa

པ

སྤྱི་སྤྱི་མཇུག་ sprī-sti-ma-rdza-ya

other synonymous phrases: *dod-lóg spyód-pa*, *mi -ós-pai spyód-pa byéd-pa*, *Glr.*, *nyát-po*, *čágs-pa*, *krig-pa spyód-pa*, belong by their construction properly to 1; so also: *bud-méd brgya spyod nus* he can get done with a hundred wives, *Lt.*

II. sbst. 1. **action, practice, execution**, opp. to *ltá-ba*, theory. esp. in mysticism, v. *sgóm-pa*. — 2. **activity**: *spyód-pa šin-tu dóg-par gyúr-to* they were much restrained, narrowly watched *Glr.*; *séms-kyi spyód-pa* seems to be: faculty of mind, *Wdn.* — 3. **way of acting, conduct, course of life**, = *spyódlam*; *byañ-čub-séms-dpai frq*; *nán-* or *nyés-spyod* bad actions, *bzān-* or *légs-spyod* good actions *Cs.*; *spyód-pa žib-pa*, 'the strict', a monastic order *Pth.*; **behaviour, deportment**, frq.: *spyód-pa rtsin-ba*, rude, rough, in manners *Glr.*; *spyód-pas skād-čig kyañ mi tsugs*, of an extremely variable conduct (lit. not for one moment the same) *Glr.*

**Comp.** *spyod-grós gait and deportment Mil.* — *spyod-nán* = *nán-spyod*, *spyod-nán byéd pa*. — *spyód-tsul*, *Sch.* = *spyód-pa* II. *spyód-yul*, **sphere of activity**; *kün-gyi spyódyul di ma lags*, that is not a thing to be attempted by every body *Mil.*; *mton-hai spyód-pa* range of vision *Tar.*; cf. *गोचर*. — *spyód-lam*, 1. **demeanour, deportment, mode of life** frq.; 2. **good behaviour, graceful demeanour, noble deportment**; otherwise *spyód-pa mdzēs-pa*; hence *spyód-pa dan ldán-pa*, *spyod-ldán* of genteel manners *Dzl.*; *spyód-pa dan mi ldán-pa Dzl.*, *\*čod-nán-čan\** *W.*, *\*čō-lóg jhé-ken\**, *C.* **rude, unmannerly, ill-bred, disobedient**. 3. *Med.*: **diet**, and more particularly **bodily exercise**; *zas-spyód*, food and exercise. 4. **attitude**: *spyódlam rnam-bži* the four attitudes of sitting, lying, standing and walking.

སྟོན་པ་པ་ spyód-pa-pa v. *dpyód-pa*, extr.

སྟོན་པ་ spyod-pad or *dpyod-pád* (spelling not quite certain), pronunc.: *\*čō-pe\**, **lemon, citron** *C.*

སྟོན་པ་ spyón-pa, rarely for *byon-pa*.

སྟོན་པ་ spyóm-pa, pf. *spyoms*, **to boast, to exhibit with ostentation**, e.g. virtues,

(the Greek *καυχᾶσθαι*). Notwithstanding the detailed explanations of the *Lexx.*, the word is after all so little known, that I never met with it in books, nor heard it used by the people. — *spyoms*, sbst., **self-praise, boasting** *Zam.*

སྤྱི་ sprā, monkey. *Mil.*, prob. the large dark-gray, long-tailed monkey of the southern Himalaya: *sprā-mo*; *sprā-jrüg*.

སྤྱི་(ར)ཆའ་ sprā-čál v. *pra-čál*; *sprā-tél* v. *tél-pa*.

སྤྱི་ sprā-ba, I. sbst. *W.* *\*šrá-wa\**, **spunk, German tinder**, prepared of the fibres of a thistle (Cousinia); *sprā-mé*, glowing tinder, *Pth.*; *pyi ni sprā-ba dkār-por pyogs*, white-nappy, as a botanical term, *Wdn.*, the colour of the tinder, referred to, being a light gray; *sprā-bai tóg-gu* a medicinal herb *Wdn.*

II. vb. pf. *spras*, imp. *spros*, 1. **to adorn, to decorate**: *rgyān-gyis frq.*, *mtsān-lpes Mil.* and elsewh. — 2. *yès spras*, *Lex.?* *sprā-ba byéd-pa* **to love, to caress**. — 3. perh. identical with *\*šrá-če(s)\**, **to empty** (a dish). — 4. *spra žrid-pa* **to lead, to direct right**. — Cf. also *ytsañ sprā-wa*.

སྤྱི་ཚའ་ sprā-tsil, *Med.*, *C.* **wax** (*W.* *\*mum\**).

སྤྱི་པ་ sprág-pa v. *sbrág-pa*

སྤྱི་པ་ sprāñ-ba, *Cs.*, **to beg**; (the verb I never met with, and *Zam.* explains the sbst. only by *nor-méd*); *sprāñ-po*, **beggar**, *Dzl.*, *Glr.*, frq. (*Wts.* 'filou', rather bold, though not far from the truth); *\*šan-lón\** *C.*, id.; *sprāñ-rgān Mil.*, an old beggar; *rdzūs-mai sprāñ-po* a sham-beggar *Glr.*; *sprāñ-jrüg* beggar boy; *sprāñ-bān* mendicant friar *Glr.*; *sprāñ-zās* beggar's livelihood *Mil*; *dkar-sprāñ* begging for lenten food, also such food obtained by begging, v. *dkar-zās*; *skyur-sprāñ* begging for beer *Mil.*

སྤྱི་པ་ sprād-pa v. *spród-pa*.

སྤྱི་སྤྱི་མཇུག་. སྤྱི་ཚེན་ sprī-sti-ma-rdza-ya, *si-tén*, n. of the emperor of China, during whose reign Buddhism was introduced into that country,

*Glr.*; acc. to Chinese accounts: *Ming-ti*, 58—76 after Christ.

སྤྲི་མ་ *sprī-ma*, *spris-ma*, *sris-ma*, *W.* \**sri*\*, **cream**, and other fatty substances, gathering on the surfaces of fluids; ལྷ་མའི་ *spris*, *Lt.*, *žo(i) - spris*, *Wdn.*; gen. ལྷ་འོ་ *sri*, cream (of milk); རྩུག་སྤྲི་, the greasy surface of soup; ditto of urine *Med.*

སྤྲི་བ་ *sprin-ba*, pf. *sprins*, **to send a message, to give information, to send word**; རྩུག་སྤྲི་, tidings *Dzl.*; ཅེས་སྤྲི་-འོ་ so I send him word *Dzl.*

སྤྲི་ *sprin*, \**tin*\*, *Ld.* \**srin*\*, *Bal.* \**spin*\*, **cloud**, also as an emblem of transitoriness frq.; \**srin* རྩུག་, *kor*\*, *W.*, clouds are spreading; *sprin-gyi* རྩུག་-ས་ from between the clouds *Glr.*; གློག་-སྤྲི་ thunder-cloud *Glr.*; ཅའ་-སྤྲི་ rain-cloud; རྩུག་-སྤྲི་ cloud tinged with rainbow colours *Pth.*; *mig-sprin* v. this; *lhó-sprin* a southern cloud, picturesque expression, the clouds in Tibet generally coming from the south *Mil.*; *sprin-skyés* lightning; *sprin-dmár* clouds reddened by the sun, morning or evening red; *sprin-pún*, *sprin-tsógs*, an accumulation of clouds; *sprin-gyi* རྩུག་-ལྷ་ the messenger of the clouds, Meghadūta, a poem by Kalidāsa *Tar.*

སྤྲི་བ་པ་ *sprībs-pa* **to be hungry** *Sch.*

སྤྲི་མ་ *spris-ma* v. *sprī-ma*.

སྤྲི་མ་ *sprū - ma*, *Cs.*, **hellebore**; *sprū-dkár*, -nág *Med.*

སྤྲུག་པ་ *sprug-pa*, pf. and imp. *sprugs*, \**tüg-pa*\*, *W.* \**srug-è*\* **to shake, to shake off, to beat out**, *rdul* dust; **to stir up**, *rdul-tsúb*, **to raise**, whirl up dust; *lus sprug-sil-ba*, *lus sprug-sil byéd-pa* *Glr.*, to shake one's self (used of horses); fig. *nus mtu rtsal sprug-pa*, to strain every nerve, to work with might and main *Pth.*; **to shake about, to stir up** (synon. \**sru*-è, *rum-è*\* *W.*); *Cs.* also: to rub, to scratch, to brush??

སྤྲུལ་པ་ *sprul-pa* (cf. རྩུག་-སྤྲི་), **to juggle, to make phantoms (sprul-pa) appear, to change, to transform** (one's self), which according to the doctrines of Buddhism is the

highest acquisition of any man, that by his own holiness has assumed divine nature, viz. as long as he is capable of acting, not having yet been absorbed into the blessed state of nothingness. This power of transformation on the part of the Buddhist is the evidence of what he understands by divine omnipotence; but as this conception is a mere product of fancy, it varies in its import. On the one hand it is opposed to reality, *dños*; thus e.g. beings, whom no Buddha could convert through his personal agency, *sku-dños-kyi sgó-nas*, are converted (acc. to *Pth.*) *sprul-pai tábs-kyis*. Frequently Buddha avails himself of jugglery, *rdzu-ñrül ston*, converting thousands of beings in a trice, *Dzl.* & elsewh.; further: *drag-poi sprul-pa byás-pa yin* *Glr.*, I caused terrifying phantoms to appear, viz. the spectral bodies of executed culprits, in order to scare the rude Tibetans into the way of virtue. From the foregoing it is evident that the term in question by no means conveys the scriptural idea of **a creative and miraculous power**; the Tibetan, however, when he becomes acquainted with christianity, is always apt to substitute his *sprul - pa* or *rdzu-ñrül*, and *sprul-ba* for it. On the other hand, a real and material existence is as often attributed to a *sprul-pa*, when it designates the incarnate and embodied person, the Avatāra of a deity, (Mongol. Chubilgan); who like any human being is capable of acting, and exerting an influence on the material world around him, or of suffering by it, without any docetic admixture. Occasionally it is also to be translated by **emanation**: *yán-sprul*, emanation of the second degree, i.e. one emanation going forth from another; *nyin - sprul* or *ysüm-sprul*, an em. of the third degree *Pth.*; *sprul-pa gyéd - pa*, to let emanations go forth, *Lexx.* — Further: *sprul-pa mkyén-pa*, to be an adept in the art of *sprul-pa*, i.e. witchcraft, *Glr.*; *ri ynyis sprul - te* producing two mountains by magic, *Dzl.*; ... *mtó-ba . . . bzugs-pa sprul-nas*, changing himself into a high enthroned person, *Dzl.*; *dge-*



*stón zig-tu*, transforming himself into a friar, *Dzl.* frq.; *dūd-gro tsim-par sprül-ba*, to satiate animals by fictitious food *Dzl.*; *tams-čād sprül-par dūg-pa*, these were all metamorphoses, mocking phantoms, *Glr.*; *skulūs-kyi sprül-pa brya-rtsa-bryād mdzād-de* or *sprül-te*, to centuple one's self, *Glr.*; *sprül-pai rgyāl-po*, the phantom-king, viz. Buddha, Avalokitesvara, or some other divine person, incarnate as a king; *gañ-la-gañ-dul-gyi sprül-pa*, all-converting Avatara, frq.

མྱོ་ spre, gen. spreu, rarely sprel (*Ld.* \*šreu; *spru\**) monkey, of a grayish yellow brown, common in the forests of the southern Himalaya, (cf. *spra*); sometimes a distinction is made between *spre* and *spra*, in which case the former is the long-tailed monkey. — *spré-mo*, female monkey, *Cs.*; yet also *spreu žár-ma*, a blind female monkey, *Dzl.*; *spre-ńrüg*, young monkey. — *spre-rtšéd*, apish tricks; foolery.

མྱོ་ spró-ba I. vb. pf. spros, prop. the transitive of *ńró-ba* to make go out, to disperse, to spread; gen. however intransitive: 1. to go out, to proceed, to spread, of rays of light, of the wind, *Wdn.* — 2. fig. to enlarge upon, by way of explaining, representing, *Zam., Pth.*; *ńčig-las sprós-pa*, *Was.* (115), enlarging (proceeding) from the number one in an ascending progression of numbers; *rnám-par sprós-pa*, to have come to a full development and restoration from the consequences of sins, *Stg.*

II. 1. vb. (pf. unaltered), to feel an inclination for, to delight in: *dgé-ba-la*, in virtue, *Dzl.*; *byá-ba gán-la yañ spró-ba čuñ*, feeling little inclination for doing any thing, *Thgy.*; *bsád-par spró-ba su yañ ma byuñ*, none was found that had a mind to kill, *Stg.*; so also *Tar.*; to be willing, to wish, *Tar.*; in an absolute sense: *sems*, or resp. *tugs*, *spró-bar gyúr-ba*, to get cheerful, merry, *Mil.* — 2. sbst. joy, cheerfulness: *spró-ba skyéd-pa*, to feel joy, pleasure, *Dzl.* and elsewhere; *spró-ba skyé-bai ńyir-du*, for an encouragement, for a comfort, *Glr.*; *spro-sin-ba* *Sch.*, great joy (cf. *sin*); *spro-sin-gé-*

*ba*, *Sch.*, to one's wish (?); *spro hi-ba*, *Sch.*, 'not to be joyful', lit. the cessation of joy; *spro tün-ba*, 'short cheerfulness', i.e. a passionate disposition; or as adj. **passionate, irascible**, *Wdn.*; *dga-spró*, joy, *dga-spró dpag-tu-méd-pa tob*, he got into a most cheerful humour, *Mil.* — \**to-kāñ\**, *C.*, pleasure-house, summer-house, pavilion; *spro-séms* and (*Ld.*) \**spro-sés*, *ńro-sés\**, joy; *spro-séms*, *Thgy.* also youthful joy, alacrity, cheerfulness in working, readiness to act.

མྱོ་མ་ spróg-ma; *Sch.* spós-kyi spróg-ma, little box for frankincense.

མྱོ་ཞུ་ spróg-žu v. ńrog.

མྱོ་པ་ spród-pa, secondary form sprad, the vb. a. of *ńrod-pa* (by the illiterate it is often used for *ńtod-pa*, not very current in common life) 1. to bring together, to put together, to make to meet: *ñai blá-ma-la spród-do*, we will bring you together with our Lama, *Mil.*; so also resp. . . . *ńnyis žal spród mdzād-pa*; in another passage *de dan žal-spród-du bžugs-šin* prob. means sitting exactly opposite to one another, (a whimsical idea, relative to two idols many miles distant from each other; possibly it should be read *ńtod-du*); *bdág-čag spród-čig*, bring about a meeting between our two parties! *Dzl.*; *ńyul* or *táb-mo*, to commit a battle; *rál-ka*, *Ma.*, to put the edges of the swords together, prob. meaning the same; *mleb spród-pa*, to put the finger to the bow-string, *Glr.*; \**lág-to' tēb-to' kál-wa\**, to suspend by the thumb and big toe, a kind of torture in *C.* (The special meaning: to cohabit, *Cs.*, never came to my notice). — 2. to deliver (a letter, message) *Pth.*; *spár-mor, lág-tu*, *Lex.*, to put into one's hand; to set, to put, to propose, \**gyugs, ldem\**, a task, a riddle, *W.*; to pay (cf. *ńrod-pa*), *ńyir spród-pa*, to repay. — Moreover: *ńó-sprod-pa*, to explain, *don dan spród-pa* seems to signify the same in *Mil.*, *Pth.*; *brdā-sprod-pa*, to explain, to describe v. *brda*; *brda-spród*, *ibid.* seems to denote grammar.

མྱོ་པ་ sprós-pa. 1. pf. v. spró-ba I. — 2. business, employment, activity; *Cs.*:

'spros - pa - ðan, busy, employed, occupied; sprós-bðas, id.; čós-kyi and jig - rtén - gyi sprós - pa, spiritual and secular business'; Sch.: 'spros kun, all affairs'; I met only with

sprós-pa méd-pa or čód-pa, or spros-brál, denoting the state of an absolute inactivity, such as belongs to Buddha in the state of čos-sku, (v. sku 2) Pth., Mil.



ㄗ ꞑa 1. the letter *p*, aspirate, the English *p* in pass. — 2. num. figure: 14.

ㄗ ꞑa I. vulgo ㄗ ㄗ, ㄗ ㄗ, ㄗ-ꞑa, ㄗ-ꞑa, (Cs. also ㄗ ㄗ ㄗ ㄗ ㄗ) 1. father, resp. yab (yet also *ꞑa* is used, e.g. when Milaraspa is addressed by his female disciples, as well as in prayers to defunct saints Mil.) — 2. a male, not castrated, animal (vulg. likewise ㄗ-ꞑa). **Comp.** ㄑa-glán bull. — ㄑa-rjes-bú, Sch., a child born after its father's death. — ㄑa-rtá, stallion. — \*ㄑa-nór\*, patrimony C., W. — ㄑa-spád (Sch. also ㄑad) v. spad; ㄑa-spún v. spun. — ㄑa-ꞑág, boar. — ㄑa-má, parents, ㄑa-má-la gús-pa, Stg.; \*ㄑa-ma-méd-kan\*, W., orphan; also father or mother, parent; ㄑa-má-yčig-pa, brothers and sisters born of the same parents. — ㄑa-mín, relations on the father's side; btsün-moi ㄑa-mín bós-so, Glr., he invited the relations of his wife's father; ㄑa (ðan) més (-po), ancestors; ㄑa-més ši-bai dón-du, for the (defunct) ancestors, Wdn.; — ㄑa-tsáb 1. foster-father, guardian, Sch. 2. father to a country(?). — ㄑa-tsán, Mil. 1. cousin by the father's side (patruelis) C. 2. also = ㄑa-spún(?). — ㄑa-yčí = \*ㄑa-nór\*, C. — ㄑa-yán, Sch., step-father; — ㄑa-yúl, fatherland, native country, frq.; ㄑa-yúl-la čágs-pa or srég-pa, love of country. — ㄑa-yyág, yak-bull. — ㄑa-yyár, step-father, foster-father, Cs. — ㄑa-rá, he-goat, buck.

II. root for the terms: **beyond, onward, farther on**; ㄑa-ga, the opposite side; ču ㄑa-gar tón-nas, to get to the opposite bank or shore, Mil. (not frq.). — ㄑa-gi, 1. that

which is on the other side, Sch. 2. C., also Pth., Mil.: **yonder**; ㄑa-gü ri de, that mountain yonder, Pth. 3. col.: **he**. — ㄑa-gir, **there, thither**. — ㄑa-nos = ㄑa-rol, ㄑa-rol-tu Lh. — ㄑa-mta, the other end, the other boundary, Cs.; ㄑa-mta-méd, without boundary, endless, Cs. — ㄑa-pyogs C. = ㄑa-ga. — ㄑa-tsád, ㄑa-zád, **distance**; ㄑa-tsád čig-na, at a small distance (from the town), Pth.; dé-nas ㄑa-zád čig-na, a bit farther on, Dzl.; ㄑa-tsád čig-tu tón-nas, stepping a little aside, Pth.; ㄑa-zád gró-ba, to go on, Dzl. frq. — ㄑa-ri the mountain on the other side. — ㄑa-rol, in B. very frq. 1. **the other side; opposite side, counterparty**. 2. for ㄑa-rol-pa, -na, -tu v. below; ㄑa-rol-tu, over to the other side, skyél-ba, to carry, pyin-pa, to get to the other side, esp. in reference to the Mahāyāna doctrine of crossing the stream of time to the shore of rest, of Nirwāṇa; gen. as sbst. = पारमिता, means of crossing (Was. **perfections, Köpp. cardinal-virtues**); gen. six of them are reckoned: sbyin-pa, tsül-křims, bzód-pa, brtson-grús, bsam-ytán, šes-ráb; sometimes only five, at other times even ten, by adding tabs, smón-lam, stobs, ye-šes; sbyin-pai, šes-ráb-kyi ㄑa-rol-tu pyin-pa, to have stepped over or crossed by means of beneficence, wisdom etc. (or more naturally: to have got to the end of beneficence etc., to have fully achieved, accomplished it; sbst. the full accomplishment of etc.). — ㄑa-rol-na, adv., **on the other side**; postp. e. gen. **beyond, behind**, with regard to space, Sambh.; **extending**



beyond, both as to the future and the past, e.g. *bskál-pa gráns-med-pai pá-rol-na*, innumerable Kalpas ago, frq.; *pá-rol-pa*, 1. one living on the other side. 2. also *po*, enemy, adversary, *pá-rol-pai rgyál-po*, *pá-rol-pai dmag*, *pá-rol-gyi dmag-tsógs*, the hostile king, hostile army; *pá-rol yñón-pa*, to vanquish the enemy; *pá-rol-gyis mi tsugs-par gyúr-ba*, not to be molested by the enemy. 3. also *po*, the other; the neighbour; *pá-rol-gyi lén-pa*, to take away the neighbour's property; *pá-rol-gyi rdzas*, *yo-byád*, nor, *Stg.*; *pá-rol yñón-pa*, *Tar.* 12, 20: excelling others, *Schf.* exceedingly. — Cf. also *pár* and *pán* II.

པ་གུ *pá-gu*, *Sch.* wall; edge, border; in two passages of *Glr.* the latter meaning does not suit at all, and the former not well; rather: tile; v. *pag*.

པ་ཁྱི་ *pá-tin*, *W.*, sweet dried apricots, in *C.* \**na-ri-kám-bu*\*, in Hind. خويانی, in Russia *bokhari*, *bokharki*, also called Persian fruit, much exported from Balti, Kabul, and other countries of western Asia.

པ་ཁྱི་ *pá-til*, *pa-til* (*Ar.* قتيلا) *W.*, lunt, match; \**dug-če*\*, to light (a match).

པ་བ་དགོ་དགོ་ *pá-ba-dgo-dgó*, puff-ball, bull-fist (a kind of fungus) *Wdn.*

པ་བོང་ *pá-bón*, *Glr.* and elsewh., *C.*, *pá-lón* *Pth.*, *Bal.*, *pá-lón* *Ld.*, a large rock or block, above ground.

པ་འཁྱར་ *pá-wán*, 1. bat (animal) *Lt.*, *Thgr.*, *C.*; \**po-loñ-hel-kyí*, *pá-wañ-án-kyé*, -*ár-kyí*\*, *W.*, \**pá-wañ-tár*\*, *Sik.*, id. (= *bya-wañ*). 2. *rdo pá-wañ*, *Ssk.* *sālagrāma*, amonite.

པ་ར་ *pá-ra*, 1. breeding-buck. — 2. v. *pár-ba*.

པ་ར་ *pá-rán*, 1. also *pé-rán*, = \**pi-lín*\*, *C.*, Feringhi, European. — 2. vulg. venereal disease.

པ་རི་ *pá-ri* 1. *Lh.*, a coarse covering or carpet. — 2. a mountain on the other side.

པ་ལ་ *pá-la* *Ssk.*, fruit, *Lt.*

པ་ལ་མ་ *pá-lám*, *rdo-rje-pá-lám*, diamond, *Lt.*

པ་ལི་ *pá-li*, shield, buckler.

པ་ཁོང་ཁོང་འཕྲུག་ *pá-kod'ked dug*, he changes colour, turns pale, with consternation, *Ld.*

པ་གུ *pág*, I. v. *pag*. — II. in *B.* gen. *pág-pa*, swine, hog, pig (introduced into *C.* from China, and largely consumed; in *W.* somewhat known from India, \**ri-pág* and *lün-pág*\* being distinguished as the wild boar and the tame hog); *pág-pai sna*, *Glr.*; *rüs-pa*, *Med.*; *bèud*(?) *Lt.*; *pág-gi ydon*, a pig's face, *Sambh.*; *pá-pág*, not castrated, *pó-pág*, castrated boar; *mó-pág*, sow. — *pág-kyu*, herd of swine. — *pág-mgo*, 1. boar's head (a valued protective against demons, it being hid in the ground under the threshold of the door). 2. *S.g.* fol. 26, it seems to be a mineral used in medicine. — *pág-rgód*, wild boar. — *pág-mče*, tusks of a boar. — *pág-tün*, *Sch.*: a large boar(?). — *pág-prüg*, young pig. — *pág-ma*, *Sch.*, gelded hog. — *pág-mo*, 1. sow. 2. a goddess v. *rdo-rje*. — *pág-tsán*, pig-sty. — *pág-tsil*, hog's lard; bacon. — *pág-tsógs* = *pág-kyu*. — *pág-rdzi*, swine-herd. — *pág-zé*, hog's bristle, *Wdn.* — *pág-yar-ma*, *Sch.*, the fattening of pigs(?) — *pág-ril*, pig's muck(?) *Lt.* — *pág-sa*, pork.

III. (*Cs.* *pág-ma*), something hidden; concealment: *pág-na mi yód-pa*, a man concealed behind, *Dzl.*, *pág-gam gru zig-tu*, in a corner, in obscurity, *Dzl.*; \**tsá-big pág-la yod*\*, it is somewhat hidden, cannot be seen well (from this place), *Ld.*; \**pág-la zá-če*\*, to eat (dainties) by stealth, *W.*; *nyi-ma ri pág-tu gró*, *Thgy.*, the sun hides himself behind the mountain; *sgo-pág-nas bltás-pas*, to watch, spy, lurk behind the door, *Glr.*, v. also *jáb-pa*; *pág nyan tán-če* *W.*, to listen. — \**pág-sté*\*, *W.* ('a hidden paring-axe' v. *sté-po*) plane; \**pág-sté gyáb-če*, *dúd-če*, *srúb-če*\*, to plane. — *pág-tsón*, smuggling, *čó-če*, to smuggle, *W.* \**tán-Kan*\*, smuggler, *W.* — *pág-ra*, parapet. — *pág-rágs*, rampart, intrenchment. — *pág-lám*, secret path (of smugglers). — \**pág-süg*\*, bribery, *C.*, *W.*; \**pág-süg tán-če*\*, to bribe; *zá-če*, to accept a bribe, *W.*

པག་པག་ *pāg-pāg*, the name given in *Pur.* to *Codonopsis ovata*, the thick roots of which plant are cooked like turnips or ground and baked; v. *klu-mdūd*.

པན་ *pān* I. *pān* (*pān - ma*, *pān - bu* Cs.) **spindle**; *pān - ló*, 1. the **whirl** of the spindle. 2. *šin-rtai pān-ló*, **waggon wheel**, *Dzl.*

II. v. *pān*.

པན་འགྲོ་ *pān-gró*, *Sch.*, the belly or body of a stringed instrument.

པན་པ་ *pān-ba*, *pāns-pa* (*Glr.* also *pōns-pa*, prov.) **to save, to spare, to use economy**: *srog* to spare one's life; *mi-pāns-te* or *-par* e.g. *bül-ba*, to give largely, not sparingly; *pān-sems*, **thriftiness**; *pān-sems-can*, **thrifty, frugal**; \**pān-sem čo-čé*\*, *W.*, **to be thrifty, frugal**.

པན་མ་ *pān-ma*, a medicinal plant, *Med.*

པན་མེད་ *pān-méd*, stated to be = *rin-méd*, *Ts.*

པན་ལོ་ *pān-lo* v. *pān* I.

པན་ལོང་ *pān-lón*, **vertebra(?)** *S.g.*

པཎ་ *pāt* *Ssk.*, an unmeaning sound, frequently used in magic spells, on which subject *Milaraspa* speaks rather obtrusely.

པད་ *pād*, a large bag or sack, *rās-pād*, *rāl-pād*, *rtsid-pād*, sack of cotton cloth, goat's hair, yak's hair; *pād - kā*, -*skéd*, -*mfil*, the mouth, middle, and bottom of a sack; *pād-gān*, a full sack, a sackful; *pād-stón*, an empty sack; *pād-snam*, sack-twine, sack-cloth; *pād-tsa*, very coarse sack-cloth.

པན་ *pān* I. *bst.*, **hanging ornaments**, lappets of silk, similar to the decorations of our tent-cloths, awnings etc., *ka-*, *sgo-*, *yduñ-pān*, on pillars, doors, beams; *pān-ydugs*, a parasol so decorated, *S.g.*

II. = *pā* II., *gen.* in the combination of *pān-čád* (*Glr.* also *pān-čód*), also *pān-la* or *pān*, **towards, until**: *dá-či-nas dá-lta pān-la dar čig son*, from 'but just' till 'just now' a moment has passed, *Thgy.*; *ná-niñ-nas da pān-čád lo yčig son*, *Thgy.*; \**dá pān*\*, **until now**, *C.*; ... *nas diñ-sañ pān (-la)* *Glr.* from ... till now; *pyi-ma pān-*

*čád-du gró-ba yin*, I am proceeding towards the future, *Thgy.*; *pān-čád* also **beyond**: \**de pēn-čé' ma do*\* *C.* do not go any farther than that place; combined with its contrary *tsun*: *pān-tsun(-du) gró-ba*, to walk to and fro, there and back; to walk past, *frq.*; *pān-tsun-du pūl-ba*, to push hither and thither, *Glr.*; *pān-tsun mfin - pai ytam*, assurances of mutual friendship, *Glr.*; *pān-tsun yčig-gis yčig-la yi-ge yton-ba*, *pyag byéd-pa*, *ynód-pa byéd-pa*, mutual correspondence, m. greetings, m. encroachment; *pān-tsun sdür-ba sdébs-pa*, to compare with one another, to mix one with the other, *Zam.*; *ynyis-ynyis-dag pān-tsun-gyi dra-bar yi-ge*, two equal letters (*ä*, *ā* etc.) at a time *Gram.*: *ma-pān-gi gram pān-tsun-du* on each of the two shores of lake *Ma-pān*, *Mil.*; *don pān-tsun bsdü-rgyu yód-pa*, **correlative terms**, having reciprocal relation, *Gram.*: *pān-tsun tor-ba*, **to scatter, to disperse**; *pān-tsun-dag*, *Cs.*, both parties.

III. v. the following articles.

པན་དིལ་ *pān-dil* *W.* **kettle, pot** (of tinned copper, the common cooking-vessel in Tibet and India, having the shape of a broad urn); in *C.* \**zans(-bu)*\*, *Pers.* and *Hd.* ديبچه (*dēgčē*); *pān - čün*, a small vessel of that kind.

པན་པ་ *pān - pa* I. *vb.* **to be useful**: *de ni bdag-la mi pān*, that is no more of use to me; *pān-par mi gyur*, it will be of no use; *bu dis ná-la pān-par dka*, this son will hardly be useful to me, *Glr.*; *pān-par dgā-ba-rnams*, such as wish to make themselves useful, they who are ready to serve, *Thgy.*; *bgród-la pān*, useful for learning to walk, *Lt.*; *nad kūn-la pān-pa yin*, that is good for all diseases, *Lt.*; *nai nád-la pān-pa yin-pas*, because I have recovered, *Glr.*; \**pān son*\*, it has helped, it has got better; ... *na pān*, if ... , then I shall get well, *Glr.*; *pān-pa zig srid*, recovery might be possible, *Pth.*; *mi pān*, it is useless, = **hurtful**; also: **it is not enough**, *Mil.*; *mi pān-par dód-pa tams-čád*, all the malevolent, *Domañ*: *kā-la pān*, *lit.* 'it is a mere en-



joyment of the mouth', i. e. an outward, temporary enjoyment or advantage; hence *pán-pa* and *pán-pa yin-pa*, adj., **useful**; *pán-pai don*, a useful thing, valuable possession, frq.; *bdag nyon-móns-pa-las pán-pai don med*, after all it is of no use to me in my misery, *Dzl.*; *bslab-bya pán-pai tsig*, a wholesome instructive word, *Ghr.*; *pán-pai grós*, useful advice, *Dzl.*

II. sbst. **use, benefit, profit**: *batán-pa-la pán-pa zig byed-pa*, *Stg.*; *pán-ynod-méd-pa*, bringing neither profit nor harm, *Mil.*; *pán-pa dan bdé-ba*, *pán-bdé* happiness and blessing, very frq.; *pán-dógs-pa*, *pán-dógs byéd-pa*, to be of use, and adj. **profitable**, frq.; *pán-tógs*, **profit**; *pán-tógs èe*, *Thgy.*, \**čen-mo*\*, *W.*, very profitable; ... *la pán gan togs gyis*, render services to ... in every way possible! *Mil.*; *pán-grogs* a helping (useful) friend, *Pth.*; *pán-ynód*, profit and loss, *pán-bdé* v. above; *pán-zás*, wholesome diet, *Med.*; *pán-yón*, **benefit, blessing**, as a reward for a meritorious action, frq.; *pán-(pai) sems*, **benevolence, readiness to help**.

ཕ་བ་པ་ *páb-pa*, I. v. *bébs-pa*. — II. *Sch.*: to fall down (?).

ཕ་བ་པ་ *pábs*, 1. **dry barm** (prepared for inst. in Balti, is said to consist of flour, mixed with some ginger and aconite). — 2. **lees, yeast** (of beer).

ཕ་བ་པ་ *pám-pa* v. *pám-pa*.

ཕ་བ་པ་ *pau* v. *pag*.

ཕ་བ་ *par* I. sbst. **interest** (of money), *W.*: \**nál-la par kál-èè*\*, to impose, demand interest, \**čál-èè*\*, to pay interest; **exchange, agio**.

II. in later writings and col. for *pá* II.; also for *pán-čád*, *pá-zád*: **farther**; *par gró-ba*, to go on; *par kyám-pa*, to roam farther and farther, *Thgy.*; \**par-tsam*\*, *C.*, = *par*; *par gro tsur gró-ba-rnams*, people going, travelling, hither and thither; **away, off**: *di-nas par*, away from here; *par mi mčio*, I do not go away, *Dzl.* ३३, 6 (*Sch.* erron. 'to the father'); *par bzud*, go away!; ... *la par lta-ba*, to look (in a certain di-

rection) *Mil.*, away from one's self, as opp. to: *rai-rig-séms-la tsur lta-ba*, to look into one's own heart *Mil.*; *glu par-čig tsur-čig lén-pa*, **alternative song**, *Mil.*; *par-slob tsur-slob yin*, they are mutually scholars one of the other, *Tar.*; *par yčig lab-na tsur ynyin rgol*, if you say one word 'towards her', she gives you smartly a double charge back, *Mil.*; *par-tsür-la*, *W.* also = \**so-sór*, in **opposite directions**; \**par-tsür-la čo-čè*\* to separate vb. a.; \**do-čè*\*, to separate vb. n.

**Comp.** *par-ka*, *Thgy.* *par-ka* = *pá-rol*, the opposite side (of a valley &c.) vulgo frq. — *par-ños*, id., *čui par-tsür-gyi-lam*. — *par-pyin* abbreviation for *pá-rol-tu pyin-pa* v. *pá-rol*, *pá* II. *Mil.* — \**par-tsam*\*, *C.*, = *pá-zád*. — *par-dzúg* and *tsur-rgöl* prob. = *sná-rgol* and *pyi-rgol*. — *par-zád* = *pá-zád*. — *par-la*, 1. = *par*, **away, onward**, *Schr.* 2. = *pá-rol-tu*, *na*, esp. with regard to time: vulgo *lo yčig par-la*, after one year; *W.* esp. after the gerund in *nas*: \**zan zós-ne par-la*\*, after dinner. — *par-lam*, way or journey thither, *Sp.* ni f.

ཕ་བ་པ་ *par-ba*, I. 1. wild dog (barks, and commits its ravages like the wolf, yet being afraid of man) in *Ld.* — 2. wolf *C.*, also *par-spyán*. II. v. *pár-ba*.

ཕ་བ་པ་ *par-rdzás*, *Sch.*, an old heirloom.

ཕ་བ་ *pál*, I.? *Ld.* 1. \**pál čós-se* (or *te*) *dug*\*, step aside! make way! — 2. \**pál-pál čá-čè*\*, to feel flattered. II. v. the following.

ཕ་བ་པ་ *pál-pa*, usual, common; *pál-pai min*, his usual (common) name, *Thgr.*; *pál-pa-las págs-par bzán-ba*, a more than ordinary beauty *Dzl.*; *mi* or *gan-zág pál-pa*, common people, *Mil.*; *tsón-pál-rnams bór-ro*, they left the common tradespeople behind, *Dzl.*; *pál-pai rdzas* v. *jál-ba*; *šin pál-rnams*, common trees, *Mil.*; *snod pál-pa*, common vessels, *Mil.*; *pál*, the common people; *pál-gyi nán-na ynás-pa*, to live among the people *Dzl.*; *pál-gyis rgyab-nas ded pál-gyis bskór-te*, the people running after and crowding round him, *Pth.*; \**pál-(pai) skad*\*, 1. *W.* the language of common life, opp. to \**čós-skud*\*, book-lan-

guage (C. \**fál-ke'*). 2. *Sch.*: rough-copy, waste-book; *pál-po-* (Cs. also *-mo*) *če*, a host, a troop; *mi-rgód pá-po-če žig*, a troop or set of monsters (v. *rgód-pa* II.); gen. like *oi πολλοί*, the mass of the people, majority, great part or number; *pál-čé-ba* id. — *pál-čen*, a philosophers' school, called Mahasāṅghika. — *pál-čer*, manifold, for the most part, ordinarily, also = universally; *pál-čer čo-nés dęs-so*, they raised a general lamentation *Dzl.*

པལ་ཅན་ *pál-čan* W., broad, wide, e.g. a broad valley; *pál-méd*, narrow.

པས་ *pas*, instrum. of *pá*, I. by the father; v. also *pas-spün*, sub *spun*. II. of the opposite side, of the counter-party, e.g. *pas rgól-ba*.

པི་ *pí*, 1. num. figure 44. — 2. W. for *pýi*, *pí-pa* for *pýi-pa*.

པི་ཀར་ *pí-ker* (Urdu *کیر*, Ar. reflexion) W.

\**čan pí-ker med*\* = *čan mi sto* it is no matter, it makes no difference.

པི་ལིང་ *pí-lin* v. under *rgya*.

པིག་པིག་ *píg-píg*, a kind of jelly C.

པིང་ *pín*, *Sch.*: 1. earthen-ware pitcher. — 2. cup, cupping-glass. — 3. W.: \**sgó-pín*\*, door-hinge.

པིང་པ་ *pín-pa* v. *པིང་པ་*; *པིང་པ་*, *པིང་ཅེས་* v. *འབྱིན་པ་*

པིར་པ་ *pír-ba*, \**pír-čé*\* W. to fall down.

པུ་ *pú* numerical figure: 74.

པུ་ *pú*, I. sbst. 1. the upper part of an ascending valley or ravine; *pú bar mdo* (or *mda*), the upper, middle, and lower part of such a valley; *pú-ču*, mountain-torrent, frq.; *púr ma gro*, *pú yá-gir ma gro*, *Glr.*, do not go to the upper part of the valley; *pú-lhags*, higher situated and colder places or districts, opp. to *rgya-śód*, lower and milder parts. The not unfrequent phrase: *pú-tág yčód-pa* or *čód-pa* was traced by our Lama to its original meaning: the upper part of the valley is shut

up (with snow etc.), which is now used in a general sense; *kirúl-bai pú-tág čod*, *Mil.*, prob. shut out all error, prevent every mistake! *pú-tág-čód-lugs-kyi čos žig*, *Mil.* seems to be an instruction for making a decision; *na rgás-pa dan séms kyi pú-tág čód-pas gró-ba mi yón-bar dug*, prob.: I being old and my spiritual affairs settled (not calling for further improvement), shall probably not travel any more (to India; but you may do so) *Mil.* cf. *pugs*. — *pú-pa*, the inhabitant of an elevated valley. Fig.: *pú ryo mda dkrug*, there is agitation above and below, the higher and the lower faculties of the mind are troubled, excited, *Mil.* — 2. prop. n. **Pu**, e.g. a village in Upper Kunawar, missionary station of the Church of the United Brethren. — 3. vulgo the spirit or gaseous element of liquors, causing them to foam, effervesce or explode, cf. *dbugs*; perh. to be referred to no. II.

II. interjection and imitative sound: *pú dębs-pa Glr.*, \**pú gyáb-čé*\* W., to make pooh, to blow, to puff, to inflate; *pú skoñ*, puff it up (the skin etc.), lit.: fill it with pooh! *pús*, with the breath; *pús dębs-pa Sch.* to blow, howl, cry (?); *sna-rtsa-pú*, n. of a disease, *Lt.*

པུ་དྲིང་ *pú-din*, also *pú-tün Glr.*, *pú-rün Cs.*, sleeve; \**pú-rdzús*\* C. (false sleeves), *pú-din-* (or *-tün-*) *rtse* (sleeve-edges) hand-ruffles; mittens, cuffs (to keep the wrist warm).

པུ་དྲུང་ *pú-dud*, honour, respect, esteem; *pú-dud-du byéd-pa*, *Glr.*, *púd-du kír-ba*, *S.g.*, to show honour, respect.

པུ་བ་ *pú-ba*, pf. of *búd-pa*, to blow, col. used for the latter.

པུ་བོ་, པུ་བོ་ *pú-bo*, *pó-bo*, (*Sch.* also *pün*), a man's elder brother: *pú-nü*, the elder and the younger, i.e. the two brothers; also the elder and the younger sons (for examples refer to *tsan-dán*); in the passage of *Dzl.* 25, 14, *nu* ought to be canceled, and *pú-nü-mo*, *U.* 6. 9. should be translated by sister-in-law. *pú-grás*, *Sch.*, the elder brothers, dub.



ཕུ་རོན་ *p'u-rón* *Pth.*, *püg-rón*, (\**pür-gón\** vulg.) **pigeon**; *p'u-rón-gyi Kyu Pth.*; *püg-skyä Sch.* of a light blue colour, like pigeons.

ཕུ་ལ་, རོ་ལ་ *pü-la*, *pó-la* *Ld.* (from the Turkish), **pilaw**, a dish of boiled rice, with butter and dried apricots.

ཕུ་ཤུད་ *pü-šüd* **hoopoe**.

ཕུ་སེ་ *pü-se*, **mouse**, **souslik** and similar rodent quadrupeds (cf. *bra*).

ཕུག་ *püg*, 1. = *pügs*. — 2. = *sbugs*, *püg-pa*: *lgán-püg-gan*, **the bladder**, in reference to its capaciousness, *S.g.*; *mje püg-tu nub*, the penis recedes into its cavity, *Wdn.*; **the eye of a needle**, *Lt.* — 3. pf. and imp. of *bug-pa*. — 4 = *püb* *Schr.* — 5. for *püg-rón*, *q.v.*

ཕུག་པ་ *püg-pa*, **cavern**; *brag-püg*, rock-cavern, grotto; *gad-püg*, cavern in a steep river-bank, or in conglomerate; *dbén-püg*, the solitary cavern of an anchorite, *Ma.*; *püg-pa-pa*, n. of an astronomer of the 15th. century, v. *pád-ma*; *püg-rtsis*, and likewise *püg-lügs Wdn.*, his calculations.

ཕུག་རོན་ *püg-rón* v. *p'u-rón*.

ཕུག་ཤུབ་ཤེ་ལེ་ *püg-šub-še-le* (?) *W.*, **hoopoe**; perh. = *pü-šüd*, which occasionally is also spelled *pü-γšüd*

ཕུག་(ས)་ *püg(s)*, (cognate to *pü*; also *bug-pa* and *sbugs*), **end**, **termination**; *püg-mda-tüg-pai lón-ka*, the entrails, the beginning and end of which lie close together, *Mil.* (*mda*, v. under *pü*); **innermost part**, **an innermost apartment**, = *sbugs*; *pügs-kyi nor* v. *sgo* init.; perh. also *püg-gi sparim ltá-hu Glr.* 45, 4 may be referable to this meaning. *séms-kyi pügs-tag čod-pas bde*, happy (am I), because the final aim of my mind is decided and settled, *Mil.*, evidently = *pü-tag čod-pa*, the former being perh. etymologically more correct. Similarly: *bu tse dii bló-pügs čós-la ytód-čig Mil.*, may the boy direct the aim of his mind for this life unto religion! — **Time to come**, **futurity**, (opp. to *p'ral*, the present moment); *pügs-su*, *pügs-na*, **hereafter**, at

**last**, **ultimately** (*Sch.* always?); *pügs-čé dra čig on*, how will it end? what will be the final issue? *Glr.*

ཕུག་སྟ་ *pügs-ta*, *jögs-ta*, *pojs-ta*, *W.* (*Pers.* خست), **firm**, **strong**, **durable**; *pügs-ta btsems*, sew it well (so that it will hold)!

ཕུད་པ་ *pün-pa* v. *pün-pa*.

ཕུད་པོ་ *pün-po*, 1. **heap**; *pün-por spün-ba*, *Lex.* also *bčér-ba*, to gather into a heap; *nás-pün*, *rtśá-pün*, *lúd-pün*, *sá-pün*, a heap of barley, hay, dung, earth; **mass**, *me-mür-gyi pün-po*, a glowing mass a mass of fire; *sprin-pün*, clouds, a gathering of clouds *Glr.*; *nyér-mai pün-po* (the skin becomes) a heap of wrinkles, *Thgy.*; the body is called *mi-ytsán-ba rnám-pa sna-tsógs-kyi pün-po*, *dug ysüm-gyi pün-po*, *jig-pai pün-po*, *zín-pai pün-po*, *Thgy.*; **accumulation**, **mass**, *bsod-nams-kyi*, *čós-kyi*, e.g. *čós-kyi pün-po* ལྷོ་སྐྱོལ་, the whole mass of the 84 000 religious lectures of Buddha (!) *Mil.* — 2. In metaphysics: ལྷོ་སྐྱོལ་, the so-called five aggregates (*Cs.*) or elements of being, viz. *yzugs*, *tsór-ba*, *du-šes*, *du-byéd*, *rnám-šes*, (v. *Köpp.* I. 602, and esp. *Burn.* I. 475 and 511), which in the physical process of conception unite, so as to form a human individual or **the body** of a man, (*pün-po lña-las grub-pai lus Wdn.*) which by some of the later and more popular writers is itself called *pün-po*. So this word, as being synonymous to *lus*, has found its way into the language of the people, and not in a low sense, in as much as one of our Christian converts used the expression: *ye-sui pün-po dur-kun-ne žens*. — 3. Symb. num. for 5.

ཕུད་པ་ *pün-ba* v. རུད་པ་ *püü-ba*.

ཕུད་ *pud*, sbst. I. (v. *púd-pa*, pf. *púd*), a **thing set apart**, used particularly of the first-fruits of the field, as a meat- or drink-offering, in various applications: *zas-čán-gi pud* meat- and drink-offering *Glr.*; *tóg-pud*, *lò-pud*, an offering of the first-fruits of harvest; *srüs-pud* id., consisting of ears of corn, wound round a pillar of

the house; *bán-púd*, first-fruit offering of the barn; *rdó-púd*, *sá-púd*, an offering of stones or earth, when a house is built, these materials then being used for manufacturing images of gods, *Glr.*; **initiatory present**, e.g. the first produce of a work, that has been committed to one *Glr.* (so, according to circumstances, it may be as much as a **specimen**); in a general sense, **a thing done for the first time**; *bág-mai púd*, prob the first cohabitation. — II. for *pú - dún* and *pú-dúd*, q.v.

ཕུད་པ་ *púd-pa*, I. pf. of *búd-pa*.

II. Cs. sbst. 1. **spindle covered with yarn**. — 2. **hair-knot, tuft of hair**; *púd-can*, being provided with such a one.

ཕུན་(ཕུས་)ཚོགས་(པ་) *pün(-sum)-tsógs(-pa)*

1. **adj. perfect, complete**, possessing every requisite quality, e.g. *dgón-pa*, a hermit's dwelling; **excellent, exquisite, distinguished**, e.g. *ro*, taste, *bsnyén-bkur*, distinctions, marks of honour *Mil.*, nor *dan lons-spyod Doman*; **adv. dgé-ba bèu pün-sum-tsógs-par spyód-pa**, *Dzl.*, to practise the ten virtues to perfection. — 2. **sbst. perfection, excellence, superior good**, frq.; *pá-ról-poi pün-sum-tsógs-pa-la cágs-pa* to covet the excellent things which another possesses, *Thgy.* — 3. *pün-tsógs*, frequent name for males and females.

ཕུབ་ *púb* 1. **shield, buckler**, *Glr.*, of a convex shape, with the rim bent round; *ko-púb*, a leather buckler; *púb-šubs*, the cover of a buckler, *Cs.*; *púb-kyi mē-lon*, the centre of the shield, *Cs.* — 2. **v. the following**.

ཕུབ་པ་ *púb-pa*, pf. of *búb-pa*.

ཕུབ་མ་ *púb-ma*, **short straw**; *púb-ma zig*, a small stalk, a bit of chaff; *\*púb-ma táb-če* or *tab tán-če\**, to fan, to winnow; *púb-ldir Cs.*, chaff; *gró-púb*, wheat-straw.

ཕུམ་ཕུམ་ *púm-púm*, **posterior, anus** *Pth.*

ཕུར་ *púr* 1. **v. pú**. — 2. **v. púr-ba**. — 3. **v. púr-pa**.

ཕུར་པ་ *púr-pa*, **peg, pin, nail**; *rtsig-pur Schr.*, *\*púr-ča* or *ša\** (?) *Ld.*, a peg on a

wall, to hang up things; *lāgs-púr*, **iron nail**; *šin-púr*, **wooden peg**; *púr-rnyi* v. *rnnyi*, *púr-bži brkyán-ba* to fasten the hands and feet of a culprit to four pegs driven into the ground, when he is to undergo the punishment of the *rkyān-šin*, v. *rkyōn-ba*. 2. **iron instrument** in the form of a short dagger, used for expelling evil spirits, and fancied to possess great power, *Schl.* 257; *sá-púr dēbs-pa*, to stick such a dagger into the ground, whereby the subterranean demons are kept off; **fig. mig púr-tsugs-su ltá-ba** *Glr.*, to look at one with a piercing glance of the eye; *\*lha-la sól-wa púr-tsug-tu dēb-pa\** *C.*, to implore a god very earnestly. *púr-bu* 1. = *púr-pa*; the usual form of incantation is: *púr-bus ydáb-bo, tó-bas brdün-no, pyág-gyas mnán-no!* 2. (*γza*) *púr-bu*, the planet Jupiter; its day: **Thursday**.

ཕུར་བ་ *púr-ba*, *Sch.*: to emboss; *púr-ma* or *búr-ma*, **relief work, embossment**. — 2. to scratch, v. *púr-ba*; *ngo-púr*, n. of a disease *Lt.*

ཕུར་བུ་ *púr-bu*, v. under *púr-pa*.

ཕུར་མ་ *púr-ma*, v. *púr-ba*. — 2. *pyé-mai púr-ma*, a decoration resembling a flag.

ཕུར་མོ་ *púr-mo*, a medicament *Wdn.*; *púr-tál?* *S.g.*

ཕུལ་ *púl* 1. a handful, also *púl-gán*, e.g. of corn, *Dzl.*, beer *Lt.* (in which case = *skyor*). — 2. **end?** only in the phrase: *púl-tu pyin-pa*, to reach the highest degree, to be victorious, to have the better of an argument; *yi-gei sgrá-la púl-tu pyin*, he has finished his studies in grammar, *Glr.*; *mēás-pai púl-tu pyin-par gyúr-to*, he became a great scholar, *Pth.*; also *púl(-tu) byün(-ba)*, accomplished, perfect, eminent *S.g.*; p. n. = *ā-ti-ša*. — 3. *púl-can*, thick = *\*róm-po\** *Ld.*

ཕུལ་པ་ *púl-ba* v. *púl-ba* and *búl-ba*.

ཕེ་ *pé* 1. *W.* for *pye*; *pé-ku-lig*, **key**. — 2. num. figure: 104.

ཕེ་རང་, ཕ་རང་ *pé-rán, pá-rán*, **Feringhi, Europeans, C.**

ཕེག་རྩོབ་ *pég-rdób* v. under *péb-pa*.



པེད་, པེན་ *péd, pèn* W. for *pyed, pyen*; *péd-péd* v. *pyad-pyad*.

པེན་པ་ *péb-pa*, 1. pf. *pébs*, resp. **to go** C.; **to come** C. and W.; also *čág* (or *pyág*)-*péb-pa*; scarcely in ancient lit., but *Gl.*, *Pth.*, *Mil.*; \**nyi-rán-la péb-loñ yód-na*\* W., if you have time to come; \**o-ná ghá-le péb*\* C., well, good bye! \**dha sá-hib péb*\*, id. in speaking to a European; *čag péb zu nan* v. *snán-ba* I. extr.; *péb-par smrá-ba* *Schr.*, to salute; *Sch.* also: to speak politely (?); *péb-par pág-pa*, *Sch.*, to rise gracefully, to walk decently (?); *péb-sgo ltar* *Sch.*: 'according to the given order', but cf. *gro-sgo ltar* under *sgo* 3; *péb-rdog-pa* 'to tramp arrival', to go to welcome a high Lama or other honoured person on his arrival with dance and music C., *Lexx.*; Cs. however mentions *pég-rdób* as a musical instrument, 'a small brazen plate for music', and in *Stg.* the same word occurs along with *sil-benyán*. — 2. for *bab*; so it seems to be used, *Lt.*: *túr-du mi pébs*; *pó-bar mi pébs*, it won't go down his throat.

པེར་བ་ *pér-ba* **to be able** *Mil. nt.*, cf. also *dod*; Cs.: 'to become, to be fit' etc.

པོ་ *pó* I. num. figure: 134.

II. **man**, opp. to woman, **male**, *pó lo liá-bču-pa*, men of the age of fifty (opp. to *bú-mo lo-gnyis-ma*) *Ma.*; *pó mčór-po*, a handsome man (opp. to *bud-méd mčór-mo*) *Pth.*; as a pleonastic apposition to the pers. pron., like *mi*, *Mil.*; common in C.: \**pó-ñá*\*, I (masc.) = *kó-bo*; esp. in reference to animals: **male**, **he** (ass), **cock** (bird), *Dzl.* and elsewh.; as apposition to the names of domestic animals when castrated: *pó-rtá*, **gelding**; *rá-pó*, a castrated he-goat. — *pó-skyés*, **man**, **male person**, *Pth.* — *pó-gós*, man's dress, man's coat; *pó-čás*, *Mil.* id. (?) — *pó-čén* *Wts.*, *Sch.*, gelding. — *pó-tó* *Bal.*, stallion. — *pó-rtágs* 1. *Physiol.* = *pó-mtsán*. 2. *Gram.*: sign for the masculine gender, Cs. — *pó-nád*, 1. W. andromany, inordinate desire after men. 2. v. *pó-ba*. — *pó-mó*, man and woman, men and women, male and female; *pó-mó med*, no difference of sex

exists. \**pó-tsé*\* *Bal.*, male sex. — *pó-mtsán*, membrum virile, man's yard, esp. the penis; the rather vague expression *pó-mtsán* (or *pó-rtágs*) *bčád-pa* is asserted to apply not to castration (*Schr.*), but only to circumcision (which, however, is not generally known in Tibet, Mussulmans being found only in some of the larger cities of the country). — *pó-yan* *Sch.* and *pó-rañ* Cs., *pó-hrañ* C., an unmarried man. — \**pó-ri*\* W., \**pó-re*\* C. a male kid. — *pó-lhá*, 1. tutelary deity of a man's right side (ni f.) *Gl.* 2. Cs.: **Sir**, as polite address. — (Observation: The circumstance of the consonants of the alphabet and the prefix-letters being divided by Tibetan grammarians into masculine, feminine and neuter, is of no practical moment: careful investigations on that head have been made by Schiefner and Lepsius).

### III. v. *pó-so*.

པོ་གྲོག་ *pó-gyóg* *Sch.* (perh. *pó-gyó* v. *gyo-mo*), hollow tile.

པོ་ན་ *pó-nya*, less frq. *pó-nya-ba* (*Ssk.* པོ་ན), 1. **messenger**, e.g. sent for a physician; *pó-nya ytón-ba*, *pó-nya-mniág-pa*, to send, dispatch a messenger; *brtsi-ba*, Cs. to receive one (?) — 2. **ambassador, envoy**. — 3. Passages like *yšin-rjei pó-nya* messenger of death, angel of death, and *bdé-ba-čan-gyi pó-nya*, honourable epithet of a king, that is looked upon as a demi-god (similarly to ἄγγελος τοῦ παραδείσου) sufficiently justify the application of the word to the scriptural notion of **angel**, which may be rendered still more intelligible by adding *nám-mkai*, *Chr. P.* (P. Georgi retains the Italian *angelo*, spelling it *án-bye-lo*). Buddhist mythology has no available type for it, and *lha* (Cs.) could only be made use of, if already whole generations of the Tibetan nation had become Christians.

པོ་ནོ་ *pó-nó* *Bal.* for *pó-nú*.

པོ་བ་ *pó-ba* (resp. *sku-tog* Cs.) 1. **stomach** — 2. the second cavity of the stomach or **reticulum** of ruminating animals (cf. *gród-pa*). *pó-ba lhid-pa*, Cs. to overcharge the

stomach, to clog; *śól-ba* Cs. to purge, to cleanse; *pó-bai ka* Cs., the upper orifice of the stomach, joining the oesophagus; *pó-nan*, a weak st., *bzan*, a good, sound st. Cs. — *pó-tér*, swag-belly *Sch.*; *pó-nád*, disorder of the st. — 2. v. *pó*, above.

II. pf. of *pó-ba* for *pós* *Glr.*

པོ་བ་རི་ *pó-ba-ri*, also *-ris* or *pó-ris* *Lt.*, **black pepper**; the col. form: *pó-ba-ril-bu* 'stomachic pills' prob. is merely a popular etymology (similar to the English 'sparrow grass', corrupted from asparagus).

པོ་བ་རྩ་ *pó-brán* resp. for *kán-pa*, **house, dwelling**; often also implying **hall, castle, palace**, *B.* and col.; *slei pó-brán*, the castle (palace) of Lé.

པོ་ཚོས་ *pó-tsós* *Schr.* **red paint**; *din-la pó-tsós bskus-pa*, red paint put on a shell *Pth.*; *pó-tsos-tsal* *Pth.*

པོ་རིས་ *pó-ris* v. *pó-ba-ri*.

པོ་རོག་ *pó-róg*, **raven**, perh. also **crow**; cf. *kwa-ta*; *pó-rog-mig*, **medicinal herb**, *Wdn.*

པོ་ལ་, ལུ་ལ་ *pó-la*, *lú-la* *W.*, v. *pó-la*.

པོ་ལ་ད་ *pó-lád* *W.* **steel**, *Pers.* فولاد, بولاد.

པོ་ལ་ལིང་ *pó-lo-lin* *W.* **peppermint**.

པོ་ལིང་མདུད་ *pó-loñ-mdiud* *Mil.* a kind of knot, complicated, and of magic virtue.

པོ་ལིང་ཤེལ་བྱི་ *pó-loñ-hél-kyi* etc. v. *pá-wañ*.

པོ་སོ་ *pó-so*, *W.* **haughtiness, pride**; \**pó-so* *òe\**, to demean one's self haughtily, *W.*; \**pó-so-čan\**, proud, haughty, puffed up; *ká-pó* *Mil.* bragging about things, which in reality one is not able to do; *pó-tsod*, prob. the same as *pó-so*, *Mil.*: *pó-tsód mñón-šes ma čad čig*, do not boast of prophetic sight.

པོ་ག་ *póg*, 1. *Wts.* **beam, rafter**; *Sch.*: 'the principal beam of the roof'. — 2. v. *póg-pa* and *śóg-pa*.

པོ་གས་ *pógs*, **wages, pay, salary**; *lo-, zla-, nyin-* *pógs* annual, monthly salary, daily wages; *diñul-pógs*, *smár-pógs*, Cs., payment

in money; *zón-pógs* Cs. payment in goods. 2. **providing for another person in natural produce**, even without any service being done in return, e.g. the maintenance of Lamas; *pógs-dód*, maintenance by an allowance of money (in exceptional cases).

པོ་ན་ *pón*, v. *pán-ba*; *pón-ba* *Glr.* for *pan-ba*.

པོ་ན་པ་ *póns-pa* (cf. *póns-pa*) 1. **poor, needy**; *séms-čan nyam-tág-póns-dgu*, the poor and miserable creatures, *Glr.*; *śdug-póns-pa*, id. *Stg.*, *C.* — 2. **poverty**.

པོ་ད་ *pód*, *skár-ma pód*, Cs., *Sch.*, **comet**.

པོ་ད་ཁ་ *pód-ka*, **masquerade garment with long sleeves**.

པོ་ད་པ་ *pód-pa*, 1. **to be able**, esp. in a moral sense, **to prevail on one's self**, *bral-mi pód-pa ltar yód-na yan*, although he was scarcely able to part with . . . *Glr.*; *di ni mi pód-do*, that I cannot do (moral impossibility) *Dzl.*; *lta mi pód*, I cannot bear to see that, *Dzl.*; to be able to resist: *zas žim gos bzán su-yis pód* who can resist good food and fine clothes? hence *pód-pa-čan*, Cs., **bold, daring**; \**pód-čün-se\**, *W.* **timid, cowardly**. — 2. **to come up to, to be nearly equal in worth**, with *tsam(-la)*: *dei bsód-nams tsam-la pód* it is nearly of equal merit as . . . *Dzl.*

པོ་ན་(པོ་) *pón(-po)* *Glr.* and elsewh., *pób-pón* Cs., *pón-po(n)*, *pón-to*, *pód-pód*, *W.*, 1. **bundle, truss**, of hay, straw, reeds; **sheaf**. *C.* — 2. **bunch, wisp, cluster, umbel**, *W.*; **tuft, tassel**; *dár-pón*, *skúd-pón*, Cs.

པོ་བ་ *pób* v. *śébs-pa*.

པོ་ར་པ་ *pór-pa* *C.*, *B.* (*W.* \**kó-re\**, resp. \**don-kyóg\**), **bowl, dish, drinking-cup**, generally made of wood and carried in the bosom, to have it always ready for use; cups made of other materials are called *lédags-pór*, *diñul-pór*, *ysér-pór*, and a glass tumbler *śél-pór*. The word is also applied to vessels used for other purposes: *spyin-pór*, glue-pot, *póg-pór*, perfuming-pan. — *pór-pyis*, cloth for wiping the cup; *pór-kug*, id. (?); *pór-śug* (*šubs*?), the pocket or fold in the coat for receiving the cup, *C.*



པོལ་ *pól*, W. 1. **blister** caused by burning, *pól-mig*, a bad sore, ulcer, abscess, C., W. — 2. *Thgy.*, a kind of fungus (mould).

པོས་ *pós*, 1. v. *bó-ba*. — 2. v. *ša*.

པྱ་, པྱ་ *pya*, lot, *pya débs-pa* to cast lots Cs.; lot, fortune Cs., *pya brtág-pa* to judge of lots or fortune Cs.; **prognostic** Sch., *pya-bzán*, -*nán* good, bad fortune or prognostics Cs.; *nór-pya*, *kyim-pya* prognostics relative to property, family etc., in drawing lots or playing at dice; *pya (dan) ryan* lot (good luck) and blessing, *pya dan ryan gíg-pa* to call forth good luck and blessing, to secure it by enchantment *Glr.*, *rgya-nág-gi pya-ryan nyáms-pas* as China's fortune and welfare were prejudiced *Glr.*; *pyá-mkán* fortune-teller Cs., but v. also the next article.

པྱ་མཁན་ *pyá-mkán*, 1. = *rdzá-mkán*, potter. — 2. v. the foregoing.

པྱ་ཅན་ *pya-čan* Lt.?

པྱ་ལེ་བ་ *pya-la-lé-ba*, Sch., coarse, rude, negligent, disorderly(?).

པྱ་ར་ *pyá-ra*, curtain before a door, *Schr.* Sch.

པྱག་ *pyag*, 1. resp. for *lag*, hand; *bdom-lan-dás-kyis pyag sa-la brdebs*, Buddha struck with his hand on the earth, *Dzl.*; *pyag brgyán-ba*, to stretch forth one's hand, Sch.; with *la* it denotes also the imposition of hands as a holy ceremony, W.: \**čag gyan sál-čé\**. — 2. bow, compliment, reverence: *pyag dán-po-la*, whilst making the first bow, *Glr.*; also compliment in letters: ... *la pyag granš-med bžans*, with a thousand compliments to ... (a Lama even of a higher order concluded his letter to a nobleman with 10000 compliments to him as the head of the family, and then to the rest according to rank and age in a descending line with 1000, 100 etc.); therefore *pyag byéd-pa* (eleg. *gyid-pa*; resp. *mdzál-pa*, when e.g. a king is addressed by a Lama, *Pth.*), in *Balti* \**pyag byá-ča*,\* W. gen. \**čag púl-čé* or *čò-čé*, resp. *jal-čag čò-čé\**, to salute, to pay one's respects, with

*la*, e.g. ministers waiting on the king, *Glr.*; \**čag-ga yon\**, he comes to pay his respects, W.; *pyag dan skór-ba byéd-pa*, to make bows and circumitions, S.g.; with or without a preceding *pyi* (vulg. *ton*), to take leave, to bid adieu, B. and vulgo (cf. *pyi* below), \**dé-ne čag púl yin\**, W., so then I shall take my leave now. — *pyag tsál-ba*, pf. *btsal*, imp. *tsol*, to make a very low reverence, the head almost touching the ground; more at large: *γžán-gyi žabs-la myó-bos pyag tsál-ba*, esp. in use before Lamas and kings; in the introductions of books, also, the authors generally address both deities and readers with the phrase: *pyag tsál-lo*. — 3. impurity, dirt(?); v. some of the following compounds and also *pyág-pa*. — 4. sometimes for *čag*.

**Comp.** *pyag-mkár* resp. for *mkar-ba* staff. — *pyag-kur* W. = *pyag-rtén*. — *pyag-gon* the back of the hand Cs. — *pyag-rgyá* (མུ་ན་) 1. resp. for *rgya* (I.) seal; *pyag-rgyás débs-pa* to seal, to confirm by a seal, v. *rgya* I. This meaning is at present hardly any longer known, but only: 2. gesture, the manner in which the hand and fingers are held by Buddha, by stage-players, Lamas or saints etc., when performing religious ceremonies or sorceries; *pyag-rgyás mnán-pa* to overcome evil spirits by such gesticulations *Dom.*, *gról-ba* to set them free, by dissolving the charm *Pth.* There is a great number of these gesticulations. *pyag-rgya-čen-po* is said to be a figurative designation of the Uma-doctrine. (The other meanings given by Cs. and Sch. are rather uncertain.) — *pyag-nár* wrist Cs., yet v. *nár* I. — *pyag-ča* Sch. 'wrought by the hand; an implement', resp. for *lag-ča*, v. *ča* III. extr.; *pyag-čás* attributes, carried in the hand, in performing religious dances, cf. *pyag-mtsán*. — *pyag-čáb* water for washing the hands and the face. — *pyag-mčód* Mil. for *pyag dan mčód-pa byéd-pa*. — *pyag-snyigs* *Lex.* = *pyag-dár*. — *pyag-rtágs* 1. resp. for *lag-rtágs* sign of the hand, impression of a blackened finger in the place of a seal. 2. = *pyag-rtén*(?). — *pyag-*

*rtén B.* and col. a present of welcome, freq., a present in general, also a fee *Glr.*; *pyag-rtén rgya-čen* immense presents *Glr.* — *pyag-mtíl* resp. palm of the hand. — *pyag-mtéb* resp. thumb. — *pyag-dár* sweepings, dust, rubbish; *pyag-dár byed-pa Dzl.* and elsewh., *pyág-pa Lex.*, \**gyáb-čé\** *W.* to sweep, to clean; *pyag-dar-pa* a sweeper *Dzl.*; *pyag-dár-gyi pün-po*, *pyag-dar-kéród* dust-heap; *pyag-dar-kéród-kyi čós-gos* or *ná-bza* vestment or cowl of a mendicant friar, which according to the rules of his order is to be patched up of rags gathered from heaps of rubbish *Burn. I*, 305. (The explanation given by *Sch.* seems to rest on mere hypothesis.) — *pyag-na-rdó-rje*, *pyag-rdór v. rdo-rje-čan.* — *pyag-dpé* resp. for *dpé-ča v. dpe 3.* — *pyag-dpün* resp. for arm. — *pyág-pyi attendant*, man-servant = *žabs-pyi*; *pyág-pyi byéd-pa* to be a servant; *pyág-pyi-la* or *pyag-pyir brén-ba* to be a follower (of a Lama); collect. train of servants, retinue. — *pyag-pyis* resp. towel. — *pyag-bris* resp. 1. hand-writing, manuscript. 2. drawing *Glr.* 3. letter *W.*, *brtsé-bai pyag-bris* your kind letter, your friendly correspondence. — *pyag-búl* resp. gift, present. — *pyag-sbál Cs.* resp. = *pyag-goñ*; *Sch.* *pyag-sbál-du béug-pa* to hold one's hand ready for taking or receiving, *v. sbal.* — *pyag-smán* 1. resp. for *sman C.* 2. = *pyag-rtén W.* — *pyag-ma* broom, duster, mop *C.*, *Lex.* — *pyag-tsañ Sch.*: 'the all-filling One, the all-universalizing One' (?) — *pyag-mtsán* the attributes or emblems of Buddha and of different deities, carried in the hands (it is indeed nothing else than what, when carried in the hands of men, is called *lag-* or *pyag-čás Glr.* and elsewh.). — *pyag-mdzúb* resp. for finger. — *pyag-mdzód* treasurer, of kings or in large monasteries. — *pyag-rdzás* resp. for *nor-rdzás Mil.* — *pyag-žabs* resp. for *rkañ-lág Schr.* — *pyag-ra* (prob. for *pyag-gra*) privy, water-closet. — *pyag-rás* resp. for towel *Sch.* — *pyag-lán* the return of a salutation, reciprocal greeting *Mil.* — *pyag-lás W.* resp. for *las = prin-las B.* — *pyag-lén* resp. for *lag-lén practice*,

exercise, also ceremony(?) religious rite(?); . . . *la-pyag-lén debbs-pa Pth?* . . . *la-pyag-lén-du gro-ba Mil.(?)* — *pyag-šin* an attribute of idols, resembling a rod (birch) or besom *Wdk.* — *pyág-sa = pyag-ra*; *pyag-sén* resp. for *sén-mo*; *pyag-sór* resp. for *sór-mo.* — *pyag-sról law*, regulation; practice, use; tradition.

ཕྱང་རྩ་བ་ *pyán-ñe-ba, Cs.*: = *jól-le-ba*, hanging down (belly, *v. pyal*); *Lex.* give *མཐུག་པོ་*, slender, slight-made; *Sch.*: straight, stretched(?); *pyañ-prül* or *-prül Lex.* pendent ornaments.

ཕྱད་ཕྱད་ *pyad-pyád*, vulg. *ped-péd*, awkward gambols, clumsy attempts at dancing.

ཕྱད་བ་ *pyád-pa*, also *pyád-pa*, constant, firm, persevering; *pyád-par*, always, continually, perpetually; *Lex.* = *rgyün-du* (of rare occurrence); *pyad ma pyod Mil.?*

ཕྱམ་ *pyam = lcam (Sbh.* also *kyam)*, *pyam-rñas, -rten, -stegs*, support (of rafters); *Sch.*: the resting-point of a beam.

ཕྱམ་ཕྱམ་པ་ *pyam-pyám-pa, Thgr.* glittering; cf. *lcam-me-ba.*

ཕྱམ་མི་བ་ *pyám-me-ba, Glr.* slow, not hasty, not greedy, indifferent to.

ཕྱར་ཁ་ *pyár-ka Sch.* blame, affront, insult (*v. pyá-ba?*) *pyar-ryán Sch.* id.; *Lex.* *pyar-ryén?*

ཕྱར་ *pyal*, resp. belly, stomach, *Cs.*; *pyal-pyán-ñe, Lex.* = *gród-pa jól-le-ba*, paunch, swag-belly; *pyál-mo* id.?

ཕྱི་ *pyi (W. \*pi\*) I.* behind adv.: *pyi-bkan-du nyál-ba Sch.*, to lie on one's back; *pyi-gros-su gyé-ba, Glr.*; \**či-đo gyáb-pa\** *C.*, to retreat, to recede, with the back in advance; *pyi lüs-pa*, to lag behind; *pyi-rtin Sch.*, heel; *pyi-sdér, Sch.* the spur of birds; *pyi-na, Cs.*; behind; *pyi-nas, Cs.*, from behind; \**pi-nur-la\** or \**pi-log-la dül-čé\**, to walk backward, *W.*; *pyi-ynón yon*, pursuing he comes rapidly near, *Mil.*; *pyi mig ltá-ba*, to look round (back), *Glr.*, *pyi mig ma ltá-bar*, without looking round; *pyi mig čig yzigs-pas*, resp. just looking round (back), *Mil.*; \**pi (mig) lóg-te ltá-čé\** *W.* id. — *pyi-pyir*, behind, following, e.g. *pyi*



*gró-ba*, to walk behind or after another person, *Pth.* — *ṣyi brán Lex.* (also *mčis-brán*), spouse, wife. — *ṣyi-ma*, the posterior *Schr.* (?) — *ṣyi-bžin* adv. and postp., **after**; *gró-ba*, *brán-ba*, frq.; *ri-dags-kyi ṣyi-bžin rgyug-pa*, to pursue game, deer; *ṣyir-bžin*, id.; *ṣyi-la*, later lit. and *C.*, id.; ... *kyi ṣyi-bžin ṣyin-pa*, *žón-ba*, *gró-ba*, to go after; v. also *ṣyir* and *ṣyis*.

II. **after**; adv.: *śia-ṣyi*, sooner and later; also adj.: the former, the latter; the earlier, the later; *di-ṣyi* sc. *tse*, the present and the future life; frq.; *dus ṣyi žig-na*, at a later period, some time afterwards *Dzl.*; *dei ṣyi nyin* on the following day *Dzl.*; *nyi-ma dei ṣyi de nyin kó-na*, id., *Tar.* — *ṣyi-dgra* v. *dgra*. — *ṣyi-čad* = *ṣyin-čad* q.v. — *ṣyi-tog* *W.*, the later part of the afternoon. — *ṣyi-dro*, *ṣyi-ro* (also *Mil.*) *W.*, gen. *\*ṣi-tog, ṣi-ro\** id., also evening. — *ṣyi-nas*, **in future**, in time to come, *Mil.* — *ṣyi-préd* *Tar.*: *nyi-ma ṣyi-préd-kyi bar-du Schf.*, until sunset; *Schr.*: evening. — *ṣyi-ṣyág byéd-pa*, to greet for the last time, to bid farewell, to take leave. — *ṣyi-ma* adj.: **later, subsequent**, following, *śia-ma ma šu ṣyi-ma zá-ba*, not having digested the first (meal), to eat (consecutive) additional quantities *Lt.*; *ṣyi-ma ṣyi-ma*, each following one, every one consecutive in a series, *S.g.* and elsewhere; *nyál-bai ṣyi-ma*, the last going to bed, *Mil.*; *ṣyi-ma-rnams*, the later ones, the moderns, frq. — *ṣyi-mo* adj. **late**, *da (nyi-ma) ṣyi-mór soñ dug-pas*, it having grown late (in the day) *Mil.*; *\*i go ṣi-mo ṣe dug\**, this door is not opened until later (in the day), *W.* *\*ṣi-mo čó(s)-kan-ni tá-gir\**, the last baked, newest bread, *W.* — *ṣyi-rabs*, the later generation, posterity. Cf. *ṣyin*, *ṣyis*.

III. **outside**, *ṣyii žin*, the field outside, as a third part of the property, exclusive of cattle and money (cf. *sgo* init.); *ṣyii só-nam*, husbandry, farming *Glr.*; *ṣyii-rgya-mtso*, the outer sea, the ocean, *Glr.*; *ṣyii mi* *Dzl.* (Ms.), people from abroad, other, strange people, not belonging to the family, *mgrón-nam ṣyi-mi-dag žóns-na*, if (when)

guests or strangers come, *Dzl.*; *ṣyi-na*, **out of doors, abroad**; *ṣyi-nas*, from without, from abroad; *ṣyi-ru*, *ṣyir*, **out** (proceeding from the interior of a place to the exterior), less frq., v. *ṣyi-rol*; *ṣyi-la*, id., *B.* and *C.* frq. — *ṣyi-kyóg Sch.*: with knees bent outward. — *ṣyi-glin* v. *rgya-ṣi-lin* under *rgya* comp.; *ṣyi-dgra* v. *dgra*. — *\*ṣi-(s)ta-la* and *-ru\**. *W.* for *ṣyi-rol-na* etc.; *\*ṣi-sta-la čá-čé\**, euphemist. for 'going to the water-closet'. — *ṣyi-nán*, **the outside and inside**, *\*ṣi nan lóg-čé\**, *W.*, *bagyir-ba*, *Schr.* to turn inside out, e.g. a bag; *lčags-kyi sgróm-la-sógs-pa sgrom ṣyi nan rim-pa bdun tsam*, an iron box (coffin) and moreover a series of 7 boxes one within the other *Tar.* 28; *ṣyi nan ynyis-ka smin-pa*, ripe both as to the outside and inside, *Dzl.*; *ṣyi nan ytsań*, pure as to thought and action. With respect to religion, this expression generally denotes the difference between Non-Buddhism — or in a more limited sense Brahmanism — and Buddhism; frequently *ṣań* is added as a third item, being explained by: *ṣyi lus nan nag ṣań-ba yid*, which explanation however is insufficient, e.g. in the passage: *čos ṣyi nan ṣań Pth.*, in which moreover merely a classification within the Buddhist religion seems to be spoken of. Political distinctions are made in *Glr.*: *ṣyi nan bar ṣum-gyi byá-ba byéd-pai blón-po*, yet without sufficiently elucidating the subject. The terms *ṣyi lta* and *nan lta*, *Glr.* fol. 89, as well as *ṣyi ltár-du* and *nan ltár-du*, *Pth.* p. 10 I am at a loss to explain. — *ṣyi-pa* 1. *B.* and col. a **Non-Buddhist**, more particularly a **Brahmanist**, also for *ṣyi-pai čos*, the doctrine of Brahma *ṣyi-pa-la dga Glr.* 2. *Chr. Prot.*: **heathen**, one that is neither a jew nor a Christian. — *ṣyi-yul* 1. *Sch.* foreign country. 2. *ṣyi snán-bai yul*, **the external world**, opp. to: *nan-gi sems*, *Mil.* — *ṣyi-rol*, 1. **the outside**, *mál-gyi ṣyi-rol*, the outside of the bed, *Glr.*; *ṣyi-rol-na*, *-tu*, *-nas*, in *B.* gen. for *ṣyi-na*, *-ru*, *-nas*; adv. outside, out of doors, out, from without; postp. on the outside before (the door), (he was turned) out

of (the house), (he comes) from without (the village), frq.; \**pi-log\** W. id.; \**cag-ri pi-log la\**, outside before the (garden) wall. 2. mystic: *rdon bgegs pyi-rol-tu dzin-pa*, to believe goblins and demons to be really existing in the outer world *Mil.* — *pyi-sa*, excrements *S.g.*; the supposed food of certain demons *Thgy.* — *pyi-lha?*

IV. *pyi-la*, on account of, v. *pyir*.

ཕྱི་ལྷན་ *pyi-làg*, Cs.; a blow with the side of the hand.

ཕྱི་ཐུན་ *pyi-tán*, threat, menace, *Mil. nt.*

ཕྱི་བདར་ (or བདར་) ཕྱིར་བ་ *pyi - bdár* (or *brdar*) *byéd-pa*, to clean, to cleanse *Dzl.* and elsewh.; *byád-kyi pyi-bdár bsól-nas kyan* though you do not wash your face *Mil.*

ཕྱི་ཐུན་ *pyi-púr*, a kind of ornament, similar to *pan*.

ཕྱི་བ་ *pyi-ba S.g.*, *pyi-ba Lt.*, 1. the large marmot of the highlands of Asia, *Arctomys Boibak.* — 2. v. *byi-ba*.

ཕྱི་མོ་ *pyi-mo*, I. col. \**ā-pyi*, \**ā-pi\**, grand-mother, Cs. II. v. *pyi* II.

ཕྱིར་བ་ *Pur.* \**pyin-pa\**; *Ld.*, *Lh.* \**pin-pa\**, elsewh. *čín-pa*, felt, *déd-pa*, to make felt, to mill, to full *Sch.*; *pyin-gúr*, felt-tent, a Tartar hut; *pyin-stán*, felt-carpet, felt-covering; *pyin-déb Sch.*: a wrapper or cover made of felt.

ཕྱིད་ *pyid = pyi*, after, following; *pyid-nyin*, the day after to-morrow, Cs.

ཕྱིར་བ་ *pyid - pa* I. (v. *pyi* ni f.) to retard, prolong, maintain, with *tse*: to maintain one's life, to earn a livelihood, *W.* e.g. \**gár-ra cò-te\** or \**čós-si nán-ne tse pid-čē\**, to maintain one's self as a smith, or by religion, (being a Lama). — II. to freeze, \**kán-pa pid-son\**, the foot is frozen, suffering from chilblains; \**mig pid son\**, the eyes are inflamed, snow-blind, *W.* (C. \**či\**). — III. v. *pyid*; *byid*.

ཕྱིར་ *pyin* for *pyi*, in certain phrases: 1. *pyin-čád*, -*čád*, later, afterwards, *pyin-čád sdom*, bound over for the time to come, e.g. not to do a thing again; *da pyin-čád*, from the present moment, from henceforth,

frq.; *di pyin*, id.; *de pyin-čád*, rarely *de pyin-nas*, *Tar.* 57, 2 since, since that time, ever since. — 2. outside, *pyin rtsig-pa méd* as there was no wall outside *Glr.*; *pyin-dgrá* a foreign enemy *Glr.*; *pyin-las* outward business, foreign affairs *Dzl.*

ཕྱིར་ཅི་ལོག་ *pyin-či-lóg*, anything wrong, incorrect, deceptive, fallacious; perversity; *pyin-či-lóg-gis bslád-de* corrupt, depraved by perversity *Dzl.*; *pyin-či ma lóg-pao* it is infallible (of a spell), synon. to *bdén-pa*; *ltá-ba pyin-či ma lóg-pa* correct view, opinion *Pth.*; *pyin-či-lóg-tu stón-pa* to teach a false doctrine; *blo pyin-či ma lóg-par*, with a never erring mind *Mil.*

ཕྱིར་བ་ *pyin-pa* I. B., C. \**čín-pa\**, Sp. \**pin-pa\**, little used in *W.*: 1. to come, to get to, advance, arrive; *lam pyed tsám-du*, having got about midway, *Dzl.*; *der pyin-pa dan*, frq.; *ču prág-pa tsám-du pyin-to*, the water reached up to his shoulders, *Dzl.*; \**pin-na\** Sp., is he arrived? *sbyin-pai pá-rol pyin*, that goes farther than alms-giving, surpasses it, *Glr.*: *dpag-tsád liar pyin-pa*, to be five miles in length, *Dzl.* — 2. to go, to proceed, *snón-la pyin-pa*, *Pth.*; *ma pyin-par sleb*, without going, without moving from the place, he arrives at... *Mil.*; *bud-méd dē rtsar ma pyin*, he did not go to the woman (euphemist.) *Glr.*; *stab-stob-du nan-du pyin-te*, he went in, ran in, in a great hurry. (Probably the word is cog. to *pyi*, and therefore = *byin-ba*, *tón-pa*.) — II. v. *byin-pa*.

ཕྱིར་ *pyir*; prop. the termin. of *pyi*: I. 1. adv. back, towards the back, behind; *pyir ón-ba*, to come back, to return *Dzl.* and elsewh., frq.; also used in a special sense rel. to re-birth *lan-yèg pyir ón-ba*, *pyir mi ón-ba* v. *brás-bu (bzi)*; *pyir gró-ba*, *pyir dón-ba* etc., id.; *pyir diug-pa*, to remain behind, at home, *Dzl.*; *pyir jóg-pa*, to leave behind, at home, to lay aside, to lay up, *Dzl.*; again (*rursus*), *pyir lán-ba*, to get up again, after having fallen; *pyir ldóg-pa*, *lóg-pa*, to come back again, to return; *pyir ldóg-pai lam*, the way back, the return, *Dzl.*; *pyir mi ldóg-pa*, the not



taking place of relapses, the prevention of them, *Lt.*; *ཕྱིར་འཛོག་པ་*, to bring back, to draw off, to divert from; *ཕྱིར་སྐྱོད་པ་* *གྱུར་པ་*, to return to life; *ཕྱིར་སྐྱོད་པ་*, having come to himself again, having recovered, *Dzl.*; *ཕྱིར་མཐའ་ལ་སྐྱོད་པ་*, he replied to his mother, *Dzl.*; *ཕྱིར་ལོག་སྐྱོད་པ་*, to make one ride backward, with the face to the horse's tail. — 2. postp. e.g. **behind, after**, *འདྲི་ཕྱིར་ེ་གྲོ་ཤིང་པ་*, will you follow me? come with me? instead of this more carelessly: *འདྲི་ཕྱིར་མི་ལ་*; *ཕྱིར་བྱིན་པ་* = *ཕྱི་བྱིན་པ་* *freq.* —

II. **afterwards, hereafter**, at a later time *Thgy.*; *ཕྱིར་འོང་པ་*, to come too late *Dzl.*

III. **out**, *ཕྱིར་ལ་* out (motion from an interior to an exterior place), *ཕྱིར་ཏོང་པ་*, *གྲོ་པ་*, *འཛོག་པ་*, *རྒྱུ་པ་* to go out, *སྐྱོད་པ་*, to cast out, *ཕྱིར་བཅོང་པ་*, turned inside out (the lining of a coat) *Glr.*; *ཕྱིར་བཅོང་པ་* *Sch.*: 'to put out, to remove; to come to an end, to be completely exhausted'; *སྐྱོད་ཕྱིར་མི་ལ་ཏོང་པ་*, not to let out at the door, to keep locked in or shut up *Pth.* In *C.* also *ཕྱི་ལ་* is used in this sense. — *ཕྱིར་འོང་པ་* acc. to *Leax.* = *མུ་མུ་* more (exceeding in number or degree).

IV. postp. e.g., also *ཕྱིར་དུ་*, more rarely *ཕྱིར་ལ་* (*W.* \**ཕྱི་ལ་*\*) **on account of**, 1. (propter) = **by** or **through**, *འདྲི་ཕྱིར་ལ་ཀྱོད་ཀྱི་འཛོག་པ་*, whereby or through what have you got into this plight? *Dzl.*; without *ཀྱོད*: where does that come from? *Dzl.*; \**འདྲི་ཕྱིར་ལ་འདྲི་ལ་འོང་པ་*, by what has this disease been caused? *W.*; *ཀྱོད་ཕྱིར་ལ་ཕྱིར་དུ་*, because I have done you harm *Mil.* 2. **for, for the sake of** (*causa*), for the good or benefit of, from love to *Dzl.*; **for the purpose of**, *ཕྱིར་ཕྱིར་ལ་ཕྱིར་དུ་*, in order to try or to prove *Glr.* Whether *ཕྱིར་* with the infinitive, esp. of one-rooted verbs, is to be resolved by **because** or **in order that**, can be determined only by the context.

*ཕྱིར་ཕྱིར་* I. adv. **behind**, *ཕྱིར་མི་སྐྱོད་པ་* *byun*, behind, i.e. behind your back, voices are heard; gen. with respect to time: **afterwards, later**, *ཕྱིར་ཕྱིར་པ་*, to arise, to follow, to come later *Wdn.*; also in reference to

things past, of a later date than others that had happened before them *Glr.*; *ཕྱིར་ཕྱིར་པ་*, also in future, in after times *Mil.*; *ཕྱིར་ཕྱིར་པ་*, on the following day (= *san*) *Dzl.*; at some future time, some (future) day, *Dzl.*; *ཕྱིར་ཕྱིར་པ་* = *ཕྱིར་ཕྱིར་པ་* *Glr.*; *ཕྱིར་ཕྱིར་པ་* = *ཕྱིར་ཕྱིར་པ་* *zig-na*, subsequently, hereafter *Pth.*; *ཕྱིར་ཕྱིར་པ་* *med-pa*, one that in future will not be re-born *Mil.*; on the other hand: *ཕྱིར་ཕྱིར་པ་* *Sch.*, a son born after the death of his father; *ཕྱིར་ཕྱིར་པ་* *last of all Dzl.*; *ཕྱིར་ཕྱིར་པ་* v. *ཕྱིར་ཕྱིར་པ་* (I.); it is also construed like a sbst.: ... *ཕྱིར་ཕྱིར་པ་* *zig-na*, at a time subsequent to his having obtained, = after he had obtained *Tar.* — II. sbst. in compounds: **clout, rag, duster, cloth**, *ཕྱིར་ཕྱིར་པ་*, *ཕྱིར་ཕྱིར་པ་*, *ཕྱིར་ཕྱིར་པ་*; *ཕྱིར་ཕྱིར་པ་*, v. *ཕྱིར་ཕྱིར་པ་* II.

*ཕྱིར་ཕྱིར་པ་* adj. **rich**, also fig.: *ཕྱིར་ཕྱིར་པ་* *du-mai dpal-gyis* *ཕྱིར་ཕྱིར་པ་* *dog*, may I grow rich in the splendour of numerous accomplishments! *ཕྱིར་ཕྱིར་པ་*, adj. **rich**, sbst. **a rich man**, *ཕྱིར་ཕྱིར་པ་* *chen-po* *zig* a rich nobleman *Mil.*; *ཕྱིར་ཕྱིར་པ་* a rich lady; *ཕྱིར་ཕྱིར་པ་* riches, wealth, opulence *Dzl.*; *ཕྱིར་ཕྱིར་པ་* *gyur-ba* to grow rich, *ཕྱིར་ཕྱིར་པ་* to make rich; *ཕྱིར་ཕྱིར་པ་* rich and poor; *ཕྱིར་ཕྱིར་པ་* *med* no difference between rich and poor *Dzl.*

*ཕྱིར་ཕྱིར་པ་* *gyugs*, **cattle**, *sgoi* *ཕྱིར་ཕྱིར་པ་* v. *sgo*; *ཕྱིར་ཕྱིར་པ་* *tsó-ba* to tend cattle *Glr.*; *ཕྱིར་ཕྱིར་པ་* *kyi sin-rta* Cs., a bullock cart; *ཕྱིར་ཕྱིར་པ་* disease of cattle, murrain; *ཕྱིར་ཕྱིར་པ་*, chattels, all kinds of property *Dzl.*

*ཕྱིར་ཕྱིར་པ་* *Sch.* **hay-rick, shock of sheaves**, *ཕྱིར་ཕྱིར་པ་* *heap of sticks* (*Schr.* *ཕྱིར་ཕྱིར་པ་*, to heap up).

*ཕྱིར་ཕྱིར་པ་* *W.* \**ཕྱིར་པ་*, resp. *ཕྱིར་ཕྱིར་པ་*, 1. **flour, meal**, esp. 2. **flour of parched barley**, = *ཕྱིར་ཕྱིར་པ་*. — 3. for *ཕྱིར་ཕྱིར་པ་*, **dust, powder** etc.; *ཕྱིར་ཕྱིར་པ་*, *ཕྱིར་ཕྱིར་པ་*, to grind corn to flour; to sieve; *ཕྱིར་ཕྱིར་པ་*, to reduce to flour. — 4. v. *ཕྱིར་ཕྱིར་པ་*. — *ཕྱིར་ཕྱིར་པ་* flour as provision for a journey *Glr.*; \**ཕྱིར་ཕྱིར་པ་* *W.* = *ཕྱིར་ཕྱིར་པ་*; also parched meal. *ཕྱིར་ཕྱིར་པ་* iron filings; *ཕྱིར་ཕྱིར་པ་* stone reduced to powder, small particles of stone; *ཕྱིར་ཕྱིར་པ་*, *ཕྱིར་ཕྱིར་པ་*, sandalwood powder, fumigating

powder; *bág - pyé* wheat flour; *brág - pye* small fragments of stone, produced by stone-cutting *Gl.*; *šin-pye* saw-dust; *rsér-pye* gold-dust; *pye-kug* flour-bag; *pye-sgye* flour sack; *Cs.*: 'a double pouch for meal'; *pye-snód*, flour-tub; *pye-pór Cs.* a box for meal; *pye-pád*, flour-bag; *pye-bañ*, flour-store; *pyé-ma*, dust, powder; saw-dust, filings etc.; *pyé-mar* termin. of *pyé-ma*; *pye-már* (*Hindi घीसचू*) flour roasted with melted butter, sweetened with sugar, considered a dainty.

ཤེ་མ་ལེབ་ *pye-ma-léb Lex*, \**pé-ma-leb - tsé\** *W.*, butterfly.

ཤེ་ *pyed* I. half; *pyed-dañ-nyis* ('which with an additional  $\frac{1}{2}$  would be = 2') one and a half etc.; *brgya-prág pyed-dañ-ysum*, two hundred and fifty; \**yán-čé C.*, \**yán-péd, péd-di(sañ) péd, péd-yañ-péd\** *W.* one fourth, a quarter; *yün-pyed* one eighth (little used); *mi-pyed* half a man, also used for woman *Pth.* (n.f.); *zla-pyed* v. *zla-ba*; *zla-ba-pyed-pa*, lasting half a month, e.g. a disease. — *pyéd-ka, -pa, -ma, Cs.*, *pyéd-po Cs.* and vulg. one half; *pyéd-ma* also: partner to one half; *dii nán-na nai pyéd-ma žig kyañ yód-de*, as I have still a partner in this business; *pyed-krún*, half a *skyil-krún* (q. v.), drawing in one leg, and stretching out the other *Gl.*; *pyed - glin*, peninsula; *pyed-brgyád* = *pyed-dañ-brgyad* hence sbst.: half a rupee, =  $7\frac{1}{2}$  points on the gold-steel-yard *C.*

## II. v. *byed-pa*.

ཤེ་ *pyen* (vulg. *pen*), wind, flatulence *Med.*; *ytón-ba*, to let go a wind; *pyen šor soñ*, a wind has escaped (me etc.); *pyen-dbugs Cs.*, id.; *pyén-dri*, a low, soft wind.

ཤེ་ཤེ་ *pyo-pyó*, \**čó-čó zér-wa\**, to set on or at (to set a dog at a person) *C.*

ཤེ་མ་ལེབ་ *pyogs* 1. side, direction; *pyogs gañ-nas* from whence? *pyogs der, there*, thither, in that direction; *yul dei pyógs-su* or *-la* soñ, proceed in the direction of yonder village; *ltág-pa* (for *-pai*) *pyógs-su Wdn.* towards the nape of the neck; *pyogs yčig-tu* or *-la* towards one side, in one direction; also for together, e.g. to sweep together, to heap together; vulgo also for

at the same time, at once; *kyim-pai pyógs-su byin-pas*, bestowing on lay-men *Dzl.*; *čos pyógs-su ytón-ba* to spend for pious purposes *Mil.*; in the same manner: *dge-bar pyógs-su*, to devote to benevolent designs *Mil.*; for, in behalf of, for the benefit of: *ytán-grogs pyógs-su ši-lèbs byéd-pa*, to die, to undergo death for the sake of husband or wife *Mil.*; in letters usually: *dé-pyogs-su*, there with you, *di-pyogs-su*, here with us. — 2. quarter of the heavens, the cardinal points of the horizon; *pyogs bži*, the four points of the compass; *pyogs bžir*, round about, in all directions; e.g. round (a person or place); *pyogs bži-nas*, from all sides; frequently also *pyogs bču*, the ten points of the compass are spoken of, which are the following: *šar, šar-lhó, lho, lho-nub, nub, nub-byañ, byañ, byañ-šar, sten-* and *óg-pyogs* (Zenith and Nadir); *pyogs-skyón*, *pyogs-skyon-rgyál-po, lha čén-po pyogs-skyon-ba bču* similar to *žig-rtén-skyon* (v. *skyón-ba*), yet ten in number; *rgya-gár-gyi šar-pyogs-na*, to the east of India; *rgya-gár šar-pyogs-pa-rnams*, the eastern Indians.

— 3. *sa-pyogs*, country, region, neighbourhood, part, *dben-pai sa-pyógs*, lonely region, solitary part; *žigs pai sa-pyógs*, an unsafe country; *yul-pyógs* id., *nai sa-pyógs-na* in my country *Mil.*, *C.* — 4. part, party, also *pyogs-ris*; *žán-la pyogs gyúr-ba*, to take another man's part, to side with a certain person *Thgy.*; *pyogs-(ris) byéd-pa* c.genit. *W.*, \**čog-(ri) čó-čé\**, *pyogs dzin-pa Tar.*, *pyogs tsam rig-pa Tar.* 119, 4 id.; *pyogs-méd* impartial, *sine ira et studio*, gen. in a Buddhist ascetic sense: indifferent to every thing; *pyógs-ča Mil.*, *pyógs-lhun Lex.*, prob. also *pyógs-žen Tar.* 184, 22, partial, interested; *pyogs-čai rtóg-pa*, hesitation, scruples, arising from still feeling an interest in a thing *Mil.*; in a general sense it is used in: *pyogs-mtsúns-pa* similar *Wdn.*, *Tar.*; *pyogs-mtun - du Tar.* 190, 16 ought to be rendered: appropriate, suitable, adequate; *rán-pyogs* one's own party, *žán-pyogs* the other or opposite party; *nyén-pyogs* friends, *dgrá-pyogs* enemies; *dkár - pyogs* the good,



the well-disposed, esp. the good spirits, *nāg-pyogs*, *sdiḡ-ḡan-gyi pyogs* the bad, malicious, esp. the evil spirits, devils. — 5. in popular language the word is used also with respect to time: \**ka-sai-stōn-ḡogs*\* *Ld.*, last autumn.

ཕྱགས་པ་ *pyogs-pa* I. vb. to turn vb. n., *ḡōs-la* to turn to religion *Schr.*; *pyir pyogs-pa* to turn one's self back, to turn aside (*Schr.* *pyir pyogs-par byéd-pa*, to divert from, to dissuade from) *Tar.* 12, 14 28, 9. *ḡi-ḡar pyogs-pa* turned to dying = near dying? *kōr-ba-la rgyāb-kyis pyogs-pa*, to turn one's back to the orb of transmigration; *mñōn-du pyogs-pa*, 1. to be visible, to be evident, to be exposed to view (?), *lho-nos-su mñōn-du pyogs-pai brāḡ-las byūn-ba* growing on a surface rock on the south-side *Sambh.*; *don de mñōn-du pyogs-par byā-bai pyir*, in order to bring this meaning to the light, to express it clearly *Gram.* (?). 2. to be openly or evidently attached to, to adhere to (?) *rgyūd-la* to a Tantra or treatise *Sambh.*

II. adj., sbst., attached to, following; a partizan, an adherent.

ཕྱད་པ་ *pyod-pa* *Cs.* progress, *pyod ḡé-ba*, great progress; *Lex.*: *sa-pyod-ḡe v. ḡod.*

ཕྱོད་ *pyor* *Mil.*, prob. for *mḡor*.

ཕྱ་ *pra*, *ḡra*, ornament (?), jewel (?) *pra rgyāḡ-pa*, *rgyāb-pa*, *ḡōd-pa*, *ḡēbs-pa*, *Sch.* also *pras sprā-ba*, to insert an ornament of jewels, to stud with jewels; *rmog-la pad-ma-rā-gai pra btāb-pa de*, this set of rubies on the helmet, this helmet studded with rubies *Glr.*; *rin-ḡēn sna-tḡōgs-kyis pra bkōd-pa* *Mil.*; *pra-tḡōm* border, trimming, *Lex.*

ཕྱ་རྒྱས་ *pra-rgyās* *Was.* (241) = *bāḡ-la nyāl-ba*, vanities, i.e. passions, errors, erroneous notions.

ཕྱ་རྒྱ་ *pra-dōḡ v. prag-dōḡ.*

ཕྱ་བ་ *prā-ba* 1. v. *ḡra-ba*. — 2. *Lt.* a disease of children. — 3. adj., gen. *prā-mo* (*Cs.* also *bo*) thin, fine, minute, opp. to *sbōm-po* q.v., *sbrul prā-mo ḡig* *Tar.*; in a general

sense, little, small, *sēms-ḡan prā-mo-rndms*; *nā-pra-mo*, little as to age, young, *Mil.*; trifling, little, slight, *rdām-rtoḡ prā-mo* slight scruples, *Mil.*; *rdzun prā-mo*, a little lie, a fib, *Thgy.*; \**ḡā-mo-ne tōn-wa, lib-pa*\*, to see, to inspect most accurately, to learn the minutest details, *C.*; thin, high, rel. to voice *W.*; *pra-ḡib* *Lex.*, fine and exact; *sin-tu prā-ba*, in reference to the doctrine of Buddha, implying prob. its subtilities. Cf. *pran*.

ཕྱ་ས་ *prā-ma*, calumny, slander, esp. through tell-tales and intermeddling persons *B.* and *col.*; *prā-ma byéd-pa* *Dzl.*, *smrā-ba* *Cs.*, *jūḡ-pa* *B.* and *C.*, \**ḡō-ḡe*\* *W.*, resp. (when referring to a person of higher rank) *ysōl-ba*, *ḡū-ba*, to calumniate, slander, vilify, blacken; *prā-ma-mkhan* *Cs.* calumniator, slanderer.

ཕྱ་སེན་ *pra-mēn*, sorcery, witchcraft *Schr.*; so prob. *Pth.*: *mī-dgos-pai pra-mēn-gyi ḡan-sḡāḡs*, an evil magic spell of pernicious necromancy; *pra-men-po* and *-pa* masc., *-mo* and *-ma* fem., necromancer, wizard, witch; *pra-mēn rdzā-ki* (for *dzo-gi*, ཡོག་ནི་) id.

ཕྱ་མོ་ *prā-mo*, v. *prā-ba*; ཕྱ་ཤགས་ *pra-ḡags*, v. *ḡrā-ba*.

ཕྱག་ *prag* province. also *dbrag*, *srag*, 1. intermediate space, interstice, interval, hence *prāḡ-tu* = *bār-du* *Thgy.*; a hollow, ravine, defile; *smīn-prāḡ* v. *smīn-ma*. — 2. after cardinal numbers it seems to correspond about to the Greek subst. termination *as*: *bēu-prāḡ* a decade, *brgya-prāḡ* a hundred (century), *stōn-prāḡ* a thousand (chiliad), *brgya-prāḡ* *ḡēḡ*, *brgya-prāḡ* *bēu*; *stōn-prāḡ* *bzi-bēu-ḡig*, a number of forty thousand *Dzl.*; *bdun-prāḡ*, *ḡḡōuāḡ*, week (recognized as a measure of time, but in common life not much in use).

ཕྱག་པ་ *prāḡ-pa*, 1. sbst., resp. *sku-prāḡ* shoulder, *prāḡ-pa-la ḡēl-ba* *Glr.*, *tōḡs-pa* *Sambh.* to load on one's shoulder; *ḡrōḡs-poi prāḡ-pa-la dzēḡ-pa*, to mount the shoulder of one's companion *Dzl.*; upper arm, *prāḡ-pa rnyis-kyi* *sa* *Dzl.*, *prāḡ-gān*

*Lt. id.* — 2. vb., also *prañ-gpa*, to envy, to grudge, *Cs.*; *prañ-dog*, *pra-dog*, the envy, *prañ-dog skye* envy is stirring within me, I envy, *frq.*; *prañ-dog-can*, envious, grudging, jealous *Pth.*

པྱང་ *prañ*, v. *prañ*.

པྱད་ *prad*, *tsig-prad*, *prad-kyi yi-ge*, particle, e.g. *rnám-dbye-prad* the signs of the cases, *kyi*, *la* etc.

པྱད་པ་ *prad-pa* v. *prad-pa*; *prad-po* for *krad-po Wdn.*

པྱན་, པྱན་བྱ་ *pran*, *prán-bu*, (*Ts.* also *prán-te*) = *prá-mo*, little, small, trifling, yet more in particular phrases, and less used in books, than in common life, esp. in *C.*: *\*rin tsem-bhu te'-dhe\** (lit.: *sprad-de*) having paid, spent a trifle; *\*zu-ba tsem-bhu zig\** a small request; *\*tsem-bhu cig\** a little bit *C.*; as *sbst.*: 1. **part of the body** (whether in a general or a more particular sense, I have not been able to ascertain); in medical writings the *pran-bui nad* form a class of their own; *yan-lág-gi pran yéod-pa Ghr.*, to maim, to mutilate parts of the body (not necessarily to castrate *Sch.*). — 2. **knives** and other small instruments used in surgery *Med.* — 3. *pran-rán* in the polite epistolary style the person of the writer, 'my own little self', 'your humble servant'; *prán-la rán-gi* = to me my ..., inst. of: *na-la na-rán-gi*. — *pran-tségs*, trifles, minor matters; *dul-ba pran-tségs-kyi rzi* the minutiae of religious discipline, *Dulva*.

པྱན་རྩལ་ *pran-rtág*, *pran-ne-rtág-tsi* stated to be = *pyin-çi-lóg Ld.*

པྱན་ཚེགས་ *pran-tségs* v. *prán-bu* extr.

པྱལ་ *pral* v. *prál-ba*; པྱི་བ་ *pri-ba* v. *pri-ba*; པྱིད་ *pri-d* v. *sbrid-pa*.

པྱིན་ *prin*, *prin*, news, tidings, intelligence, message, *prin bzán-po*, good tidings, favourable accounts; *prin-bkur-mkán*, messenger, vulgo; *prin skúr-ba*, *sprin-ba* to send word, information, *kyér-ba*, to bring tidings, intelligence; *spród-pa*, *pród-pa* to deliver; *smrá-ba*, *ryód-pa*, *byéd-pa* to report, to de-

liver messages orally; to superiors: *ysól-ba*, *zu-ba*; to inferiors: *sgó-ba*, *ysún-ba*; *kó-boi prin yan dé-la byós zig* deliver a message to him also from me *Dzl.*; *prin-ytam* message, report *Cs.*; *prin-pa* messenger; news-monger *Cs.*; *prin-bzán* gospel *Chr. Prot.*; *prin-yig* letter, epistle; *prin-lán* answer to a message. — *prin-lás* (*W. \*čag-lás\**) 1. resp. for *las* labour, business; deed, work, *frq.*; *ráb-tu-ynás-pai prin-las mdzad* (the Buddhas) performed the work of consecrating *Ghr.*; *prin-lás rnam bži* the same as *ži-rgyas-dbañ-drág-gi prin-lás Ghr.*, v. explanation under *ži-ba*; *prin-lás čól-ba*, *prin-bčól byéd-pa* cedpar. to commit a thing to another person's care or trust, e.g. before going on a journey; in reference to gods: to recommend to their protection or blessing *Ghr.* and elsewh. — 2. *po.* for *prin-lás-pa commissary Ghr.*, where Avalokitesvara is called *prin-lás* of all Buddhas. — 3. **efficiency, power** *Mil.*

པྱུ་གུ་ *prü-gu* v. *prug*.

པྱུ་བ་ *prü-ba*, *prü-ba* = *kóg-ma* earthen pot, pan, stew-pan.

པྱུ་མ་ *prü-ma*, *prü-ma* 1. uterus, matrix of animals, or acc. to *Cs.* merely the integuments of the eggs; acc. to some, also the urinary bladder. — 2. **encampment**, = *dmag-sgar Lex.*

པྱུ་གུ་ *prü-gu* 1. in compounds for *prüg-gu*, *prü-gu* child, a young one (of animals); *prüg-gu-mo* a little girl *Cs.*; *prüg-gu skyéd-pa* to beget children, *ysó-ba* to rear, to bring up (children); *prüg-gu skye* a child is born; *šor* a miscarriage, abortion, takes place; *prüg-gui dus* childhood; *dá-prug* orphan; *nal-prug* bastard; *glán-prug* the young one of an elephant; *sén-prug* a lion's cub etc.; metaph. of disciples and subalterns: *tšon-prug* the merchants of a caravan in their relationship to their leader *tšon-dpón*. — 2. **fine cloth** or woollen stuffs *Wts.*, *snam-prug* id., *dbus-prug* woollen goods from Ü *Mil.*

པྱུགས་ *prugs* one day with the night, a period of 24 hours, — but this signification does not hold good in every case.



ཐུང་གཞིང་ *prud-yžon* v. *yžon-pa*.

ཐུམ་ *prum* Lt and S.g.? *prum-rüs* cartilage, gristle.

ཐུམ་ཐུམ་ *prum-prüm* Sik. = *prüm-prüm*.

ཐུའུ་ *präu* Cs. = *prá-mo*.

ཐུང་བ་ *prén-ba* v. *prén-ba*.

ཐུང་ *pred*, *pred*, cross, transverse; across, athwart, obliquely; *pred-du*, col. \**éd-éd-la\**, crossways, in a cross direction; *pred-lam*, a path (horizontal or inclined) leading along the side of a mountain, (cf. on the other hand *pran*); *pred-ytán* bolt or bar of a gate; \**éd-la dán-po\**, horizontal W.

ཐུང་བོ་ *pró-bo* something like: a child's frock or chemise Ld. (?)

ཐུག་ *prog* etc. v. *proq*; ཐུབ་, ཐུལ་ *prob*, *prol* v. *prob*, *prol*.

ཐུས་ *pros* v. *pró-ba*.

ཐུག་པ་ *pag-pa*, pf. *pags*, 1. to rise, to be raised, e.g. a post or stake raised by the frost; to soar up, to fly up to heaven, a miraculous feat often performed by the saints of legends, Dzl. and elsewh.; of rays of light, Dzl. and elsewh.; fig.: to be higher, more elevated, *dei stén-du* (or *dé-las*) *dpag-tsád bryad-kri* (or more accurately *kris*) *págs-so* Glr., Pth., (this region) lies by 80000 miles higher than that Stg.; to grow larger, longer, of the apparent lengthening of the teeth when aching W.; of horses: to rear, to rise up on the hind-legs; more particularly of the deifying of saints; thus the demi-god-like king Srontsansgampo in his farewell speech says: *kyed kun págs-pai byin-rlabs yin* I am the divine instrument of your elevation (your elevation-blessing), he who will effect your ascent to heaven or deification; part. pf. *págs-pa* (Ssk. *त्रायि*), sublime, exalted, raised above, *pál-las págs-par bzán-ba* a more than ordinary beauty Dzl.; *yžan-pas págs-par gyür-to* he far excelled others Dzl.; *kyád-(par) págs-(pa)*,

distinguished, excellent, glorious, *yül-las kyád-págs rgya-gar-yul* India, the most glorious country; *nór-sna kyád-par págs-pa brygai bul-ba* an offering of a hundred of the most costly kinds of jewels Pth.; esp. in reference to holy persons, things, places etc.; title of saints, and teachers of religion, with the fem. *págs-ma*; *págs-pa* 'par excellence' is Avalokitesvara, in W. esp. the one, that has his throne at Triloknath in Chamba, v. *re-págs*; the word is also frq. used as an epithet, placed at the head of the title-pages of religious writings; lastly it is a name of common persons. — *págs-pai nor bdun* the seven treasures of the saints: *byin-pa*, *tsül-krims*, *dád-pa* and the like Mil. — *págs-(pai) yul* 1. elevated country, highland. 2. the holy land of the Buddhists, the tracts of the middle Ganges; *págs-pai skad*, the Sanskrit language Lex. — *págs-ryyal* Tar. and elsewh. = उज्जयिनी Schf., town and district of Ujain. — 2. the word is stated to imply also to play, to joke, to make sport C.

ཐུམ་ *pan* 1. v. *pan* I. — 2. also *panis*, *dpanis*, *spanis*, height, *pan-du*, *panis-su* in height; *kri-pan* v. *kri*, *go-pan* v. *go*; *ynam-pan*, the height of the heavens Lex., Mil.; *dbu-pan* fig. highness, sublimity, *dkon-mčog-gi dbu-pan smád-pa* to lower, to detract from the sublimity of God (v. *dkon-mčog*), to blaspheme God *Doman*; *panis-mto* high Dzl.; *panis-mto-ba*, *panis-mton-dmán* relative height Dzl.

ཐུང་བ་ *pan-ba* fut., *panis-pa* pf. of. *pen-pa*.

ཐུང་སྒྲུབ་ *panis-pa* 1. frq. for *panis-pa* to spare, to save Dzl.; kindly and carefully to protect from harm, e.g. a drunken Lama Thgy.; hence prob. the version རྒྱུ་མཉམ་; *panis - méd ytón-sems-ldan* liberal, bounteous, without restriction S.g. — 2. Glr. also for *panis-pa* provinc.

ཐུམ་ *pan* I. v. *pan* (I). — II. *pan-yul* Glr., *pan-po* Iluc II, 242; name of the nearest alpine valley north of Lhasa, the inhabitants of which are said to speak an indistinct dialect.

འཇམ་པ་ *ǰám-pa*, pf. *ǰám*, opp. to *rgyál-ba* to be beaten, conquered, to come off a loser, to get the worst of, *gyül(-las)* in battle *Dzl.*; *lha-ma-yin-las* by the Asuras *Dom.*; in law-suits, in traffic etc.; *ǰám-par gyür-ba B.*, \**ǰám dō-wa\** *C.* id.; also with *ǰám*, as if it were a sbst.: \**ǰám kūr-wa\** *C.* to put up with, to bear a loss, damage, defeat; *ǰám blān-ba Glr.*, *Pth.* prob. id.; *ǰám-par byéd-pa* to beat, to defeat, to conquer, *rgyā-rnams ǰám-par byas* he conquered the Chinese *Glr.*; *rās-pas bōn-po čós-kyis ǰám-byas-te* Raspa overcoming the Bonpo by the doctrine of Buddha (v. čós 3.) *Mil.*; \**ǰám čüg-če* or *kāl-če\** *W.* id.; *ǰám pōg soñ* I have met with a loss, I suffered damage, opp. to *gyal tob soñ*; *ǰám-rgyál ma bsrēs-na* if one is not inclined now for a serious struggle, will not stand the chance of... *Mil.*; *yid-ǰám-pa Mil.*, \**sems ǰám-po\** *C.* dejection; *yid-ǰám-ma* a low-spirited, dejected woman *Mil.*; *ǰám-pa Glr.*, *ǰám-po* the vanquished etc.; \**ǰám-pe no-lén čó-če\** *W.* to give in, to ask pardon; *mi-ǰám* 1. invincible. 2. a man's name. 3. *mi-ǰám ngón-po Zam.*, also *mi-ǰám čós-kyi rje* is stated to be = *ǰam-dbyāns*.

འཇམ་ *ǰar* *Cs.* in compounds: board, *sgo-ǰar* board or leaf of a door.

འཇམ་པ་ *ǰár-ba* I. sbst. v. *ǰár-ba*.

II. vb. (vb. n. to *spór-ba*) 1. to rebound, of stones, \**bar-nān-la\** *W.* to splash up, of water, to fly up, of sparks; to leap, to bound, to throb, of the veins, *rtsa ǰar*, the pulse is beating; \**ǰar tá-če\** *W.*, to feel one's pulse; \**nyin-ka ǰar dug\** his heart is throbbing, palpitating; \**ǰár-ra rag\** I have heart-throbbing (v. *rag*); *ǰár-ǰro čad* v. *ǰró-ba* 2; *sá-la ǰár-ba*, to fidget, to be restless, to jump, from fear *Pth.*; *ǰar-gyis ǰár-ba Lex.* prob. the same as *ǰár-ba*. — 2. *Cs.* to be raised, elevated, promoted, advanced. *འཇམ་མ་ ǰár-ma*, *Sch.* 'double, manifold'; *brgya-ǰar-ma*, *Sch.* 'more than hundred'.

འཇམ་པ་ག་ *ǰál-ga Cs.*, incision, indentation, notch.

འཇམ་པ་ *ǰíg-pa, ǰig-pa*, pf. *ǰígs Sch.* = *big(s)-pa*.

འཇམ་པ་ *ǰír-ba Ts.* = *ǰúr-ba*, to fly.

འཇམ་པ་ *ǰúg-pa Sch.* = *bug(s)-pa* (?).

འཇམ་པ་ *ǰún-ba*, pf. *ǰuñ*, to sink, to begin to decay, to be in declining circumstances, to get into misery, either by one's own fault, or that of others (opp. to *tsén-ba*) *Glr.* and elsewh.; *bód-yul ǰún-bai las* a deed to the detriment of Tibet *Glr.*; in a similar manner *bód-yul ǰún-bai ǰuñ-gón*, mischievous conjurers in order to inflict an injury on Tibet *Ld.-Glr. Schl.* 21, b; *mgār-gyis rgyā-yul ǰún-bar byās-pa-rnams drān-nas*, remembering the calamities brought on China by Mgar *Glr.*; *ǰuñ-bar gyür-ba B.*, \**ǰuñ-du dō-wa\** *C.*, \**ǰuñ čá-če\** *W.*, to be ruined, to perish, *ǰuñ-bar byed-pa B.*, *ǰuñ-la sbyór-ba Mil.*, prob. also *ytón-ba*, *ǰug-pa* to ruin, to undo *Pth.*; *rañ-ǰuñ* having been reduced by one's own fault; *ǰuñ-dkrol* or *krol* the decay of fortune, ruin, destruction *Mil.* and elsewh.; *ǰuñ-yzi* cause, occasion of decay *Mil.*

འཇམ་པ་ *ǰúd-pa* to lay aside, to put away, to separate, = *búd-pa Cs.* (?), *śug-pa ǰúd-pa*, to clear, to part the flour from the bran, to sieve *Sch.* (?)

འཇམ་པ་ *ǰúb-pa* = *búb-pa* to cover with a roof *Sch.* (?)

འཇམ་པ་ *ǰúr-ba*, pf. *ǰur*, 1. to fly; *ǰur-gyis ǰúr-ba Lex.*, prob. id.; cf. *ǰar-ba*. — 2. to wrap up, envelop, muffle up; *Dzl.* 225, 10: *rin-po-če gós-kyi mtá-mar* the gem into the skirt of the coat, and likewise *Dzl.* 220, 13 read: *gós-mtar ǰúr-te*, inst. of *byün-ste*; *ngo gós-kyis Mil.* (col. not used). — 3. = *mnyéd-pa* to rub with the hand, e.g. linen in washing, leather in tanning *Glr.*; to scratch (softly) *C.*

འཇམ་པ་(ཡིག་) *ǰul(-yig)* prefix, de sogs *da-yig gās-ǰul-čan*, these and others have *d* with the prefix *g*: *bás-ǰul-kao* words beginning with *k* with the prefix *b*; *bá-yis ǰul-bai sla*, viz. *bsla*...; *das-ǰul-méd* these receive no *d* as prefix; *sa-*



*ra-lá-rnams ṣṣṣl-tsul ni* the manner in which prefixes are joined with words beginning with *s*, *r* or *l*; *rkyan-ṣṣṣl* words beginning with a simple consonant (to which also *ya-*, *ra-*, and *la-tags* are reckoned), preceded by a prefix; *brtsegs-ṣṣṣl*, words beginning with two consonants and a prefix e.g. *bska Gram.*

འབྲུལ་བ་ *ṣṣṣl-ba* I. v. the preceding article.

— II. vb. 1. = *búl-ba*, to give. — 2. to push, to jostle; *\*ṣṣṣl-tug gyáb-čē\**, to push with the fist, with the trunk, (of elephants) etc., *W.*; *grü-mor ṣṣṣl-rdeg čig byéd-pa*, to jostle with the elbow *Mil.*; vulgo *\*ṣṣṣl-dag or tag\* W.*, *\*ṣṣṣl-tsug\* C.*

འབྲེག་ *ṣṣṣeg* v. *ṣṣṣeg*.

འབྲེན་པ་ *ṣṣṣen-pa* pf. *ṣṣṣans*, fut. (and frq. for the pres.) *ṣṣṣan*, imp. *ṣṣṣon*, *ṣṣṣans*, 1. to throw, to cast, to fling; *nám-mkē-la* into the air *Dzl.*; *kór-bar*, to throw into the orb of transmigration *Mil.*; *dmyál-bar*, to cast into hell *Thgy.*; *\*ka pán-čē\**, to shovel snow (out of the road, from the roof); *\*ṣṣṣan-te bór-ra tsig-te bor\** am I to throw down the wood, or pile it up? *W.*; *\*pu ṣṣṣan-čē\** to cast the hair *W.*; hence *ṣṣṣan*, spindle, and *ṣṣṣen-sin*, acc. to *Sch.*, a weaver's shuttle (it being flang). — 2. to fire off, to discharge, to let fly, *mda*, an arrow, *ṣṣṣan-la*, at another *Dzl.*; *ṣṣṣen-dun* dart, javelin *Stg.*; to shoot, *ṣṣṣen-mi šes-pa*, *W.* *\*ṣṣṣan-mi-šes-kan\**, one that does not know how to shoot. — 3. *Sch.* *ṣṣṣen-pa btañ-ba* 'to intend, to have a mind, to think upon, to consider', (yet in the only passage, in which I met with the word, in *Thgr.*, the above meaning does not seem applicable).

འབྲེལ་བ་ *ṣṣṣel-ba* I. vb. pf. *ṣṣṣel* (ཐལ) vb. n. to *ṣṣṣel-ba*, opp. to *ṣṣṣrib-pa*, 1. to increase, augment, multiply, enlarge, frq.; *\*sum lan nṣi-la tsam ṣṣṣel\** how many are two times three? *W.*; *ṣṣṣel-grib-kyi dbān-gis* in consequence of the increase and decrease *Gram.*; *ṣṣṣel-grib-nád*, prob. diseases arising from an excess or deficiency of humours *Wdñ.* — 2. to improve, to grow better,

*bsam-ṣṣṣl* or *tugs-dám ṣṣṣl-ba ṣṣṣl* meditation has improved, has proceeded better *Mil.* — II. sbst., *Sch.* also *ṣṣṣl-ka*, 1. increase. 2. development *S.g.*

འབྲོབ་ *ṣṣṣó-ba* pf. and imp. *ṣṣṣos*, prop. intrans. to *ṣṣṣó-ba*, = *ṣṣṣas-ṣṣṣó-ba*; 1. to change place, shift, migrate frq.; *myur-du ṣṣṣos-šig*, go speedily elsewhere! *Dzl.*; in a more general sense to change, *ṣṣṣo-méd bdé-ba* changeless happiness; in a similar sense *ṣṣṣo-gṣṣur-méd-pai rnal-byór Mil.*; yet frq. also vb. a.: *kū-ba yañ ṣṣṣo yañ ṣṣṣo byás šin* pouring off the gravy again and again *Pth.*; very frq. *tsē ṣṣṣó-ba*, *čī-ṣṣṣó-ba*, *ši-ṣṣṣó-ba*, to exchange life, to die, (in the earlier literature the most common expression for it); the last of the above terms prob. may be explained by *čī-šin ṣṣṣó-ba*; *čī-ṣṣṣo-ba dēbs-pa*, *Thgr.* frq. seems to mean: to help the soul to a happy departure. — 2. *C.* to fall out, to shed, of wheat and corn in general.

འབྲོག་པ་ *ṣṣṣóg-pa*, pf. and secondary form *ṣṣṣog*, to hit, strike, touch, befall, meet, *mñār-bai dris ṣṣṣóg-pa tams-čád* all whom the sweet odour met, to whom it became perceptible *Dzl.*; gen. with *la*: *od-zér, grib-ma mi-la ṣṣṣog*, a ray of light, a shadow falls upon that man *Glr.* frq.; *kó-la nad, tsád-pa, čád-pa ṣṣṣog*, disease, heat, punishment etc. has befallen him; *ṣṣṣa-ṣṣṣog-mkan* an epileptic person *W.*, *C.*; the signification: to hurt, seems to be less inherent to the word than dependent on contingent circumstances.

འབྲོན་ *ṣṣṣon* Cs. archery, *ṣṣṣon-sa* archery ground, *ṣṣṣon-mkan* archer, *ṣṣṣon-skyén* good, skilful archer *Dzl.*

འབྲོན་ཙོས་ *ṣṣṣon-tsos* Cs. buttocks; *ṣṣṣons* sitting-part, posteriors *Lt.*, *Wdñ.*; *ṣṣṣon-la skyón-pa Sch.* 'the riding of two persons on one horse'.

འབྲོན་པ་ *ṣṣṣons-pa* 1. vb., pf. *ṣṣṣons* or *ṣṣṣon*, to be poor, indigent; *ṣṣṣons-par bžug-pa* to let (another) pine in poverty *Thgy.*; with instrum. to be deprived of, to lose, *rgyál-po srás-kyis ṣṣṣons-nas* the king having lost his son *Pth.* — 2. also *ṣṣṣons-pa*, sbst. poverty,

and adj. **poor**, v. *ṣóns-pa*; perh. also **dejected**, **disheartened**.

འཕྲོང་པ་ *ṣód-pa* = *ṣód-pa*, *Cs.*; འཕྲོན་པ་ *ṣón-po* = *ṣón-po*; འཕྲོབ་པ་ *ṣób-pa* = *bébs-pa* *Sch.*

འཕྲུ་བ་ *ṣyá-ba*, pf. *ṣyas*, acc. to *Lex.* = *smód-pa* **to blame, censure, chide**; the context however, in which the word occurs, seems to suggest the meaning: **to scoff, to deride**, (*Sch.*) e.g. *Dzl.* ༡༢༢, 13. ༡༤༧, 7. ༢༤, 15; also *Pth. mis* *ṣyá-ru on*, people will laugh at you.

འཕྲུག་པ་ *ṣyág-pa*, pf. *ṣyags* or *ṣyag?* **to sweep, to clean** *Lex.*, *Pth.*; cf. *ṣyag-dár*.

འཕྲུང་བ་ *ṣyán-ba*, pf. *ṣyáns*, vb. n. to *dpyán-ba*, **to hang down**, *dar sñon-poi ge-sa* *ṣyán-ba* a handkerchief of blue silk hanging down from the head *Sambh.*; *má-mču tñr-du* *ṣyán-ba* the lower lip hanging down, as a sign of death *S.g.*; **to cling to a person**, from love etc.; *ñje-btsun-gyi skú-la Mil.*, to the Reverend's person (or body?); *ñu-zin* *ṣyán-ba* to cling to, to take a firm hold of *Thgy.* — *ṣyán-tág* **plumb-line, sounding-line** *C.* also *dpyán-tág*. — \**čán-kem-pa* **rope-dancer**, esp. at the festivities of new-year *C.*

འཕྲུང་མོ་ལྷ་ or ལྷ་ག་ *ṣyán-mo-nyug* or *-yug* *Sch.*, **singular, strange**.

འཕྲད་ *ṣyad* *Sch.* = *ṣyad*.

འཕྲན་པ་ *ṣyán-pa* *Lex.* = *yán-pa* **to ramble, to range, roam about, wander, stray from**; *ṣyán-te gró-ba Dzl.* ༣༩༩, 4.

འཕྲར་ཁ་ *ṣyár-ka* *Sch.*, **blame, affront, disgrace**.

འཕྲར་བ་ *ṣyár-ba*, imp. *ṣyor* and *ṣyor* 1. **to raise, to lift up**; *ṣrú-gu nám-mka-la Glr.* to lift the infant up to heaven; **to hold aloft**, e.g. the *dor-je* in practising magic, pointing it towards heaven; so also *sdig-mdzúb* to raise the finger *Mil.*; *rál-gri*, to lift up the sword to fetch a blow; to lift up the grain in a shovel, hence: **to fan, to sift, to winnow**. — 2. **to hoist, a flag**, frq.; *ṣyár-dár* or *dar-ṣyár*, a flag; in a

general sense: **to hang up**, so esp. *W.* \**čár-la\** (*Lad.* \**čás-la\** for *čárs-la*), \**bór-čé\** id.; \**čár-la tán-čé\** to hang a man; *čár-šin* gallows; occasionally too: to cling or stick to an object. — 3. *Cs.* **to show, to represent, to excite, to waken**; *ṣyár-yyen*, engaging, winning behaviour (= *ṣog-sgégs*), *ṣyár-ba byéd-pa* to assume an alluring attitude; *ṣyár-ka-čan*, tempting, graceful, charming.

འཕྲི་བ་ *ṣyi-ba* I. sbst. **marmot**, *ṣyi-ba*. —

II. vb. pf. *ṣyis*, *ṣyis* 1. **to be late, to be belated, to come too late**; *gál-te ṣyis-na*, if I come too late *Dzl.*; *da kyod čun* *ṣyis-pa yin* you come just a little too late *Pth.*; *ṣyi-mo* v. *ṣyi* II. — 2. also *ṣyid-pa* **to wipe, to blot out**, *mig* to wipe the eyes *Pth.*; *mči-ma* the tears *Glr.*; **to pull out**, *spu* the hair *W.*; **to tear out**, *rñg-pa* the testicles *Sch.*; *ṣyi-rás* *Cs.*, **wiper, wiping-clout, duster**; *lág-ṣyi* *Cs.*, **towel**, v. *ṣyis* II.

འཕྲིག་པ་ *ṣyig-pa*, *Sch.* **to bind**, better *kyig-pa*.

འཕྲིད་པ་ *ṣyid-pa* v. *ṣyi-ba*.

འཕྲིལ་བ་ *ṣyil-ba* for *kyil-ba* **to wind, to twist**, (the hair) *Wdi*.

འཕྲུག་(ས་)་བ་ *ṣyüg(s)-pa*, rarely *čüg-pa* **to be mistaken**, also *W.*; **to miss**, *lam*, the road *Lex.*; *ču-tsód*, to mistake the hour *Pth.*

འཕྲུར་བ་ *ṣyür-ba* 1. **to mount, to rise up**, of smoke; **to overflow; inundate**, of rivers and lakes *Lex.* — 2. *Sch.* **to heap up, to accumulate?** v. *ṣyür-bu*.

འཕྲེ་བ་ *ṣyé-ba*, pf. *ṣyes*, **to crawl, to creep**, like snakes; esp. *lto-ṣyé*, 'belly-creeper', snake, serpent; *ṣyé-ba čen-po*, **महोरग**, name of a demon; *ṣyé-bo*, fem. **cripple** *Lex.* = *rkañ-med*.

འཕྲེན་ *ṣyen* *Mil.* = *pyen*, **wind**, *ytón-ba*, to let go a wind.

འཕྲོ་བ་ *ṣyó-ba* pf. *ṣyos?* 1. **to swim**, of fishes, *Mil.* — 2. **to soar, to float**, in the air *Thgy.* — 3. **to flow, heave, swell**, of fluids *Mñg.*; *ṣyó-dár-ba* *Sch.*, to undulate. — 4. **to range, roam about, gambol**, *rtse-zin* *ṣyó-ba*, of deer *Mil.*; *ri-la* *ṣyo*



*dgu*, po. the wild animals of the field *Sch.*  
— 5. *snyin* རྟོན་པ་ *Sch.*, 'the heart is swelling, courage is rising'; however *śes-pa* རྟོན་པ་ *Med.*, seems rather to imply: consciousness gives way, is wavering, flitting; *sems* རྟོན་པ་ *Lt.*?

འཇུང་བ་ རྟོན་པ་ *Lt.* perh. = རྟོན་པ་; occasionally, like རྟོན་པ་ used incorr. for *mčóns-pa*.

འཇུང་ས་ཁྱེས་ རྟོན་པ་-རྟོན་པ་ *Sch.*, pride, haughtiness, insolence.

འཇུན་མ་ རྟོན་པ་-མ་, harlot, prostitute, *byéd-pa*, to whore, to fornicate *Lex.*

འཇུར་བ་ རྟོན་པ་, v. རྟོན་པ་, also for *čór-ba*; རྟོན་པ་-པོ་ for *mčór-po*, hence རྟོན་པ་-དག་ *Sch.* dandy, *fop*.

འཇུས་མ་ རྟོན་པ་-མ་ *Sch.*, purchase-price of a bride.

འཇུ་བ་ རྟོན་པ་ I. vb., also *prá-ba*, pf. *prás*, to kick, to jerk, to strike with the foot, *prá-śágs* a stroke or kick with the foot, *byéd-pa* to kick about with the feet, in a paroxysm of pain or anguish, *Pth.*; \**śa-śag gyáb-pa\**, to give one a kick. — II. = *prá-ba*, *prá-mo*.

འཇུག་, འཇུག་བ་ རྟོན་པ་, *prág*, *prág-pa*, to envy, grudge, v. *prág*.

འཇུང་, འཇུང་བ་ རྟོན་པ་, *prán*, *prán*, *lam-prán*, a foot-path along a narrow ledge on the side of a precipitous wall of rock (not 'a defile or narrow pass' *Sch.*), frq.; *bar-doi* རྟོན་པ་ the road of the abyss of the *bar-do*, (as with us: the valley of death) frq. *Thgr.*; *bár-doi* རྟོན་པ་-སྒྲོལ་, prob. a prayer for deliverance from that abyss *Thgr.*

འཇུང་འཇུག་ རྟོན་པ་ - རྟོན་པ་ *Sch.* something hanging down.

འཇུར་བ་ རྟོན་པ་-པ་ pf. and fut. *prád* to meet together; *dan* to meet with, to fall in with, to find; *de dan* *prád-do*, you shall see him *Dzl.*; *de ni na dan* *prád mi tub*, him I cannot admit *Dzl.*; *bdag dan* *prád-par* *śog* *čig*, come to see me *Dzl.*; *śnar na dan* *prád-pai* *śog-tu* not until they have met me (*sensu obsceno*) *Dzl.*; *byis-pai ro* *zig dan* *prád-do* he found the dead body of an infant *Dzl.*; *prád-tsams* *Sch.*, intersecting line of two plains, corner, angle.

འཇུག་བ་ རྟོན་པ་-པ་ = རྟོན་པ་-པ་ and *kráb-pa*; *práb-byéd-pa* to flutter, of a bird wounded by a shot.

འཇུག་, འཇུག་ རྟོན་པ་, *pral*, prob. to be regarded as a *subst.*, like *druñ*, *mdun*, *śia* etc., expressing immediate nearness; 1. in reference to space, but seldom, as for instance *prál-du* *kyi* *krid-de*, having a dog near at hand *Glr.*; gen. 2. with respect to time: *prál dan* *ñugs*, what is going to happen immediately and at a later period, presence and futurity; *prál-ñugs-kyi* *gal-rkyén* *tams-čád* *sél-bar* *byed* *Glr.* to avert immediate and subsequent disasters; *prál* *ñugs* *gán-la* *bzan* that is good both for the nearest and the more distant future; *prál dan* *yün-du* now and for a long time to come; *prál-sog* *ñog-méd-par* without having gathered or laid up any thing for daily use *Mil.*; *prál-gyi* *dug-tsugs* *nán-pa* a poor temporary dwelling, or also: a common, ordinary dwelling, v. no. 3; *prál-du* *śa* *yžan* *ma* *rnyed-de* as at the moment he was not able to procure any other meat *Dzl.*; *prál-du* *śleb* *yoñ* *Mil.* I shall come immediately; *prál-du* *dgós-pai* *yo-byád* the things necessary for daily use *Dzl.*; *prál-du* *byór-ba* *ma* *yin* that is not to be had at a moment's bidding *Dzl.*; also postp. e.g.: *deñ* *prál-la* *pan* that will help the moment directly after it; more frq. after verbal roots = *ma-tág-tu*: *pebs-prál* as soon as he had arrived *Mil.*; *smras-prál* as soon as it has been spoken *S.g.*; *skyes-prál* immediately after birth *Lt.*; in compounds: *prál-rkyén*, *prál-dgós*, *prál-ñugs* cf. above; *prál-grig* finished, ready, prepared, in proper case, (vulgo, esp. in *W.*, a word much used) \**śal-dig* *śó-čé* to prepare, to get ready. — 3. fig., common, ordinary, of daily occurrence, common-place, *prál-skad* *B., C.*, (*W.* \**phíl-kad\**) common dialect; *śes* *prál-skad-la* *śnañ* so you may hear it in the language of the common people, *Gram., Wñ.*

འཇུག་བ་ རྟོན་པ་, pf. *prál*, fut. *dbral*, imp. *pról*, vb.a. to *brál-ba*, to separate, to part, \**ka śal-wa\**, id., *C.*; *dan* from;

འཕྲས་པ་ འྲás-pa

འཕྲེང་(བ་) འྲren(-ba)

*rtaḡs dan pral* he deprived them of their insignia *Glr.*; *srog dan pral-ba* to put to death, to inflict capital punishment *Glr.*; *zūg-tu pral-ba* to cut into quarters (cattle) *Mil.*; *ltó-ba pral-ba* to cut open, to rip up the belly *Tar.*; *dbrál-bar dka* difficult to part, hard to be kept asunder *Lex.*

འཕྲས་པ་ འྲás-pa 1. pf. of *prá-ba*; as sbst. **stroke, blow, kick** with the foot, *Cs.*; *rkañ-prás*, id.; *rtas-prás rgyag-pa*, the kicking of a horse; *lag-prás*, a blow with the hand, *Cs.*; *či-prás Lexx.*, *ši-prás* vulg. (*W. \*šin - fás* or *fé\**), the kicking, struggling, moving in convulsions, of a dying man or animal, **agony**. (*Sch. prás*, to lie on one's side?). — 2. instrum. of *pra*, *Sch.*: *prás spras-pa*.

འཕྲིབ་ འྲri-ba pf. and imp. *prí(s)*, fut. *dbri*, vb.a. to *bri-ba*, **to lessen, diminish; to take away from**, \**ka fí-té\** to take off at the top, e.g. from too full a measure *W.*; more in the special sense of subtracting, with different construction: *de* (or *dé-yis* or *dé-la*) *fig-ro prí-ba-yis* 60 diminished by this, or: this being subtracted from 60; (*fig-ró* = cipher six) *Wdk.*

འཕྲིག་པ་ འྲrig-pa 1. **to struggle, flutter**, *Cs.*; **to throb, pulsate**, *Lt.* — 2. *Sch.* **to desire, covet, demand**. — 3. *Sch.* **to be suspected**. — 4. *error?* *Sch.*: *prig-ldán*, erroneous, mistaken, faulty, incorrect.

འཕྲིན་ འྲrin v. *prin*; *prin-pa* **to inform** *Cs.*

འཕྲུབ་ འྲrú-ba, འཕྲུས་ འྲrú-ma v. *prú-ba* etc.

འཕྲུག་པ་ འྲrúg-pa, pf. *prugs*, **to scratch one's self**, *prugs-na* *Lt.* if one scratches; *za-prúg byed* he scratches himself on account of an itching *Med.*

འཕྲུགས་ འྲrugs *S.O.*, perh. = *prug* II.

འཕྲུལ་ འྲrul, **jugglery, magical deception**, the abstract noun to *sprúl-ba*, q.v.; *prul-če-ba* great in magic power *Glr.*; *prul-gyi rgyal-po* the magic king, enchanted king, phantom-king *Glr.*; *prul-ghi koñ-jo* the enchantress *Koñ-jo Glr.*; *prul-gyispyan-gyis* with a magic eye, by means of ma-

gical vision *Dzl.*; *prá-rol ynón-pai prul dan ldán-pa* possessing magic power for subduing an enemy *Sambh.*; *rnám-(par) prul (-ba)*, *čö-prul*, *rdzu-prul*, frq.; *sgyu-prul* less frq., id.; *mig-prul*, optical deception *Cs.* — *prul-gyi kor-lo*, *prul-kor*, **magic wheel**, in ancient literature merely a phantastic attribute of gods etc.; in modern life applicable to every more complicated machine with a rotating motion, e.g. a sugar-mill *Stg.*, an electrifying machine and the like. *prul-dgai lha*, *dga-bži-prul-gyi lha*, *γžan-dga-prul-dban-byed-kyi lha*, the names of various regions that are residences of gods. *prul-snán* 1. **delusion, mockery**. 2. n. of a monastery in Lhasa founded by the Nepal wife of *Sron-btsan-sgam-po's*.

འཕྲུལ་ཐུར་ འྲrul-tür *S.g.* seems to be **catheter**.

འཕྲུལ་བ་ འྲrúl-ba, 1. by its form intrs. to *sprúl-ba*; acc. to *Cs.* both are identical in meaning; I met with it only as an abstract noun = *prul* in *rnám-par prúl-ba* (v. under *prul*), e.g. *rnám-par prúl-ba dú-ma*, many transformations, magic tricks, for which *rnám-prul* gen. is used. — 2. **to be mistaken, to err, to make blunders** *Mil.*, better *krúl-ba*. — 3. **to separate, part, discriminate**, the good from the bad, truth from falsehood *Ld.* (= *prál-ba?* like *drün-po* and *drán-po*).

འཕྲེབ་ འྲpre-ba pf. *pres* *Cs.*, *pre byéd-pa* *Sch.*, **to incline, to lean against; to put down, to lay down**; *Dzl. 24*, 12, where however the context is not perfectly clear.

འཕྲེང་(བ་), ཕྲེང་(བ་) འྲren(-ba), *preñ(-ba)* sbst. col. *W. \*tán-ña\**,

*Ü: \*pañ\** *Ssk.* **माल**, a string, a thread or cord, on which things are filed, strung, or ranged, e.g. *mé-tog-gi preñ-ba Glr.* a wreath, garland of flowers; *preñ-ba dmar-po* a wreath of red flowers *Wdn.*; *gañs-rii* a circle of snow-mountains *Schr.*; *nags-kyi*, of woods *Sambh.*; *šin-rtai preñ-ba rim-pa bdun* 7 circles of chariots *Pth.*; *yig-preñ* a line of letters; *preñ-ba dōgs-pa* to bind a wreath; *preñ-skūd*, *preñ-tūg* the string or cord of the wreath; *preñ-rdōg* bead,



hence འྲེན་-ba esp.: a string of beads, **rosary**; *bgrañ*-འྲེན་, rosary for counting the repetitions of prayers and magic spells, being used also in arithmetic, as an aid to memory; *mú-tig*-འྲེན་ string of pearls, rosary composed of pearls; *nor-bu*-འྲེན་-ba of precious stones; also title of a book; fig. *don ma go tsig-gi* འྲེན་-ba *bzuñ*, they only keep to the string of words, without understanding their import *Mil.*

འབྲེན་བ་ འྲེན་-ba vb.n. **to love, to be fond of, greatly attached to**, with accus. of the person, *séms-la* and similar supplementary words being generally added; *blá-ma yid-la* འྲེན་-ba'i rtags, *bá-mo séms-la* འྲེན་-bas *Glr.*; *yáb-kyi tugs-la* འྲེན་-bar *gyúr-te*, or འྲེན་-bzin-du as she was very dear to her father *Glr.*; *šin-tu prón-ba zig byuñ* an ardent longing for home came over me *Mil.nt.*

(འབྲེན་) འྲེན་, sometimes incorr. for འྲེན་.

འབྲེན་ འྲེན་, v. འྲེན་. — འབྲེན་ འྲེན་, v. འྲེན་-ba.

འབྲེན་བ་ འྲེན་-ba, pf. འྲེན་, prop. vb.n. to *spród*-ba, 1. gen. with *las*, from, to **proceed, issue, emanate from, to spread**, in most cases rel. to rays of light; *sku 'od-zér* འྲེན་-ba a body from which rays of light proceed, a body sending forth light *Glr.*; *Cs.* also relative to odours, fame etc.; occasionally in reference to descent or parentage *Thgy.* — 2. **to proceed, to go on, continue**, and འྲེན་ continuation, opp. to being finished, at an end (*Sch.* incorr.: 'the end'); \**láb-'to zen-ghyi čé'-pa\** *C.*, *Schr.*: the interruption of a conversation by another person; *jig-pro* *bèad* the process of destruction came to an end *Glr.*; *sbyin-pai* འྲེན་ *čad kyañ slón-mo-pai* འྲེན་ *ma čad Pth.* the gifts had come to an end, but not the begging; *par-pro* *čad* the pulse no longer beats *Thgr.*; *čos-bsgyur*-འྲེན་-*rnams bskyur* the continuations of translating were thrown aside *Glr.*; of the soul: *yód-pro-la mi yon* whilst it is still existing, it does not come forth, i.e. it vanishes imperceptibly, as soon as an attempt is made to find out

its seat and to demonstrate its essence *Mil.*; འྲེན་ *tud-pa* to annex the remainder, to append the continuation; \**to žag-pa* *C.* to lay the continuation aside; \**žól-wa* to put it off, both expressions implying an interruption of work; འྲེན་ *lus son* or *las son* a remainder is still left of what has not been used or consumed; \**di ghañ 'wó-te* after this has been filled up (by pouring in the wanting quantity) *C.*

འབྲེན་པ་ འྲེན་-pa, pf. and imp. འྲེན་, fut. *dbrog* 1. **to rob, take away; to deprive of**, *cegpar. nor, gos, rgyál-poi lág-nas rgyál-sa* to deprive the king of his throne *Glr.*; hence *rgyál-sa* འྲེན་-pai *mī* usurper *Glr.*; *tsád-pas mī mīu-stobs* འྲེན་ the heat deprives a man of his strength *Med.*; yet also: *séms-yid* འྲེན་-pa to take another man's heart, to run away with his affections, to captivate him *Glr.*; འྲེན་-*byéd*, and also འྲེན་-*ma* = *dbañ-pyug* 1. འབྲེན་ i.e. Shiwa, or also Indra. 2. symb. num.: 11. — *rku*-འྲེན་, robbery *Ma.*, \**čom-* or \**čom-'tóg\**, id., *W.*; \**čom-'tóg tán-kan\** robber, \**wañ dan čom-'tóg čó-te* by violence, *W.* — 2. **to make one lose a thing**, *bdág-gi glañ* འྲེན་ (by his negligence) he has made me lose my ox *Dzl.*; *sdóm-pa* འྲེན་-*tu hyuñ* my vow is lost to me, i.e. the meditation I had vowed has been disturbed, thwarted *Glr.*, to deprive a person of his power or place, **to overthrow**, kings, dignitaries etc. *Stg.*, analogous to *pyo-ba*, *gul-ba*, *krugs-pa*. — 3. **to remove, do away with, expel**, demons *Glr.*

འབྲེན་ འྲེན་ *Glr.*, provinc. for འྲེན་ and འྲེན་, v. འྲེན་-ba.

འབྲེན་པ་ འྲེན་-pa 1. vb.: pf. འྲེན་, vb. n. to *spród*-pa, **to have been delivered, transmitted, lág-tu** into the hands of a person, hence འྲེན་-*dzin*, \**čod-zin* *W.* receipt, **quittance**; *no* or *nos*-འྲེན་-pa to know, perceive, understand; so prob. also *nyin-la ysál-bar ma* འྲེན་ *Schr.* — 2. adj. **fit, proper, suitable, agreeing with, congenial to**, *jó-bar* agreeing with the stomach *Med.*; *mi*-འྲེན་-pa *zas* unwholesome food *Med.*; *mi*-འྲེན་-pa also signifies adverse fortune, adversity *C.*;

*kān-pa e' prób ce-na* if the question is, whether the house is likely to prosper.

འཕྱོག་པ་ *prób-pa Sch.* = *práb-pa*, འཕྱོལ་བ་ *pról-ba Sch.* = *prál-ba*.

འཕྱོས་པ་ *prós-pa v. pró-ba; pros ytón-ba Schr., pros-par byed-pa Sch.* to spread, to pour forth, e.g. light, *prós Tar.* 48, 3, acc. to *Schf.*: a detailed work; but *Tar.* 143, 13?

## བ

བ *ba* 1. the letter **b**, originally, and in the frontier districts still at the present day, corresponding to the English **b**; the pronunciation of it, however, varies a good deal in the different dialects of the country: in *C.* this letter, as an initial, is at present deep-toned and aspirated = *bh*; in *Sp.* as a final letter, it is softened down to *w*; and this softening of its sound prevails throughout Tibet in the substantive terminations *ba* and *bo*, when preceded by a vowel or by *ñ, r, l*; as a prefix it is sounded in *Bal.* and *Kh.* = *b* or *w*. Regarding the irregularities in the pronunciation of initial *db v.* the Phonetic Table. — 2. num. figure: 15.

བ *ba* I. (also *bá-mo Cs.*?) **cow**, *dod-joi ba v. -jo-ba; ba-kó* cow-leather; *ba-kyú* herd of cows; *ba-glán v.* below; *ba-yên* urine of a cow; *ba-lèi* cow's dung; *ba-ču*, resp. -*čab* = *ba-yên* (used by hindooizing Tibetans, the cow, being sacred to the Hindoos); *ba-nú* 1. a cow's dug. 2. a stone resembling it in appearance *Med.*; *ba-prüg* calf; *ba-rmig* a cow's hoofs; *ba-rmig-gi ču* the water collected in the impression of a cow's foot on the ground, to denote a very small quantity of water *Dzl.*; *ba-o* for *bai ó-ma*; *ba-rdzi* cow-herd; *ba-rá* pen or stable for cows; *ba-rú* 1. a cow's horn. 2. vulg. cup for scarifying, the hollow tip of a cow's horn being used as such; *ba-śá* cow-beef.

II. affix or so-called **article**, for *pa*, to

substantives the roots of which end with a vowel or with *ñ, r, l*, except when *pa* has its particular signification, as in *ču-pa* etc. (*v. pa*); in adjectives it is either syn. with *po* (as: *dmár-bai mdañs*, a ruddy complexion), or it denotes 'having' (= ... *po-čan*, as: *sna-dmár-ba* or *sna-dmár-po-čan* having a reddish trunk), or it is the sign of the verb formed from it (*dmár-ba*, to be red), or of the abstract substantive (*dmár-ba*, redness).

བ་དྭ་ར་ *ba-dkár* lime, lime-stone *Schr.*

བ་གམ་ *ba-gám*, *S.g.* and elsewh.; *Cs.*: 'low wall, parapet'; acc. to my authorities a certain part of the timber work of a roof, something like pinnacle, battlement; so also *Tar.* 80, 21: the king with his retinue beheld the pinnacles of the Naga palace rising above the surface; *v. nyüg-pa* 4.

བ་ལྷ་ *bá-ylan* ox, bull; \**ba-lan tsogs*\* *W.*, like an ox, stubborn, stupid; also dirty, filthy, nasty, for which our vulgar expression is swinish; *ba-glan-spyod* appellation for the western part of the globe, *v. ylin.* — 2. for *bál-ylan Dzl.*

བ་ཇི་ *bá-ti*, *Hind.* बाटी, a large brass dish.

བ་དི་ཀ་ *bá-ti-ka Stg.*, a small long-measure,  $\frac{1}{4}$  of a barley-corn.

བ་ཐག་ *bá-tag W.*, also *Sambh.*, 1. root. — 2. stalk of fruit.

བ་དན་ *ba-dán* 1. पताका, of which the word is a corruption acc. to *Lis.*, an ensign



with pendent silk strips *Dzl.*, *Gyatch.*, *Glr.* — 2. also *śaś-rab-ral-gri*, stated to be a kind of **dagger**, set upright, a semblance of which often attends apparitions of the gods; thus the signification of 'sword', given by *Sch.*, seems to be justified, and also *Schr.* refers to it under *spa-dám*; I never met with it in *B.* in that sense.

བ་དམ་ ba-dám, *Pers.*, *Urd.* بادام, from the *Ssk.* वाताम्र, 'windmango' *Shksp.*, almond.

བ་སྐྱ་ bá-spu a little hair, the little hairs of the body, bá-spu lañ or ldan, the little hairs stand up, I shudder, *B.*, *C.*; similarly: bá-spu ryo *Glr.*, *Mil.*; ba - spu tsam yañ med (I feel no repentance) even as great as a hair *Dzl.*; bá-spu-ñan hairy, covered with hair, ba-spu-méd bald; bá-spuñ bú-ga or kuñ (-bu) pores.

བ་བྱ་ bá-bu (*Pers.* پاپوش, pāpōš) a soft shoe, skūd-pai knitted shoe, pñi-pai felt-shoe, but in general they are made of wool or goat's hair.

བ་བླ་ ba-bla (*Ts.* \*bhá-bla\*) *Med.* arsenic.

བ་འབྲོག་ ba-bog *W.* clod, lump of earth.

བ་མེན་ ba-mén *Mil.*, *Wñ.*, *Cs.* and *Sch.*: 'a species of wild cattle with large horns'; *Sch.* also: **buffalo-calf**; though in *Sambh.* gañs-ri-ba-mén are spoken of.

བ་མོ་ bá-mo hoar-frost, *B.* and *col.*; ba-tsa (Campbell in Summer's *Phenix* p. 142, 5: pen-cha), inferior, **impure soda**, incrusting the ground near salt-lakes; it is mixed with the food of cattle (from which circumstance the word may be translated 'cow-salt'), occasionally also for the want of something better put into the tea; bá-tsai skyir-rtsi *Cs.* muriatic (hydro-chloric) acid.

བ་ར་ཤ་སྐ་ bū-ra-ṇa-si, v. wā-ra-ṇa-si.

བ་རུ་ར་ ba-ru-ra an astringent medicament *Med.*

བ་ལ་ན་ bá-la-ha, ñan-śés bá-la-ha, n. of a demon, v. rta-médog.

བ་ལུ་ ba - lu = da - li, various low alpine species of **Rhododendron**.

བ་ལེ་ཀ་ bá-le-ka medicinal plant, belonging to the climbers *Med.*

བ་ཤ་ bá-śa 1. v. bu I. — 2. prob. = bá-śa-ha a bitter-tasted officinal plant, acc. to *Wñ.* an Indian tree; in *Lh.* a rather insignificant radiated flower.

བ་ཤུ་ bá-śu, *W.* a virulent boil, ulcer.

བ་ཤོ་ bá-šo *Ld.*, ba-šo-ka *C.*, currants, small raisins.

བ་ཤོ་ bá-šo elephant's tooth, ivory; bá-šomkhan worker in ivory.

བག bag I. a primary signification of this word seems to be: **a narrow space**; thus with *Sch.* fig. *bág-dog-pa* to be straitened, in necessitous circumstances, poor; in another application more frq.: *bág-tsam* a little, nor *bág-tsam re* a little money *Mil.*; *bag-ré* *Thgr.*, perh. the same; *dán-ga bág-tsam* bde the appetite is growing a little better *Lt.*; *tsér-ma bág-tsam yód-pa* having a few prickles *Wñ.*; *bág-tsam-pa* slight, insignificant, trifling, *sdug-bñal*, a slight misfortune *Thgy.*; *ma-bde-ba bág-tsam-la bzól-pa mi byéd-pa* *Mil.* to be fretting on account of a trifling mischance; most frq., however, the word has a moral bearing: **attention, care, caution**, relative to physical and moral evils or contaminations; *bag-méd*, in a gen. sense: *rá-ro dán-po bág-med-pa* the beginning of intoxication is the disappearing of attention; in a special sense (*Ssk.* प्रमाद): **careless, heedless, fearless**; *mi-bde-bai* fearless of misfortune *Dzl.*; *di-lta-bui bag méd-par gyur* I shall be freed from the fear of such things *Dzl.*; **fearless**, without fear or consideration, without regard to consequences or to the judgment of others etc., *ñan - la bag - méd di-tsam fñan - ba* *Ph.* without shame drinking such great quantities of beer; *mi-dgè-bai las bág-med-par byéd-pa* to sin without fear or restraint *Dzl.*; *dod-čags-la bág-med-pas* to indulge in sensuality without restraint *Dzl.*; **heedlessness** with regard to good and evil *Tar.* 4, 22; **moral carelessness, indifference, want of principle**, *bág-med-la nyál-ba* *C.*, stated to be = *bág-la nyal-ba*. v. bag II: of an op-

posite meaning: *bag-yód(-pa)* **reverence, fear, shame**, often parallel to *ñó-tsa*, *dzém-pa*; **conscientiousness**, almost **religious awe**; adj. **conscientious**; *spyód-pa bag-yod-pa* conscientious dealings (pious course of life) *Dom.*; *bag-yod-par mdzód-èig* act conscientiously, take care not to commit sin (here = do not kill) *Tar.* 32, 7; *de bag-yod-pai pyir* as he was conscientious (here = chaste) *Tar.* 39, 2; *bag dan ldán-pa* id.; *bag dan ldán-par mdzod Ghr.*; *bag-tsa-ba* **to be afraid**; *bag mi tsa* I am not afraid *Mil.*; sbst. **fear, timidity, anxiousness** *Mil., Stg.*; *bag-tsa méd-pa* fearlessness *Mil.*; *bag byéd-pa* c. la, to fear, to dread, a person *Dzl.*, to take care of, one's clothes *Dzl.*; *bag-yañs-su* (or *-kyis*) *Sch.* ('cura relaxata') without fear, fearlessly, coolly; *bag kúms-pa* *Sch.* to be afraid; *bag bébs-pa* to drop, abandon, cast away all fear, *yžan-la* the dread of a person *Mil.* frq.; *bag-pa* *Dzl.* ㄌㄨ, 15 *Ms.* as a vb. to be afraid, to be fearful, *dé-dag bag-tu dōgs-nas* afraid lest they should take fright (another reading: *brós-su*) *bágs-kyis* with fear, with awe *Mil.*; *bágs-kyis byéd-pa* to act carefully, with caution *Dzl.* ㄗㄣ, 15; *ma bags-kyis* without fear, unrestrained *Dzl.* ㄗㄣ, 1 (*Ms.*; with *Sch.* *ma* is wanting, and both passages are rendered incorr.); *bag-po* adj. = *bag-yod-pa* *Cs.*; *bag-zón* dread, fear, anxiety *Sch.* —

II. **inclination? passion?** *bag-la nyál-ba* *Was.* (241) 'vanities (in Chinese: lullings into security)', the usual sinful temptations, lust, anger etc.; the etymological derivation of the term is, however, not perfectly clear; *bag-méd-la nyál-ba*, which acc. to its primary signification ought to be placed sub I, is said to imply the same. More frq. *bag-čāgs* denotes **passion, inclination, propensity**, gen. in a bad sense, *las-nan bag-čāgs*, *nán-pai bag-čāgs*, also occasionally without any addition, id.; *bag-čāgs yid-kyi lus* the 'intellectual' body of passions *Thgr.*, v. *lus*; less frq. in a good sense: *Tar.* 32, 7 = love, affection; *bag-čāgs bzan*, *Mil.* —

III. in compounds also for *bag-pyē* and *bag-ma*.

ཐག་པ་ *bág-pa* 1. vb. **to be afraid**, v. *bag* I. — 2. **purity?** *Cs.*

ཐག་པོ་ *bág-po* 1. = *bag-yód* *Cs.* — 2. **bridegroom**.

ཐག་ཕྱེ་ *bag-pyē* (*W.* \**bág-pē\**) **wheat-flour**; *bag-skyó* thin pap or porridge of meal; *bag-zán* thick pap, dough; *bag-drón*, warm porridge; *bag-sbyār* paste; *bags-sbyin lute, putty*, a compound of meal and glue; *bag-léb*, resp. *bžes-bág* *C.* a cake of bread (*Hind. chapāti*).

ཐག་མ་ *bág-ma* **bride**, *lén-pa* to choose, to take frq.; *bág-ma-la* (or *bág-mar*) *lén-pa* to choose for a bride, *yton-ba* to give for a bride (wife), *gró-ba*, *čá-ba* *Ma.*, \**čá-čē\** *W.*, to become a bride, to get married; \**bág-ma ti-te* (or *lán-te*) *bór-čē\**, *W.* to leave the chosen bride with her parents, sometimes for years, which frequently is the case, as betrothals, from reasons of expediency, are often brought about by the parents at a very early age. The common custom is that the young man desirous of marrying proceeds to the parents of his chosen one with the 'wooing-beer', *slón-čan*, which step however may remain yet a private affair; after some time he brings *tig-čan*, the 'settling-beer', and finally *bsú-čan*, the 'taking-home-beer', whereupon follows the wedding, *bág-ston*, and the consummation of marriage, *bza-mi byéd-pa*. — *bag-gós* **wedding-garment**; *bag-grógs-mo* **bride's maid** *Cs.*; *bag-zon* *Cs.* (prob. more correctly: *rdzons*) **dowry**.

ཐག་ཙམ་ *bág-tsam* v. *bag* I.

ཐག་ཙེ་ *bág-tse* a little **basket for wool or clews of wool**, *W.*

*bág-šis* (also *báxis*, *bóxis* etc.) *Ar.*  
ཐག་ཤིས་ *bág-šis* 1. **fee, drink-money**. —

2. *Sp.* a **present, alms**.

ཐགས་ *bags* v. *bag* I.

ཐང་ *ban* 1. **foot-race**, *ban ni yžan-las mgyógs-pa* to be quicker in running than another; *de dan ban mnyám-par rgyüg-pa* to run with equal swiftness as ... *Pth.*; *ban rgyüg-pa* *Cs.*, \**bhan tán-wa\** *C.*; \**ban tán-*



*èe*\* *W.*; *ban grán-pa* to run a race; *ban-rtśal sbyón-ba Mil.* to exercise one's self in racing; *ban dan gró-las-dag-gis nyén-pa* or *ban-grós nyén-pa* to overexert one's self in running *Med.*; \**bhan-gyóg, bhan-čón*\* *C.* running-match, race; *ban-čén(-pa, also -po)* *Pth., Glr.* swift messenger, courier; \**bhan-mi*\* *C.*, \**ban-mi*\* *W.*, id. — 2. v. *bán-ba*.

བར་བ་ *bán-ba, bán-kan, bán-mdzod* store-room, store-house, corn magazine, also treasury *Dzl.*; *šin-ban Kun.* a large box for grain, half underground; *bán-pud* first-fruit offering from the barn; \**bhan-gha*\* *Ts.* repository; (*dbus-ban*, pronounced:) \**u-bhán*\* *Ts.* cupboard, press, case.

བར་རིམ་ *ban-rim* = *kri-pán*, the part of the *mčód-rten* which has the form of a staircase. — 2. *Sch.* 'a separate part of a house connected by a staircase' (?).

བར་སྟོ་ *bán-so* grave, tomb, *śón-por bán-sor dzug-pa* to bury alive *Glr.*; sepulchre, monument, *bán-so débs-pa*, or *rtsig-pa* to build a sepulchre *Glr.*; *bán-so mčód-pa* to perform funeral sacrifices, to honour a grave *Glr.*

བར་སྟོ་བ་ *báns-pa Sch.* 1. = *śbáns-pa*. — 2. = *bán-ba*. — 3. = *bán-so*.

བར་ཏི་ *bát-ti (Hindí)* 1. a weight = 2 *ser*, about 4 pounds. — 2. balance, pair of scales; \**bát-ti tág-čé*\* to weigh *W.*

བར་ *bad* 1. moisture, humidity, \**šin bad kór-na*\* *W.* when wood attracts humidity; \**bád-can*\* moist, humid, damp, from rain or dew *W.* — 2. hoar-frost = *bá-mo Sch., Wts.* — 3. in compounds for *bád-kan*. — 4. edge, border, *bad ni yser* the edge is of gold *Sch.*; *mKar-bád S.g.* = *ka-bad?* *bad-bur Mil.?*

བར་ཀ་ *bád-ka C.* a plant, similar to mustard, yielding oil.

བར་ཀ་ན་ *bád-kan* mucus phlegm, a. as normal substance of the body comprizing 5 kinds: *rten-byéd* mucus in the joints of the neck and shoulders, *myag-byéd* in the stomach, *myon-byéd* in the tongue and palate, *tsim-byéd* in the brain, eyes etc., *byor-byéd* in the rest of the joints; b. in a morbid

state, as a cause of disease: *bád-kan-las gyúr-pai nad* mucous diseases; *bad-kan-lhen* mucus in the cardiac regions, prob. = gastric catarrh; *bad-kan-lčags-dręs* intestinal catarrh; *bad-kan-mgul-gągs* mucous consumption; *bád-kan grım-bu dkār-po* etc. *Med.*; *bad-kan-rliń* phlegm and air, *bad-kan-mkris* phlegm and bile; *bad-kan-krag* phlegm and blood *Med.*

བར་ *ban* 1. *C.* beer-jug, pitcher. — 2. v. the following articles.

བར་ཅུང་, བར་བྱ་ *ban-čün, ban-bún* a little, a bit; *kyod-rán nyams-ban-bún-gyi snán-ba-la* you, with your little bit of spiritual light *Mil.*; *rtsi-šin sna-tśogs ban-ma-bún* forest-trees of every kind not a few (or also variously mixed?) *Mil.*; *ban-čé* in moderate quantity, 'tolerably many'.

བར་ད་ *bán-dha Sch.* skull, cranium; frq.

ད་ spelled *bhán-dha*, hence perh. = *भाण्ड* vessel, in which sense it is gen. to be understood in books; accordingly it may be a skull used as a drinking-vessel.

བར་དེ་, བར་དེ་ *bán-dhe, bán-de*, acc. to Hodgson's learned Nepalese

authority (Illustr. 75) = *वन्द्य*, *reverendus, salutandus*, for which also in the Tibetan language *btsun-pa* is always used as an equivalent: a Buddhist priest; hence originally = Buddhist in general, the term being also applied to women *Mil.*; *ban-rgán* an old priest *Glr.*; *ban-sprań* and *sprań-bán* a mendicant friar; *ban-čün* (*pen-kiong Desg.* 370) pupil, disciple in a monastery; *ban-lóg col.*, a priest that has turned apostate; *ban-bón Mil.* and elsewh. 1. (acc. to our Lama:) Buddhist and Bonpo. 2. (acc. to *Sch.*): a Bon-priest, in which case, however, the word prob. would be *bon-bán*.

བར་ཅོ་ན་ *ban-zón Sch.*: for *bag-zón* dread, fear.

བབ་ *bab* v. *báb-pa*.

བབ་ཅོ་བ་ *bab-čöl* hastiness, rashness, want of consideration in speaking and acting = *yzu-lım*; *sdig-pa bab-čöl-du byéd-pa* to sin recklessly, without heed or regard *Mil.*

བ་མོ་, བས་མོ་ *báb-mo, bás-mo* (?) *Ld.* soft, mild; also chaste, modest (corrupted from *bág-mo*?).

བ་བས་ *babs* 1. sunk, settled, v. བ་བ་-པ་; *nü-ma-la ran-bábs-kyi rdzas byug-ste* rubbing the breasts with a medicine, so that they sank down of themselves, as if they were full *Glr.*; *bábs-sa* settlement, colony *Sch.* — 2. shape, form, appearance *Sch.* — 3. *rta-babs* v. *rta*, comp.

བ་ས་(པ་) *bám(-pa)* 1. rotten, decayed, putrid, *ro sám-pa* putrid corpse *Tar.*, *bam-ró*, id.; prob. also corpse in general, esp. in connection with sorcery; *bam-čén*, id.? *Thgr.* — 2. mould, white film on liquids; mouldy, fusty, musty *W.*

བ་ས་པོ་ *bám-po* 1. bundle of wood or grass *Schr.*, *Sch.* — 2. division, section, of books, (of greater length than a chapter); in metrical compositions it is said to comprise a number of 300 verses; *glegs-bám* v. *glegs*; *bam-šin* *Sch.* board, prob. = *glegs-šin*.

བ་ས་རིལ་ *bam-ril* 1. *Sch.* dull, weak, from old age or long labour, worn out, by much usage. — 2. *W.* mould.

བར་ *bar* *sbst.* (*Cs.* also *bár-ma*) 1. intermediate space, interstice, interval, *mkar ynyis-kyi bar zám-gyis shrél-ba* *Glr.* over-bridging the space between the two castles; *sa-bár* straits, narrow sea; *ču-bár* isthmus, neck of land; *\*pán-gi bar, lán-ke bar, རྩེ་པ་* *bar\** shelf of a repository, cup-board etc. *W.*; intermediate, middle, mean, *stod smad bar ysum* upper, lower and middle country *Ma.*; *bar dñir* here in the middle countries *Glr.*; *bár-gyi*, id., as adj. *Tar.* and elsewh.; *bár-gyi sder-čágs*, in *Wdn.* a lizard, as an amphibium partaking of two natures; *bár-na, bár-du, bár-la* adv. and postp. c. genit. (and accus.), *lám-gyi bár-na* in the middle of the road (there is a well); on the road, in or on the way, on the journey *Dzl.*; *brág-bar btsir-ba* to be squeezed between two rocks *Thgy.*; *ló-ma dan yál-gai bár-du* between leaves and branches *Dzl.*; *rgya bod bár-la ggró-bai mi* people travelling between China and Tibet *Glr.*; *deĩ bár-la, de-bár*

between *Glr.*; in the mean time, at the same time, *Glr.*; *zla-ba ysum-gyi bár-du* (to provide for a person) for the space of 3 months *Dzl.*; *žag bdün-gyi bár-du* for seven days (he had not eaten any thing) *Dzl.*; *tñn-čín byá-bai sá-ča bár-du byon* he went as far as the country called *tñn-čín* *Glr.*; *dá-ltai bár-du* *Glr.*, *da-tsam-gyi bár-du* *Dzl.*; *da-bár*, *Mil.* until now, hitherto; *de(i) bár(du)* id., when referring to what is past = until then; *brás-bui bár-du tób-pa* to obtain all, even to the fruit (inclusive of the fruit) *Dzl.*; *lan ysum-gyi bár-du* at three (different) times *Dzl.*; frq. with verbs: *rtsé-mo-la tñg-gi bár-du* till even touching the top *Dzl.* and so frq.; rel. to time gen. with a negative, being then equivalent to as long as, *ma tób-pai bár-du* as long as it has not been obtained = until its having been obtained *Dzl.*; *ña ma ši bár-du* till or up to my death *Mil.*; *ma bsleb bár-du* as long as we have not reached, attained *Glr.*; seldom without a negation: *mya-nán-las dás-pai bár-du* *Dzl.* *L2*, 4 (s. l. c.); *bár-nas* from between, *rtsib-mai bár-nas* from between the ribs *Glr.* — 2. fig. *bar byéd-pa* to interpose, intercede, mediate *Glr.*, cf. *bár-mi*. — 3. Termin. of *ba*, and cf. *par* III.

Comp. and deriv. *\*bhar-kya\** partition-wall *C.* — *bar-skábs* space of time, period *Tar.* — *bar-skór* veranda, exterior gallery of the middle story of a house. — *bar-kan* *Sch.* a building between two other houses; *Schr.* a room between two others. — *bar-gós* *Schr.* waist-coat. — *bár-ga* some, several; several times, now . . . now . . . *Dzl.* — *bar-čód*, *-čad*, perh. also *-yčod*, *sbst.* to *bar-du yčod-pa*, (v. *yčod-pa*) hinderance, impediment; danger; damage, failure, fatal accident; *tsé-la bar-čád on*, or *byun* (my) life is in danger; *lús-kyi, sróg-gi bar-čád-du gyur* id.; also: to meet with an accident, to perish, to be lost *Dzl.* and elsewh.; *\*bar-čad-la ši\** *W.*, he met with a violent death; *bar-čád sél-ba* to protect against fatal accidents, of magic spells frq.; *ná-la bar-čád méd-par* without meeting with an accident *Mil.*; *bar-čád rtsóm-pa* to meditate evil, to brood



*mischievous Mil.*; *bar-čád ma tsügs-par* without having played me a roguish trick *Mil.*; also in a moral sense: temptation; sin, trespass, *bár-du yèd-pa* to commit sin, to trespass *Mil.* — *\*bár-ta\** *W.* cloth round the loins. — *bar-stón Sch.* empty space. — *bár-do* I. also *bar-ma-do* the intermediate state between death and re-birth, of a shorter or longer duration (yet not of more than 40 days, *ni f.*); although on the one hand it is firmly believed, that the place of re-birth (whether a man, an animal, or a god etc. go forth from it), unalterably depends on the former course of life, yet in *Thgr.* the soul is urged and instructed to proceed at once into Nirwana to Buddha (inconsistently with the general dogma). *bár-do yèd-pa Mil.* is explained as putting off and preventing the intermediate state after death, as well as re-birth, by penitentiary exercises. 2. *W.*: hard, difficult; difficulty, — perh. *Bunan.* — *bar-snán* (seldom *bar-snán-ba*) **atmospherical space**; *stén-gi bar-snán-la* in the heavens, in the air, *frq.*; *bar-snán-la ppar* (a fragment of a blasted rock) flies up into the air; *bar-snán-du* or *-la c. genit.*, the common word for **over**, *goi bar-nán-la*, over (his) head. — *\*bár-pa\** *W.* the middle one, e.g. of three brothers. — *bar-bár-du Ma.* at intervals, from time to time, now and then; *bar-bár-la id.*; *\*mā bar-bár-la\**, at long intervals, seldom *W.* — *bár-ma* the middle one of three things *Glr.* — *bar-mi mediator, intercessor, umpire.* — *\*bar-tsód\** *W.* middling, *\*lün-po bar-tsód\** a moderate wind. — *bar-mtsáms, bar-tsáms interval (Sch.*: room; leisure, convenience, comfort?). — *bar-lág-pa = bar-mi Sch.* — *\*bar-lhag\** gap, vacancy, deficiency *W.*, *\*bar-lág kán-čé\** to fill up a gap or vacancy, to supply a want, or deficiency.

བར་ལིག་ *bar-lig W.* a field or estate let to a person for the term of his life, for usufruct.

བལ་ *bal wool, bál-gyi woolen, bal dan ldán-pa woolly Wdn.*; *bal séd-pa* the first coarse plucking of wool, *rmél-ba* the second, of the finer wool, *sin-ba* the third, of the

finest *W.*; *\*bal táb-čé\** to beat wool *W.*; *lug-, ra-, riá-bal* sheep-wool, goat's and camel's hair; *rás-bal, šín-bal* cotton *Cs.*; *šín-bal* prob. also the down on willow-blossoms *Sch.*; *srin-bal Wdn., Schr.*: raw silk, yet perh. also cotton; *čú-bal* a kind of moss on stones in brooks *Cs.* — *bal-skud* a woolen thread or yarn, worsted. — *bal-skyé Sch.*: mould on fermented liquors. — *bal-glán, Cs.* also *bál-gyi glán-po-čé*, a kind of elephant, for which sometimes incorr. and ambiguously *bá-lan* is used, *Dzl.* and elsewh. — *bal-tér* thin woolen cloth *Cs.*; *\*bal-dáb\** *W.* tuft of wool, as is used for spinning. — *bal-prüg* thick woolen cloth. — *bal-yás Sch.* wool-card (?)

བལ་པོ་ *bál-po, bal(-po)-yül Nepal, frq.* designated as *rin-po-čei glin*, and as the favourite country of the *Klu*, or serpent-demons; *bál-po-pa*, fem. *bál-po-ma, bál-mo Glr.*, a Nepal man or woman; *bal-nyin C.*, (*-snyins*) a Nepal rupee; *bal-srán Tar.*, Nepal pease.

བས་ *bas* I. v. *bás-pa.* — II. instrum. of *ba*: *bas-bldágs*, 'licked by a cow', n. of a disease combined with the sensation, as if the skin had been licked off by a cow, cow-itch, cow-pox *Cs.* (?) — III. v. *pas*, where there is to be added: **to say nothing of, much less**, e.g. *kron dom dgu-brgyá-bas brgya yañ bru mi tub*, a well a hundred fathoms deep cannot be dug, to say nothing of 900 fathoms (much less one of 900 f.) *Glr.*

བས་པ་ *bás-pa* (cf. Pers., Hind. *بسی* *(بسي)* pf. of *byéd-pa* inst. of, *byás-pa* in the signification of 'done (with), settled'; *bás-par byéd-pa*, id. *Sch.*; in *Bal. frq.*: *\*bas, byas, bas-se*, or also *byás-te yód\** it is finished, completed, ready, all right; *der bas* that is all of it, nothing more is left *Sch.*; in *bggis-su bás-kyis* after having been made, caused, occasioned *Mil.*, it stands as a sign of the preterite, similar to *zin*; or like *zad*: *mi yèig-gi smán-du ma bás-kyis* not only for one man it serves as a medicine *Dzl.*; *bas-mta border-country Sch.*

བས་མོ་ *bás-mo* v. *báb-mo.*

བྱ bi 1. num. figure: 45. — 2. in *W.* gen. for *byi*. — 3. *bi* and *biu* *Pur.* for *bya* bird, fowl, hen.

བྱག, བྱ་ཡང་ *bi-gán, bi-yán* in compounds *big, hole W.* for *bú-ga*, cf. *big-pa; bi-gán-can* having holes.

བྱང་ *bi-tań, Lh. door*, prop. Bunan.

བྱ་ལ་ཀ་ *bi-nā-ya-ka Ssk.*, v. *bgegs*.

བྱ་ཤྲཱ་ཀ་མ་ *bi-śwa-ka-ma Ssk.*, *thai bzó-bo* the smith of the gods, the Brahman-Buddhist Vulcan *Dzl., Glr.*

བྱ་པ་ *bi-ša (Ssk. word for poison) n.* of certain medicinal plants, e.g. *bi-ša-dkar* Polygonatum, in *Lh.*

བྱག་པན་ *big-pan Cs. vitriol; Sch. potash, garlic-ashes; mentioned in S.g. as a caustic.*

བྱག་བྱ་ལྱིག་ *big-bi-lig Kun. quail.*

བྱང་བྱང་ *bid-bid(?) Ld. mouth-piece of a hautboy, hautboy reed.*

བྱིམ་པ་ *bim-pa* **बिम्ब, बिम्ब**. Momordica monadelpha, a cucurbitaceous plant with a red fruit *Wdn.*, along with *ka-bed*; the fashion of Indian poets to compare red lips with the bimpa fruit, has been adopted also by the Tibetans, *Gyatch.* p. 22; transl. p. 108; so also *Pth.*: *mč'u-sgrós bim-pa ltá-bur mdzes* (where *Sch.* gives the signification of **peach**, on which the name possibly may have been transferred, although 'lips of the shape of a peach-tree leaf' seem to be rather a strange fancy).

བྱིར་བྱིར་ *bir-bir W. crumbs, bits, scraps.*

བྱིལ་པ་ *bil-ba Ssk. बिल्ल, Hind. bill, bél,* Aegle marmelos, tree with a nourishing and wholesome fruit; the word seems to have been transferred also to the cocoa-nut.

བྱ་ bu I. sbst., resp. *sras*, 1. **son**, common in *B.* and *C.*; \**čé-bu\** *W.*, the eldest son. — 2. child, *bu btsá-ba* the bringing forth of children, children being born *Dzl.*; *bu mán-bar gyúr-ba* to get many children; *bu mi rsós-pa* not being able to keep a child alive *Dom.*; esp. in reference to the mother: *ma-bu*, mother and children; also transferred on animals: *rta ma bryga bu*

*bryga* a hundred mares with as many foals *Dzl.*; the word is moreover used in many other instances, e.g. with regard to letters which in writing are placed under other letters, in reference to principal beams and smaller cross-beams, to capital and interest; also as a friendly address of a teacher to his hearers *Mil.* — The fem. *bú-mo* v. below.

**Comp.** *bu-kríd* (or *pu-tri?*) a fem. noun proper. — *bu-grógs Cs. step-brother, foster-brother.* — *bu-rgyúd* offspring, issue, progeny, generation *Tar.* 168. 11. — *bu-dód* foster-child, adopted son, *ńéd-kyi bu-dód mdzod* deign to be adopted by us *Mil.* — *bu-ydún* a small cross-beam *Mil.* — *bu-nád* child-bed, *bu-nád log* the child-bed terminates unfavourably *Pth.* — *bu-snód* uterus, womb *Med.* — *bú-pó* male child, son *Dzl.* — *bu-prug* children. — *bú-mo*, vulg. also *bó-mo* 1. daughter, frq. 2. girl, *na bú-moi dús-na yin-te* when I was still a girl *Glr.* — *Kyeu dan bú-mo* lads and lasses *Dzl.*; maiden, virgin; *bú-mo ytsán-ma, ysár-ma, ysár-pa* a girl that is still in a virgin state. 3. young woman *Dzl.*; *W. gen.* for *bud-méd*, frq. — *bu-smád, Cs. also bu-mád* family, children, nearest relations *Mil.* and elsewh. — *bu-tsá (Dzl. ed. Sch. also bu-tsá)* 1. children's children *Thgy.*; family = *bu-smád* 2. *W.*, son, gen. for *bu*; boy, \**bú-tsa dan bó-mo\**. — *bu-tsáb Cs. = bu-dod.* — *bu-tsás brél-ba Glr.* (acc. to the context) to cohabit. — *bu-srín* brother and sister. — *bu-slób* scholar, disciple, follower of a clerical teacher, opp. to *nyá-ma* hearer, who still continues in his secular calling. — II. num. figure: 75.

བྱ་ག་ bu-ga 1. **किद्र**, in compounds *bug, hole, opening, orifice, aperture, bá-spui bú-ga* pore, passage of perspiration *Dzl.*; *sna-bug* nostril; *bú-ga dgu(-po)* the nine orifices of the body (eyes, ears, nostrils, mouth, urethra, anus); *tsáns-pai bú-ga* and perh. also *yid-jug bú-ga Med.*, appears to be = *mtsog-ma* the fontanel or vacancy in the infant cranium, with which various fables are connected; **cavity, vessel**, (anatom.), also **veins Med.** — 2. symbol. num.: 9.



བུ་གུ *bü-gu* hole, *sgoi* key-hole *Dzl.*

བུ་སྒྲོན་ *bu-stón* name of a learned Lama and author of *čos-byün*, about the year 1300 *Gl.*, an adherent of the Adibuddha doctrine, v. *Cs. Gram.*

བུ་ཤོ་ *bü-rdo* *Sch.*, idle talk, tittle-tattle.

བུ་ཡུག་ *bu-yüg* snow-storm *Mil.*

བུ་རམ་ *bu-ram* Hindi *गुड़*, *gur*, hence *W.* \**gu - rām\**, raw sugar, muscovado; treacle, *Mil.*, *Lt.*; *bu-rām sgór-ba* to boil down raw sugar *Lex.*; *bu-ram-šin*, *bur-šin*, vulg. \**gur-šin\** sugar-cane; *bu-ram-šin-pa*, *इक्ष्वाकु*, name of the first king of the solar dynasty in India, *Gl.*; *bu-ram-čan*, *bur-čan* sugar-beer *Lt.*; *bur-dkār?* *Lt.* *bur-stān yèig* (more correctly *ltañ*) *Sch.*, a bale of raw sugar packed up in leather.

བུ་ལོན་ *bü-lon* (cf. *bun*) advanced money, debt, \**nul gye bü-lon mi-la tán-čè\** *W.* to lend a person a hundred florins; (*bü-lon byéd-pa* to contract debts *Schr.*, *Sch.*??) *bü-lon jál-ba* (*W.* \**čál-čè\**), *spród-pa* *Sch.* to pay a debt, *sél-ba* to put out, to cancel a debt, *déd-pa*, *bdá-ba* to call in, to recover a debt, *čágs-pa* prob. the beginning and running up of debts *Dzl.*; *bü-lon-pa* debtor, *dñul brgyai* of a hundred rupees.

བུ་ཁག་ *bu-hág* v. *sbugs-hág*.

བུག་པ་ *büg-pa* 1. sbst. hole, *büg-pa* *büg-pa* to bore holes *Gl.*, cog. to *bü-ga*. — 2. *Sch.*, to get holes (?).

བུག་ཞོལ་ *büg-zól* v. *sbugs*.

བུག་སྒྲུག་ *bug-süg* *Ld.* birdsfoot-trefoil, *Me-lilotus*.

བུང་བ་ *bün-ba* 1. a humming and stinging insect, bee etc.; *bün-lčág* sting, and also the wound caused by it; \**bün-ba čág tai son\** *W.* the bee has stung. 2. *Cs.* a bright black stone.

བུངས་ *buns* mass, heap, bulk, *buns - čén* a large heap *Lt.*; *dri-čui buns-čè* a great quantity of urine *Mñg.*; *buns byéd-pa* to heap one upon another, pile up. — *bun* many (?).

བུད་ *bud*, every darkening of the air through dry matter, a cloud of dust, more exactly *tal-bud*; *bud-tsub* dust from threshing; *bud-kyis btab* wrapt in vapour *Mil.*; perh. also snow-storm (*Sch.*), yet not exclusively.

བུད་ལྷ་ *búd-dha* *Ssk.*, Buddha, n. of the founder of the religion which is called after him, occurring but rarely in Tibetan writings, and among the people (at least in *W.*) almost unknown, v. *sañs - rgyas*; *bud - dhai přeh-ba*, \**búd-dé tán-na\** rosary *Ts.*

བུད་པ་ *búd-pa* 1. *Sch.* = *sbúd-pa*. — 2. pf. cf. *búd-pa*.

བུད་མེད་ *bud-méd* *B.* and *C.*, 1. woman, *bud-méd sdüg-gu* a fair woman *Dzl.*; *bud-méd dan sbágs-pa* to defile, corrupt one's self with women *Dzl.* — 2. wife, spouse, not frq. *Dzl.* (*W.* *bü-mo* and *ā-ne*).

བུད་ཤིང་ *búd-šin* fire-wood, fuel, also dung used as such; *búd-šin bšág-pa* to cleave or chop wood.

བུན་ *bun* 1. = *bü-lon* *Mil.*, *bun toñ* lend us! *Mil.*; *bun btāñ-du ma nyān-pas* not willing to lend any thing *Mil.*; *kyéd-rnams-la bun dgós-na* if you want an advance (of money) *Mil.* — *bün-to*, *bün-yig* 1. debtor's account-book. 2. bond or obligation, bill of debt. — *bun-bdág* 1. creditor. 2. money-changer, banker. — *bün-yig* v. *bün-to*. — 2. interest, \**bhyn kyé-pa\** to bear interest *C.*; *bun jál-ba* to pay interest *Cs.* — 3. (house) rent *Sch.*(?) — 4. *bun-ré* *Sch.* a small matter, cf. *ban - būn*; *bun - būn* *Sch.* piece-meal, scattered, dispersed. — 5. v. *bün-pa*.

བུན་ལོང་ *bun-lón* — *ču bun-lón-lón byed* it is whirling up and down, an expression used of boiling water which contains impurities or extraneous matter; hence *bun-lón-gi snan-sás* troubled, impure, sinful thoughts.

བུབ་པ་ *bub-pa* v. *bub-pa*.

བུབས་ *bubs* = *yug*, also *tan* (बान *Hind.*) 1. an entire piece of cloth rolled up; *gos-bubs* cotton-cloth *Cs.* — 2. in a general sense one whole, something entire *Sch.*; *bubs-ril* prob. whole, entire, *bubs-ril lus* *S.g.* the whole body, opp. to separate parts.

བུམ་པ་ *büm-pa*, **bottle, flask**; the water-flask of the hukka; bottle-shaped ornaments in architecture, e.g. on the cenotaphs or Chodtén; *rdzá-mai* earthen-bottle, pitcher; *śél-bum* glass-bottle; *čán-bum* beer-bottle; *mčód-bum* Cs. vessel used in sacrificing; *mé-bum* cupping-glass *Lt.* (cf. *puñ-pa*).

བུར་ *bur* 1. **bolt, bar**, vertically fastened to a door etc., *tóg-bur* upper, *yóg-bur* lower bolt. — 2. for *bu-rám*. — 3. for *bur*.

བུར་རྩིང་ *bur-rtiñ* (or perh. *tiñ*) *Sch.*, a kind of bell or gong in temples.

བུར་ཅེ་ *bur-tse* n. of certain plants in *Ld.* & *Kun*.

བུལ་ *bul* *W.*, \**bhul*, *bhul*, *bhu* and *bhu-tog*\* *C.*, *Med.*, (the spellings of Campbell, *peu* — v. *bá-mo* — and of *Schl.*, *phuli*, have prob. resulted from a mistake in hearing), **soda**, not unfrequently found in Tibet as a white powder on the ground, and used as a medicine, as a ferment, as a means for giving additional flavour to tea, and for various technical purposes.

བུལ་པོ་ *búl-po* **slow, heavy, tardy**, *gro búl-te* slow in walking, making but tardy progress *Dzl.*; *W.*: \**dúl-čé búl-po*\*.

བུལ་ཏ་རི་ *bul-ha-ri*, \**bul-gar*\* *W.*, **Russia leather, jufts.**

བུམ་པ་ *büs-pa* 1. for *byis-pa* *Lt.* — 2. v. *búd-pa*.

བེ་ *be*, 1. num. figure: 105. — 2. *W.* for *bye*. — 3. for words here not noted refer to *pe*.

བེཁུར་ *be-kür* *S.g.*?

བེག་ *be-gé* v. *beg-gé*.

བོ་ཚྭ་ *be-čon*, also *-tson*, *Ssk.* गङ्गा, 1. **club**, with an ornamental knob, prob. merely an attribute of gods. — 2. n. of a goddess *Thgr.*

བེཏ་ *be-ta* a geographical prop. name, prob. = Himalaya, *Pth.*

བོ་ཏོ་, བོ་ཏོ་ *bé-to*, *bé-do*, vulg. **calf.**

བོ་དྭ་ *bé-dha* v. *bé-dha*.

བེ་སྦྱབས་ *be-snäbs* *Cs.*, **thick slime or mucus**, e.g. the mucus flowing at child-birth from the vagina *Lt.*

བེ་བུམ་ *be-büm*, also *beu-büm*, **writing, scripture, book** *Glr.*, perh. the same word as the following.

བེ་འབུམ་ *be-bum*, are stated to be the sacred writings of the Bonpos, which — as our Lama candidly owned — ‘are also perused by Buddhists for their edification’.

བེ་མོ་ *bé-mo* **cow-calf, female calf** *C.*

བེ་རྩི་ *be-rdzi* Nakshatra, v. *rgyu-skär* 3.

བེ་ཟ་ *bé-za* *W.*, from the *Hind.* व्याज, **interest**, *tá-ka bé-za* a double paisa interest, of 1 rupee, = 4—6 pCt. pro month.

བེ་རག་ *be-rag* (spelling?), **fillet of the women** in *Ld.*, ornamented with coloured stones.

བེ་ལེ་ཀ་ *be-le-ka* *S.g.*, a kind of surgical instrument.

བེ་ལོག་ *be-log* *Sch.* **great-grandfather.**

བེ་ཤིང་ *be-šin* **oak-tree**, = *ča-ra*; *be-kród* oak-forest *Wdn.*

བེག་གོ་ *beg-gé* *Lt.*, a disease; *Sch.*: measles.

བེག་ཅེ་ *bég-tse* a hidden shirt of mail.

བེང་ *ben* *Sch.*, **stick, cudgel, club.**

བེད་ *bed*, 1. = *ke*, *ke-béd*, **advantage, profit, gain, high price**, *tsá-la drüg-ču bed yód-pai skäbs-su* at a time when salt was a sixty times dearer (than barley) *Glr.*; \**bed tób-čé*\* *W.* to gain, to make profit; *bed-čód* *Mil.* is stated to be the same as *lön-spyód*; *bed-čód tsod bčád-de* to be temperate, to keep moderation in the indulgence of the appetites. — 2. **interest**, *C.*, *W.*

བེན་ *ben* a large pitcher; jug, beer-pot, *Glr.*; \**ču-bhén*\*, water-pot, *C.*

བེས་པོ་ *bém-po* 1. **dead matter**, mostly applied to the body, as opp. to the soul, *rig-pa*, e.g. *bem rig gye-dus* when body and soul are parting, *Mil.*, *Thgr.*; *tus bem-rig ynyis-kyi so-mtsäms-su* on the



boundary between the physical matter of the body and the soul *Mil.*; *Was.* (272) *bem-reg* is perh. a mistake in writing, although it also makes sense. — 2. *Sch.* a pestilential disease; in the *Mñg.* *bem tol rgyáb-pa* seems to denote a surgical operation. — 3. some receptacle, box, bag etc., *bém-poi nán-nas* *js'er bton* she took gold out of the . . . ?

བེའུ་ *beu* *Cs.* calf.

བེའུ་བུ་ *beu-büm* v. *be-büm*, *Mil.*

བེའུ་ར་ *beu-rás*, in *Stg.* mentioned as a material for clothing; *Schr.*: 'fine linen', which however is as yet unknown in Tibet.

བེར་ *ber* 1. cloak, *bér-gyi tú-ba* tail of the cloak *Glr.*; *ber nág-po* a black cloak *Glr.* and elsewhere.; *jol-bér* dress with a train *Wdk.*, *Pth.*; *tsem-bér* a cloak patched up of many pieces *Pth.*; *ber-čen* gown of a priest, sacerdotal cloak, without sleeves, with *gos-čen* for a collar; *ber-tul* fur-cloak. — 2. strength, sharpness, keenness, pungency, of spices, spirits, snuff etc.; *ber-čan* sharp, pungent, piquant; \**á-rág-la ber mán-po yod\** the gin is very strong *W.*; \**bér-ra rag, læi bér-če mán-po rag\** it bites, burns my tongue; *za-bér Cs.* the burning sensation caused by the stinging of nettles; cf. *gár-ba*.

བེར་ཀ་ *bér-ka W.*, *bér-ma, ber-lcág Mil.*, stick, staff (cf. *dbýug-pa*); *spai bér-ma* cane, bamboo *Mil.*; *ber-ma læag yèig* a simple staff *Mil.*; *læags-bér* iron-bar, crowbar; *smýug-bér* cane, walking-stick.

བེལ་ *bel Cs.* leather bag.

བེའུ་རུ་ *wai-dür-ya, Ssk.*, azure stone, lapis lazuli *Dzl.* *wai-dür-ya dkar-po* and *ñon-po*, v. table of abbreviations.

བེར་འཕྲུ་ *wai-ro-tsa-na Ssk.*, *Tib.*: *nam-par-snañ-mdzad*, 1. n. of the first Dhyani-Buddha. — 2. a Lotsawa v. *Köpp.* II., 69.

བོ་ *bo*, 1. num. figure: 135. — 2. affix, to designate some words as nouns.

བོ་རྩེ་པ་, བོ་ལྗང་པ་ *bo-tóg-pa, bo-lón-ba Ts.*, ankle, ankle-bone.

བོ་དེ་ *bo-de Cs.*: 'n. of a tree, the fruits of which are used as beads for rosaries'.

བོ་དྲི་ *bo-dhi Ssk.*, wisdom; also n. of the Indian fig-tree, *ficus religiosa*, *byañ-čub-šin*; n. of the white narcissus (*Lh.*).

བོ་བ་ *bó-ba*, prob. pf. of *bó-ba*.

བོ་མ་ *bó-mo W.* for *bú-mo*.

བོ་ལ་ *bó-lo*, ball, for playing *Ld.*

བོག་པ་ *bog-pa* v. *bógs-pa*.

བོག་ར་ *bóg-ra Sch.* roof.

བོག་ས་ *bogs, Cs.*, gain, profit, advantage; *bogs dön-pa Sch.* to yield profit; wherever I met with the word, it was used only in a religious sense: gain for the mind, benefit for the heart, furtherance of devotion of meditation, *Mil.*

བོན་ *boñ* 1. also *boñs*, size, dimensions, volume, bulk, *boñ-čé, -čen* large, *boñ če don čün*, large of size, and small of significance are e.g. the lungs (in as far as roasted or boiled they yield little substantial food) *Mil.*; *lus-boñ-čé, -čün, brñ* big, little, middling, as to size of body, *Sg.*; *boñ-tün* little in stature; *boñ-tsád, boñ-tsód = rdzogs-pa* full size, a full-grown body *Thgy.* — 2. v. *boñ-na*. — 3. also *bón-ba, Cs.*: 'general name for small stones, pebbles etc.'; in medical works *zin-gi bón-ba* are mentioned as remedies; in *Pth.* the word occurs in an enumeration of temporal goods, precluding the above signification. — 4. v. *boñ-bu*. — 5. province. for *bañ Glr.*

བོང་ཁ་ *boñ-kra Sch.* a species of falcon.

བོང་བུ་ *bón-gu* v. *bón-bu*.

བོང་ང་ *boñ-nd*, various species of wolf's bane, aconite, *boñ-dkar, -nág, -dmár, -sér*, used as medicines, or even as poisons.

བོང་ནག་ *boñ-nág* v. the preceeding and the following article.

བོང་བུ་ *bón-bu, Sch.* also *bón-bo*, 1. ass, *bón-pó* or *pó-bón* he-ass, *bón-mo* or *mo-bón* she-ass, *boñ-prug* colt or foal of an

ass; *bon-sgál* an ass's load; *bon-sbán* dung of an ass; *bon-rdzi* keeper or driver of an ass; *dre-bón* Cs. 'an ass generating a mule'.

— 2. n. of insects, *rgyás-poi bón-bu* sugar-mite, *lepisma*, *Ld.*; *bon-nág* (perh. *bun-nág*) dung-beetle *Lh.* — 3. Cs.: **blockhead, fool.**

བོད་ bod 1. *Ssk.* भोट, Tibet, *bód-(kyi)* *yl* id. 2. for *bód-pa*, *bod ka-èig* some Tibetans *Tar.*, *Kyed bód-rnams* ye Tibetans. — 3. for *bód-skad* the Tibetan language, *bód-du bsgyur* *jug* I will have it translated into Tibetan *Pth.*; *bód-skad*, in a more limited sense, also implies the common language of conversation, opp. to book-language *W.*; *bód-pa*, *bód-(kyi)* *mi* Tibetans, *bód-mo* fem.; *bód-kyi mi-rigs* or *mi-brgyüd* the people of Tibet, in contradistinction to other nations, *bod-báns* the Tibetan people, opp. to its ruler.

བོད་པ་ bód-pa 1. v. *bod*. — 2. = *bód-pa*.

བོན་ *bon* (acc. to *Schf.* = बीज) 1. n. of the early religion of Tibet, concerning which but very imperfect accounts are existing (v. Report of the Royal Bavarian Acad. of Sc., 13. Jan. 1866); so much is certain, that sorcery was the principal feature of it. When Buddhism became the religion of state, the former was considered heretical and condemnable, and *lha-čos* and *bon-čos*, or shorter *čos* and *bon*, were placed in opposition, as with us christianity and paganism; v. *Glr.* and *Mil.*; at the present time, both of them seem to exist peaceably side by side, and the primitive religion has not only numerous adherents and convents in *C.*, but manifold traces of it may be found still in the creed of the Tibetans of to-day. — 2. = *bón-po*, follower of this religion.

བོར་ *bor*, v. *bór-ba*.

བོར་ར་ *bór-ra*, a sack of corn, holding about 30 *kal* *W.*

བོལ་ *bol*, *bol-gón* 1. the upper part of the foot *Stg.* — 2. the leg of a boot *W.* — 3. clod of earth *C.* — 4. v. *bol*.

བོལ་གར་ *bol-gár* = *búl-ha-ri*.

བོལ་པོ་ *ból-po* v. *ból-po*.

བོས་ *bos*, v. *bód-pa*.

བྱ་ *bya* 1. sbst. **bird, fowl, hen**, cf. the following articles. (*Pur. bu* [v. *byu*], *bí*). — 2. vb. fut. root of *byéd-pa*, v. this and the sbst. *byá-ba*. — 3. \**ja čó-čé*\* *W.*, to castrate, to geld.

བྱ་ཀ་ར་ཏ་ *byā-kā-ra-na*, व्याकरण, prop.: explanation, 1. = *luñ-du-ston-pa* prophecy, cf. *Burn.* I, 54 sequ. — 2. in later times: **grammar.**

བྱ་ཀྱི་ *bya-kri* *Mñg.*, *bya-tri* *Lt.*, n. of a medicine.

བྱ་ཀྱང་ *bya-rkán*, 1. a bird's foot. — 2. n. of a vein *Med.* — 3. officinal plant, in *Lh.* a blue kind of orobanche.

བྱ་སྐད་ *bya-skád*, also *bya-sgrñns*, *bya-čós* title of a book of satirical fables, in which birds are introduced speaking.

བྱ་སྐོན་ *bya-skón* fowler's net *Lex.*

བྱ་སྐྱི་ *bya-skyi* *Stg.*; *Sch.*: roof, shelter.

བྱ་ཁང་ *bya-kán* Cs. **bird-cage.**

བྱ་ཁུང་, ཁ་, ཁུང་ *bya-kyün*, -*kra*, -*krün* = *kyün*, *kra* and *krün-krün*.

བྱ་གཤ་ *bya-gág* *Dzl.* and elsewh., a species of ducks, *Sch.*: the gray duck.

བྱ་དགའ་ *bya-dgá* gift, present, esp. as a reward; *shyin-pa* to bestow a gift, frq.; *bya-dgár* as a present, for a reward, *stér-ba* to give.

བྱ་རྐོད་ and བྱ་པ་ *bya-rgód* and -*rgyál* bird of prey *B.* and col.; *bya-rgod-spos* *Med.*, vulgo *la-da-ra* (v. *gla*) *bya-rgod-pün-poi ri*, गृध्रकुट, vulture-hill, in Magadha, a preaching-place of Buddha.

བྱ་ཁྱ་ *bya-rgyá* fowler's net.

བྱ་སྐལ་ *bya-sgáb* n. of one of the smaller lobes of the lungs.

བྱ་སྐྱེད་ *bya-snyén* v. *bya-rmyén*.

བྱ་ཏི་ *bya-tri* v. *bya-kri*.

བྱ་པ་པ་ *bya-tál* *Glr.* light-gray bird's dung.



བྱ་དཔ་ *bya-dab* 1. lit. a bird's wing. — 2. a part of the roof or vertical projection of the same, a kind of façade, admitting of pictorial decoration *Glr.*

བྱ་འྲི་ *bya-dre Sch.*, a winged diabolical creature, harpy.

བྱ་ན་ *bya-na* (acc. to *Liš.* corrupted from རྩ་མྱ་སྤྱོད་) seasoning, condiment, sauce, in a legend; prob. also in a gen. sense: meat, food, *byá-naí-yo-byád Lex.*, *byá-na-ma*, prob. id.; *tsá-ba byá-na-ma žig kyer-nas* bringing some warm food *Mil.*

བྱ་ནག་ *bya-nág* raven, or some similar bird *S.g.*; *bya-nag-rdó-rje Mil.* id., because the raven is said to reach an age of a thousand years.

བྱ་ནམ་ *bya-nán Sch.* (sub. *byá-ra*) earnest endeavour.

བྱ་པ་ *byá-pa Cs.* fowler, bird-catcher.

བྱ་པོ་ *byá-po* 1. cock, the male of the domestic fowl, more definitely: *byá(-po) mtsa-lu B.* and col.; *byá-po dan-po*, *nyis-pa* etc., the first, the second cock-crow *C.* — 2. \**byá-po skyá-po\** *W.* sparrow. — 3. *bya-po-tsi-tsi Med.*, a medicinal plant, stopping the monthly courses; in *Lh.* the great balsamine, *Impatiens Roylei.*

བྱ་པུ་ *byá-spu*, down (feather), *byai spu B.* and col.

བྱ་པོ་ *byá-po*, cock, the male of any bird.

བྱ་པུག་ *bya-prug* 1. a young bird. — 2. a young fowl, chicken.

བྱ་བ་ *byá-ba* 1. inf. and part. fut. of *byéd-pa*, q. v. — 2. sbst. deed, action, work, without any reference to time, *žig-rtén-gyi byá-ba* and *čós-kyi byá-ba* secular and religious works, frq.; *mai byá-ba byéd-pa* to act as a mother, to perform a mother's part *Tar.*; *byá-bazín-pa* an action completely past *Gram.*; *byá-ba mañ yañ brás-bu čuñ-ba* much labour and little fruit, much work and little profit *Tar.*; *der rgyál-po dan blón-po-rnams-kyi byá-ba byuñ-ba yin* then the affairs of the kings and their officers, the concerns of the state and its functionaries, gained ground; also in an absolute sense

*byá-ba* = **secularity, worldliness**, *byá-ba btán-ba žig rgyán-du če* a resigning of worldly things is fraught with great blessing *Mil.*; *bya-byéd* the doing, doings; *bya-byéd nyuñ-ba žig rgyán-du če* the doing little brings great blessing, and so in a similar manner: *byá-rgyu byéd-rgyu ma mañ žig* do not give way to a bustling disposition *Mil.*, i.e. do not permit your contemplative state to be interrupted by a distracting activity of your mind; *btán-pa-la* (or *btán-pai*) *byá-ba byás-pai lo-rgyüs* an account of what has been done for the spread of the doctrine *Tar.*; *byá-ba dan brél-ba* seems to be a grammatical term relating to the verb.

བྱ་བང་ *bya-bán v.* *bya-wán.*

བྱ་བལ་ *bya-bál Sch.* down(feathers); *Lt. 121?*

བྱ་བལ་པ་ *bya-brál-pa* one free from business, one that has renounced all worldly employment, an ascetic, *Ld.-Glr.*

བྱ་མ་ *byá-ma* a female bird, hen, brood-hen.

བྱ་མ་ཏྲ་ *byá-ma-rta* courier, estafet.

བྱ་མ་བུ་ *bya-ma-búm* a tea-pot shaped vessel used in sacrificing.

བྱ་མ་བྱར་ལྷག་ *bya-ma-byar-skyág(?) dan-* delion, *Taraxacum Ld.*

བྱ་མ་བྱི་ *bya-ma-byi S.g.*; *Sch.* flying squirrel.

བྱ་མ་ལེབ་ *bya-ma-léb Sch.* butterfly, = *nye-ma-léb.*

བྱ་མོ་ *byá-mo* 1. the female of any kind of birds. — 2. hen, female fowl, also in conjunction with *mtsá-lu*, cf. *byá-po(?)*.

བྱ་མྱོང་བ་ *bya-rmyán-ba Sch.*, *bya-rmyén* (another reading *suñen*) *byéd-pa*, to yawn *Mil.*

བྱ་དམར་ *bya-dmar* flamingo *Sch.*

བྱ་ཇ་ *bya-tsán* bird's nest.

བྱ་ཇོ་རིང་ *bya-tse-rin Sch.* the white crane.

བྱ་ཇོགས་ *bya-tsógs* a flight of birds.

བྱ་རྩི་ *bya-rdzi* one attending to poultry.

བྱ་འླ་ *bya-wán* S.g.; Sch.: **night-hawk, goat-sucker, caprimulgus; bat.**

བྱ་བཞོན་ *\*bya-bžón\** Bal. **egg.**

བྱ་ཟེ་ *bya-zé* **crest, tuft** (of feathers) of birds Sch.

བྱ་འུག་ *bya-úg* prob. **owl**; Sch. quail(?).

བྱ་ར་ *byá-ra* Cs.: 'heed, care, caution'. This word belonging to the language of the people and to later literature, is not so much an abstract, as a concrete noun, signifying **a watchman, superintendent** (chiefly by day, cf. *mél-tse* night-watch); it denotes more particularly that individual of a community, who has to see to it, that the compulsory post-office duties be punctually performed, and that messages from the lord or magistrate of the place be duly dispatched and forwarded to their place of destination; in a more gen. sense *byá-ra byéd-pa* Glr., \*čó-čé\* W., *γton-ba* Mil. c. la, **to give heed, to pay attention, to look sharp, not to lose sight of; also, to be on one's guard against, to take a thing seriously**, e.g. *nád-la* a disease Lt.; \*já-ra i-mig\* (prop. *yid-mig*) \*čó\*, pay strict attention! W.

བྱ་རོག་ *bya-róg* **crow, raven**, mentioned in S.O. as an inveterate enemy of the *ug-pa* (owl).

བྱ་ལས་ *bya-lás*, **labour, work**, *zin-pa-méd-pai bya-lás* endless labours Mil.

བྱ་ལོ་པ་ *byá-lo-pa* 1. v. lo. — 2. Sch. 'keeping poultry'(?).

བྱ་སོ་མ་ *bya-so-ma* Ts, Ld. **bat.**

བྱ་ག་(-པ་) *byág(-pa)* 1. Cs. **pliancy, nimbleness, agility of body**; *byag-mkan* rope-dancer Lex. — 2. sometimes erron. for *jag* and *jág-pa*.

བྱ་ *byañ* 1. **north**; *byañ-pýógs* and prob. also *byán-kā* Mil. id.; *byán-gi*, *byañ-pýógs-kyi* northern; *byañ-nós* north side, northern brow or slope of a hill; also n. pr., Glr.; *byañ-tán* n. pr. the heaths or steppes in northern Tibet, more esp. those bordering in the west on Ld. — 2. **northern country**, coinciding with *byañ-tán*: *byañ-la*

*bčug-go* he was banished to the north country Glr.; *byán-pa* a man from *Jan-tán* — 3. the significations of *byañ-snyom-pa* Sch. **to tailor, to cut to a proper shape**, and of several other compounds, require a different etymology yet unknown. — 4. for *byán-bu*.

བྱ་རྩོ་ *byañ-rkyán* **trowsers, small-clothes, breeches** Mil.

བྱ་རྩོ་ག་ *byañ-kóg* 1. **the inside of the body**, *byañ-kóg-stód* the upper part of the body, cavity of the chest, *byañ-kóg-smád* lower part of the belly, abdomen, bowels S.g.; \**jan-kóg-la zug rag\** I feel a pain in my bowels W. — 2. **rump**; opp. to *yan-lág* limbs Lt.

བྱ་ག་ *byán-ga* Lt.?

བྱ་སྤྱི་མི་སྤྱན་ *byañ - sgra - mi - snyán* the northern continent of the ancient geography of India, v. *gliñ*.

བྱ་རྩུབ་ *byañ - čub*, **बोधि**, prop. wisdom; with the Buddhists **the highest perfection and holiness**, such as every Buddhist desires to obtain, which however to its full extent only the real Buddha himself possesses, v. Köpp. I, 425, 435; *byañ-čub-mčóg* id., frq.; *byañ-čub-mčóg-tu sems* (or resp. *tugs*) *skyéd-pa* to create the thought of such holiness, to direct the mind to it Dzl., Glr.; *byañ-čub dód-pa* to aim at it, to be anxious to obtain it Dzl.; *lén-pa* to attain it; *byañ-čub-séms* the mind intent on and suited for it, universal charity; *snyin-rje-byañ-čub-séms-kyis kun blañ-nas* submitting to every thing with a loving and charitable mind; *byañ-čub-séms-dpa*, **बोधिसत्त्व**, frq. with the addition of *sems-dpa-čen-po* the saint that has attained the highest station next to Buddha, merely for the welfare of men still tarrying in this world, designated Buddha, as it were; Köp. I, 422; *byañ-čub-séms-ma* fem. of it Thgr.; *byañ-čub-šin*, **पिप्पल**, the bodhi-tree, holy fig-tree, *ficus religiosa* (not indica), emblem of mercy; *byañ-čub-snyin-po* **बोधिमण्ड**, n. pr. = *rdo-rje-ydan*.

བྱ་རྩོ་ *byañ - rdo* Cs. **monument**, prop. inscription-stone.



བྱ་པ་ *byān-pa*

བྱ་པ་ *byān-pa* 1. v. *byān*. — 2. *S.g.?* *byān-pa-srin* Sch.: an insect.

བྱ་པ་ *byān-ba*, pf. of *byān-ba* q. v.; *byān-séms* a pure, holy mind *Mil.*, prob. = *byān-čub-séms*.

བྱ་བྱ་ *byān-bu*, བྱ་མ་ *byān-ma* 1. **inscription, direction, label**. — 2. the **tablet** on which an inscription is written, *zāns-kyi byān-bu-la* (to write) on a copper plate or tablet *Glr.*; *rig-byān*, *ka-byān*, resp. *žal-byān*, = *byān-bu* 1; *sgo-byān* inscription over a door, *dur-byān* on a sepulchre; *rtag-byān* a mark on a thing *Cs.*; *brjed-byān* list of marked luggage; *min-byān*, resp. *mtsan-byān* list of names *Pth.*; *šog-byān* cards *Sch.*; *byān-rdó* a stone monument.

བྱ་བྱ་ *byad* I. 1. ***Cs.* proportion, symmetry, beauty**, *dpe-byad* *Dzl.*, id.; *byād-čan* well-proportioned, fair, beautiful; *byad-méd* the contrary *Cs.* — 2. **face, countenance** *Lex.*; *byad spus kéns-pa* a hairy face *Glr.*; *byād-kyi bkrag* *Thgy.*, *mdaṅs Lt.*, brightness, radiance, beautiful complexion; *byad-bžin* face *Dzl.*, མཐུ་ *Lex.*; *byad-yžugs*, *Sch.*: stature, prob. more correctly: countenance and body *Dzl.* and elsewh. —

II. (*Cs.* also *byād-ma*) 1. **enemy**. — 2. a **wicked demon**, *byād-ma rmé-ša-čan* *Wln.* — 3. also *byad-stem(s)*, *S. O.* and elsewh., **imprecation, malediction**, combined with sorcery, the name of an enemy being written on a slip of paper and hid in the ground, under various conjurations; *žán-gyi byad*, *pa-rol-poi byad-stéms* a malediction practised by another; *byād-du* or *stéms-su žug-pa*, prob. to curse a person with conjurations.

III. in compounds, *yo-byād*, *ča-byād* q. v. — IV. frq. for *byed*.

བྱ་ན་ *byan* 1. *Ld.* frq. for *byā-na*, \**jan čö-Kan*, *žán-ma*\* **cook**. — 2. v. the following.

བྱ་ནེ་ *byān-po* *Cs.* **married man**; *Sch.*: a free man, one divorced from his wife; *byan-mo* *Cs.* **wife, spouse**; *Sch.*: 1. a **divorced woman**. — 2. a **whore**. Only this latter signification seems to be known among the common people, e.g. \**ā-pe žán-mo*\*, as a vulgar abusive term; *byan-tsud-pa*

བྱ་པ་ *byās-pa*

*Sch.* 'to allure, entice, seduce'; these significations are, however, not sufficient to explain: *byān-moi byi-bor* (or *-por*) *rañ byan tsud* *Lex.*, and: *séms-la rañ byan tsud* *Mil.*

བྱ་བྱ་ *byāb-pa* 1. **to clean, cleanse, wash, wipe**, *nañ tams-čād-la* to clean the whole house *Domañ*. — 2. **to take up, to gather with both hands**, e.g. barley *C.*; *byāb-zed* *Sch.* instrument for cleaning, brush; *byābs-kruš* *Sch.* shower-bath.

བྱ་མཐོ་བྱ་ *byāms-pa* 1. **kindness, love, affection**, *byāms-séms* id. — 2. **kind, loving, affectionate**, used of the love of parents to their children, of the beneficent to the needy, but not in the contrary order, nor of love to inanimate objects; *byāms-pái tin-ñe-dzin* the meditation of love, compassion, frq.; *mi kūn-la byāms-šin* being kind towards every body; *byāms-pai nyen* kind, affectionate relations, frq.; *byāms-pa māi-na* when I have many well-wishers, patrons *Dom.*; *byāms-pa* as a n. pr., also *byāms-pa mgón-po* **Maitreya**, the Buddha of the future period of the world, who at present is enthroned in the Galdan heaven, and who is frequently represented in pictures, v. *Köpp.*; *byāms-bžugs* sitting like Maitreya, i.e. after European fashion on a chair, with his legs hanging down, opp. to *tub-bžugs*, like *Sākyathubpa*; yet he is by no means uniformly represented in that posture.

བྱ་ར་ *byar*, supine of *byéd-pa*; *byar-méd* 1. prop.: *non faciendum*, **not to be done**. — 2. sbst. **inactivity**, inaction in the specifically Buddhist sense, **apathy, indifference**, *byar-méd-kyi nān-la ynās-par gyis* *Thgr.*

བྱ་སྲ་བྱ་ *byās-pa*, pf. of *byéd-pa*; *byās-na* 'si *feceris*', 'sin *feceris*', after a preceding prohibitive *ma byed* also to be rendered by **else**; as sbst. 1. '*factor*'. 2. '*factus*': *byéd-pa byās-pa* a doer of deeds, as the first grade of holiness; *byās-pa šas-pa*, *yzō-ba* *Sch.* to keep in mind a thing done, to requite, to reward; *byas-čos* *Mil.*, also known in *C.*, seems to be a notion akin to our **conscience**, \**jhé-čy zān-po, nēm-pa*\* *C.*, \**jhé-lé*\* id.

བྱི byi 1. *Glr.*, *Pth.*, *byi byéd-pa* to commit adultery or rape of females, *byi-čád* punishment for it. — 2. *v.* *byi-ba*. — 3. *Pur.* \*bi\* bird, cf. *byiu*.

བྱི་ཏང་(ག) *byi-tán(-ga)* a medicine *Med.*

བྱི་ཐུར་ *byi-tur* or *dur*, 1. n. of an animal, inhabiting caves *S.g.*; *byi-dur-ma* *Sik.* porcupine. — 2. spine of a porcupine or a hedgehog *Sch.*

བྱི་དར་ *byi-dúr* a kind of silk stuff? *Wdk.*

བྱི་དུར་ *byi-dúr* *v.* *byi-túr*.

བྱི་རྩོད་ *byi-dór* the wiping, cleaning; *pyag-bdár* *žés-pa byi-dór-gyi las dei min* the word *pyag-bdár* denotes the act of cleaning *Lex.*; commonly *byi-dór byéd-pa* e.g. *ynás-su* to clean, to sweep a place *Dzl.*; spiritually; to cleanse one's thoughts *Mil.*; *byi-bdár byéd-pa Dzl.* to dress, trim, decorate one's self, to make one's self smart.

བྱི་པོ་ *byi-po* *Sch.* bosom. — 2. *W.* male-cat, tom-cat.

བྱི་བ་ *byi-ba* I. sbst. *B.* and *C.*; col. *C.* \*jhi-tsi\* *Ld.*, *Pur.* \*bi-tse\*, *Ld.*, *Lh.* \*sa-bi-li(g)\*, rat, mouse, and various other animals: *byi-ba-rkan-rin* *Sch.* rabbit (?); *dñül-byi* *Sch.* white rabbit. — *byi-dkár* *Sch.* white hare. — *byi-kün* mouse-hole. — *byi-rdo* *Sch.* rat's-bane, arsenic. — *byi-lém* mouse-trap. — *byi-nág* *Sch.* fitchet, polecat. — *byi-prüg* young mouse. — *byi-brün* *Dzl.* mouse-dung. — *byi-blá* *v.* sub *byi-la*. — *byi-tšan* mouse-nest, mouse-hole. — *byi-tsér* medicinal herb *Med.* — *byi-dzin* *Cs.* mouse-trap; *byi-bzün* *Lt.*, \*bi-zün\* *W.*, etymol. id.; but applied to that troublesome plant, the bur (burdock), which is stuck into mouse-holes, to fasten in the skin of the mice. — *byi-loñ* etym. blind-mouse *Sch.* mole. — II. vb.: *byi-ba byéd-pa* *Cs.*, = *byi byéd-pa* 1. to mouse; to steal, to pilfer. 2. to commit adultery. — III. pf. of *byi-ba* *q. v.*; *byi-ba spu*, *Sch.* hair that has fallen off.

བྱི་བོ་ *byi-bo* *Lex.*; *Sch.* little child, infant, = *byis-pa*.

བྱི་བཞིན་ *byi-bžin* n. of one of the lunar mansions, *v.* *rgyu-skár*.

བྱི་ཟེ་ *byi-zé* *Cs.* = *tabs*, manner, way, method.

བྱི་རུ་ *byi-ru* coral, frq., also *byi-ru*; *byi-ru mdog* light red *Glr.*

བྱི་རུག་ *byi-rüg* medicinal plant *Med.*

བྱི་ལ་ *byi-la*, *B.*, *W.* \*bi-la, bi-li\* (*Hind.* \*billā\*), cat; *byi-lai brun*, cat's dung *Lt.*; *byi-bla* *Wdk.* id.? In the latter work it is mentioned as the name of a certain monster, whilst *byi-blai rgyal-mtsán* is an attribute of the gods, resembling a flag with a cat's head at the top.

བྱི་ལམ་ *byi-lám* *Wdk.*?

བྱི་ཤང་ *byi-šan* *Wdk.*?

བྱི་བ་ *byin-ba* *v.* *byin-ba*.

བྱི་བྱི་བྱུ་ལུ་ *byin-byin-tū-lu* *S.g.* n. of an animal (?).

བྱི་མཐུ་པ་ *byins-pa* 1. *Cs.* general, common. — 2. *Sch.* hidden, concealed. — 3. *Cs.* root. The word seems to be a secondary form of *spyi* and *dbyins*, yet in various passages of medical works none of the above meanings is applicable.

བྱིན་ *byin* 1. pomp, splendour, magnificence, e.g. of kings; *byin-čé-bar bžugs-pa* to be enthroned in great splendour *Dzl.*; *γzi-brjid dan byin čé Dzl.* *mtu dan byin Dzl.*; *byin-čan* magnificent, splendid, brilliant, *byin-méd* the contrary. — 2. blessing, a bestowing of blessings, a power working for good, *byin-báb* *Lex.*, -*páb* *Sch.*: conferring blessings (?), *bcom-ldan-dás-kyi byin-gyis* by the blessing, the miraculous power of Buddha; yet also applied to devils, *v.* below; most frq. *byin-gyis rlób-pa*, pf. *brlabs*, ft. *brlab*, imp. *rlob*s, to bless, *mi* a person, *sa-γzi* a place *Mil.*, also followed by the termin.: *séms-čan-gyi sdug-bśhál ži-bar byin-gyis rlob*s grant thy blessing, that the misery of beings may be assuaged *Mil.*; *bu mtun-rkyén dzóm-bar byin-gyis rlob*s bless the son, that all happiness may be accumulated on him *Mil.*; *rgyud rnyén-po bzán-bar* bless my soul, that it may be an efficient help (to these people) *Mil.*; relative to devils: *log-*



*drén bdúd-kyis byin-gyis brlabs* heretical teachers sent and fitted out by the devil; so also *Tar.* 46, 13; **to create, to change into** *Mil., Tar.*; hence *byin-rlabs* blessing, *byin-rlabs byéd-pa*, resp. *mdzád-pa* frq., *ytón-ba*, resp. *stsól-ba* Cs., = *byin-gyis rlób-pa*; *byin-rlabs-can*, *byin-rlabs dan ldán-pa* blessed, sanctified, highly favoured, men or things *Pth.*; so also *byin-rlabs zúgs-pa* *Mil.*; *dre-dul byin-rlabs* blessing pronounced against demons, exorcism of devils *Mil.*; meton.: I am the *págs-pai byin-rlabs* of all of you, he who will help you to go to heaven *Glr.*

བྱིན་རྟེན་ *byin-rtén* Cs., the **relics** of a saint, or the place where they are kept ('depository of blessings'); also in the shape of pills, which liberal donors receive from their Lamas, and which they swallow, particularly in the hour of death.

བྱིན་བ་ *byin-pa* 1. sbst. **calf of the leg**, *byin-pa ná-ba* pain in the calf; *byin-sul* Cs. 'hollow on the inward side of the thigh'(?). — II. pf. of *sbyin-pa*.

བྱིན་པོ་ *byin-po* Sch. **all, the whole; general**; *byin-gyis prá-ba* by degrees, more and more fine etc.?

བྱིན་ལྷ་བས་ *byin-rlabs* v. *byin* 2.

བྱིན་བ་ *byib-pa*, pf. *byibs* 1. **to cover, to wrap up**, *gós-kyis* *Lt.* — 2. Cs. **to hide, conceal, keep secret, hush up.**

བྱཱི་ *byiu* 1. *Pur.* \**biu*\*, **little bird, bird** *S.g.* — 2. Sch. **alpine hare.**

བྱཱི་བ་ *byil-ba* **to stroke**, *mgó-bo-la byil-byil byéd-pa* to stroke a person's head *Pth.*

བྱཱི་མོ་ *byil-mo* **naked** Sch.

བྱིས་བ་ *byis-pa* 1. **child**, esp. **little child**; *byis-(pai) nad* disease of children *Med.*; *byis-pa btsá-fabs* obstetric science *Med.*; *byis-stón* v. *ná-zla* sub *na* I, 2; *byis-pai blo* Cs. **childishness, want of judgment**; *byis-pai skyé-bo* a **plain, ignorant person**, a person not initiated *Thgy., S.O.*; *mo-byis* girl, lass *Mil.*; *byis-pa-zün-zig* Cs., **twins.** — 2. **boy, lad**, till about the age of 16 years, frq. (*W.* not in use).

བྱི་རུ་ *byü-ru* = *byi-ru*.

བྱུག་བ་ *byüg-pa* 1. **unguent, ointment, salve**, whether as colouring-matter, medicine or sweet scent *Dzl., Med.*; *byüg-pa* aka **thick ointment, thick plaster**; *byüg-pa* aka **thin unguent** Cs. — 2. **foot-bath** *W.*, perh. better: *bèüg-pa*.

བྱུག་རིས་ *byug-ris*, *Lex.* = *gral*, **place**, in a certain succession or row; *byug-ris zög* make room, leave a place empty Sch.

བྱུག་ས་ *byugs* v. *byüg-pa*; *byugs-spos* **anointing-oil** Sch.

བྱུ་ *byuñ* v. *byuñ-ba*; *byuñ-tsul* **history, story, particulars** of any event, *nai byuñ-tsul dé-ltar yda* that is my story *Mil.*; *byuñ-rábs* Sch. id.

བྱུ་ *byur* *B.*, esp. of later times and col., *Ld.* also *byus*, **misfortune, mishap, accident**, *byur zé-zün bu mi ysós-na* if one has the great misfortune not to be able to keep a child alive *Dom.*; *mi-la byur gél-ba* to draw down misfortune on a person *Dom.*; \**ná-la jur cug son*\* *W.*, \**jhur*\* *C.*, I have had misfortune, I have been unfortunate; *byür-gyi*, also *byür-can* **unlucky, disastrous, perilous.** — \**jhur-nág*\* **great calamity** *C.* — *byur-sél* preservative against misfortune. — *ran-byur-rdó* was explained: a sling-stone with which one hits one's self.

བྱུ་པོ་ *byür-po*, Cs. also *-bu*, vulg. *byur-byür* **heaped, a heaped measure of corn or meal**; *byür-por bkan* *Thgy.*

བྱེ་ *bye* 1. = *byeu* **little bird**, *bye-glin* bird's nest *Ma.*; *bye-prüg* a young little bird *Dzl.*, also *bya-prüg*; *bye-brün* bird-dung *Wdi.*; *byeu ür-pa* Sch. **partridge.** — 2. v. *byé-ma.*

བྱེ་མགོ་ *bye-mgó* 1. **bird's head.** — 2. an official mineral *S.g.*

བྱེ་བ་ *bye-ba* **ten million**, *byé-ba-prag ysum dan sá-ya-prag* drug thirty-six million; *byé-ba sa-ya*, eleven million; it seems to be among the larger numbers one of the most popular, as the word million is in English.

བྱེ་བྲག་ *bye-brág*, **विशेष** 1. **difference, diversity**, *kó-bo dan sans-rgyás bye-brág* *öi yod* what difference is there between me and Buddha? *Dzl.*; *bye-brág byéd-pa* to find,

to show a difference, c. genit. in, of, between things; to analyze, to explain; variety, diversity *Was.* (266); *bye-brág bšád-pa* = *vibhāṣā Was.* (147), also *bye-brag-bšad-mtsó* or *-ču-ytér*, title of books; *byé-brag-čan Cs.* different, *bye-brag-méd-pa Cs.*, *mi-pyé-d-pa Dzl.* equal; *bye-brág-tu smrd-ba Thgy.*, *bye-brág-pa*, वैशेषिक, name of a school of philosophers, *Atomists Köpp.* I, 69. — 2. division, section, class, species, *dūd-groi*, *ról-moi bye-brag* a species of animals, a kind of musical instrument etc. *Lex.*; *yül-gyi bye-brág* a part of the country, province, *Tar.* 33, 6; *bye-brág-tu* (to go through) according to the separate classes *Zam.*

ཐུ་མ་ byé-ma (*C. \*jhé-ma\**, *W. \*bé-ma\**) 1. sand, frq. — 2. sandy plain, sands, *ysér-gyi byé-mai dkyil-na* in the middle of a plain of gold sand *Glr.* — 3. gravel (disease) *Schr.* — *byé-ma bru yèig* a grain of sand *Cs.*; *gán-pai klün-gi byé-ma tsam* as much sand as there is on the Ganges; *bye-ma-ká-ra* brown sugar, ground sugar, *Hind.* चोनी, *C.* — *bye-dkár* white sand, *bye-nág* black sand. — *bye-čáb Lt.* sandy water, water standing on sandy ground. — *bye-ljóns* a sandy tract *Cs.* — *bye-čán* a plain of sand, a sandy desert *Glr.* — *bye-pün* heap of sand. — *bye-tsúb* sand raised by a whirlwind. — *bye-ril (Schr. hril)*, small sugar-balls, Indian sweet-meat, imported into Tibet, *C.*

ཐུ་པ་ byéd-pa I. vb., pf. *byas*, fut. *bya*, imp. *byos*, vulgo *byas* (*Sp.*, *Bul. \*béd-pa\**; in *Ld.* and *Lh.* instead of it gen. \*čó-čé\*), resp. *mdzád-pa*, eleg. *bgyid-pa*, 1. to make, to fabricate, with the acc., e.g. a house, an armour etc.; with *las* or *la*, to make out of or of: *ysér-las* out of gold, *šin-la Tar.* 160, 11 of wood; with the acc. and termin. to form to, to work into, *págs-pa šog-šog-tu* to work or manufacture skin into parchment *Dzl.*; with the instrum.: to do with, to make of: *dis èi žig bya* what are you going to do with it, to make of it? *Dzl.* to cause, to effect: *lhün-ba de nas byás-pa yin Mil.* it was I that caused this falling; with the supine, to take care that: *byéd-par*

*dod-par byéd-pa* to make him inclined to do it *Dzl.*, *ma šór-bar byos žig Pth.* take care, that he do not escape; *yód-par byéd-pa* to produce, procure, provide, *dei yndš-kan-la sogs-pa byás-nas* he provided for him a dwelling with appurtenances *Dzl.*; to fit out, equip (a ship) *Glr.*; to act: *rgyál-po, dran-srón* etc. *byéd-pa* to act a king, a saint, as much as: to rule as a king, to live as a saint *Dzl.*, *blá-ma byéd-pa* to be a priest *C.*; in a gen. sense: to do: *byá-ba dan bya-ba-ma-yin-pa stón-pa* to teach what men ought to do and what they ought not to do *Thgy.*; to commit, perform, execute: *nyés-pa byed-byéd-pa* one that has repeatedly committed himself, *las* or *byá-ba byéd-pa* to perform an action, *las èi žig byed* what are you doing, what is your business? *čabs yód-de byéd-mkan med* there is an expedient, but no one that carries it into effect *Ma*; *mi byar mi rün-bas* as it must be performed, lit. as it cannot remain undone *Dzl.*; *bsám-pa ltar myir-du byás-na* if an intention is speedily executed, performed; *las byéd-pa* to work, to be efficient (of a medicine); to act, proceed, pretend, affect: *èi ltar byás-na legs* how proceeding is good? i.e. which is the best way to proceed, how shall I manage best? *Glr.*; *bsám-ytan-la yód-pai lugs byas* he pretended, affected to meditate *Glr.*; *dei lugs-su byao* I will act as he does, I will do like that man *Glr.*; *gá-le byéd-pa Mil.* to proceed slowly, to be slow; to take, to assume, to count: *žag bži-pa dán-por byás-na* if the fourth day be taken for (counted as) the first *Wdn.*; *byéd-pa* with the termin. of the inf. is frequently used periphrastically or to give force to other verbs; such forms are: *ysód-par byéd-pa* to kill, *pá-más šés-par byos* (or *gyis*) *žig*, resp. *yab-yum-gyis mkyen-par mdzod èig* dear parents, you must know! *Dzl.*; on the other hand: *pá-la rig-par gyis žig* let your father know about it *Tar.* 37, 7; in such cases the proper sense is merely to be gathered from the context. Besides the simple fut.: *diug-par byao* I shall remain *Tar.*, *Kó-mo grogs byá-*



*yas* as I shall be with you *Glr.*; — the form *byao* frq. serves to express necessity: *btsál-bar bya* I must seek *Dzl.*; esp. with a negation: *brjód-par mi byao* they are by no means to be pronounced; the participles in the short forms of *γton-byéd* and *γton-byá* differ, in as much as the former is used in an active sense, e.g. one giving, a giver, the latter in a passive sense, one to be given; they may be formed of any verb. For specific combinations, in which *byéd-pa* is differently to be translated, as *dpe byéd-pa*, *yid-la byéd-pa* etc., refer to these words. — 2. to say, to call, yet chiefly only in the pf. tense: *žes byás-pa Dzl.* thus said, so called; *snar byás-pa bžin* according to what has been said before *Dzl.*; *byas-kyan* though saying *Pth.* — and in the fut., which in that case, however, frq. stands for the present: (*žes*) *byá-bai sgra byün-no* a voice thus speaking was heard *Glr.*; *dé-la dbyans žes byao* these are called vowels *Gram.*; (*žes-*) *byás-pa*, or more frq. *byá-ba*, the so called, being often joined to a name, that is mentioned for the first time, e.g. *Anu*, the so called, whilst we should say, a man, called *Anu*, or of the name of *A.*; *byá-ba* also implies: of the purport, to the effect, just as *čes-pa* is also used: *‘tsol-žig’ byá-bai lun byün-nas* an order being given to make a search *Glr.* — 3. to go away, to disappear: *byas son* he disappeared *Glr.* —

II. sbst. 1. *byéd-pa* and *byéd-mkan*, the person that does or has done a thing, the doer, performer etc.; author, *bstan-bčós byéd-mkan* the author of the work *Tar.* — 2. *byéd-pa* the instrumentative case *Gram.* — 3. *byéd-pa* the doing, dealings, with noun in the instrum. case: *dé-dra-ba mi-rigs-pa rgyál-pos byéd-pa* such wrong being done by the king, such unjust dealings of the king *Dzl.*; in the genit. case: *bló-yi byéd-pa dbyins-su sbos* hide the working of your understanding in the heavens, i. e. let it disappear in nothingness; effect, also with the noun in the genit. case, *Wdi.* — 4. *byéd (-pa)-po*, doer, accomplisher etc., *mčód-sbyin byéd-pa-por bos* he invited him as sacri-

ficing priest *Tar.*; *dül-bar byéd-pa-po* converter *Tar.*; *bkra-kia spēl-bai byéd-po* aug-menter of eternal happiness (from a hymn); *byéd-pa-po* instrumentative case *Gram.*; as the twelve *byéd-pa-poi skye-mčéd* I here cite the following from *Wlk.*, without being able to offer an explanation: *bdag, séms-čan, srog, gró-ba, γsó-ba, skyés-bu, gan-zág, šed-čan, šed-bdág, byéd-pa-po, tsór-ba-po, šes-pa-po, mčón-ba-po*, where, by the by, it is to be observed, that thirteen are here enumerated, *byed-pa-po* being mentioned again with the rest (a want of accuracy, which is not unfrequently to be met with in the scientific works of the Tibetans). — 5. *byd-ba* q. v.

བྱེ་ byeu (also *byiu* q. v.) little bird; *byeu-zul byéd-pa* v. *zul*; *byeu-la-ñug* S. g., a medicinal herb *Cs.*

བྱེ་བ་ *byér-ba* v. *byér-ba*.

བྱེ་མ་ *byes*, *Lexx.* and col.; foreign country; abroad, *byes tag-rin-ba* a far distant country *Cs.*; *byés-su gró-ba* to go abroad, to travel; *byés-su däg-pa* to remove, to emigrate *Lex.*; *byés-nas sléb-pa* to come from abroad *Lex.*; *byés-pa* traveller, foreigner, stranger; \**lam-róg bés-pa yód-pa yin-te\** *W.* proceeding together as fellow-travellers.

བྱེ་བ་ *byó-ba* *Cs.* *rná-ba byó-ba* to hear, hearken, listen.

བྱེ་བ་ *byón-pa* v. *byón-pa*.

བྱེ་བ་ *byól-ba* v. *byól-ba*.

བྱེ་མ་ *byol-són* animal, esp. quadruped; *byol-són-bas glén-pa* more stupid than a brute *Mil.*; *byol-són rgyál-po* the lion *Mil.*

བྱེ་ཀ་ *brá-ka* v. *!á-ka*.

བྱེ་ཉི་ *bra-nyé*, n. of a lunar mansion, v. *rgyu-skár* ?.

བྱེ་བ་ *brá-ba*, 1. sbst, n. of a small rodent, living under ground (not mole *Cs.*, but rather *suslik*, earless marmot *Sch.*); *brá-pu-se* *Ld.* a similar animal (= *pra-li*!); *bra-mčár*, *bra-tsán* *Cs.*, burrow of it; *bra-brün*

*Lex.*, *bra-ríl Cs.*, dung of it; *bra-lpágs* skin of it. — 2. vb. to have or to be in great plenty, to abound (?), *rán - gis za ma bra*, *btuñ ma bra*, *gon ma bra* she allowed herself no abundance of food, drink, or clothing; \**za-*, *tun-*, *čin-*, *lab-*, *zér-dha-te\** eating, drinking plentifully, walking, speaking, talking a great deal *C.*; \**tša-*, *dho-*, *dhán-dha-te\** being very hot, warm, cold *C.*

བླ་བླ་ *brá-bo* (prov. \**brau\**, *Pur.* \**bro\**) **buck-wheat**; *bra-pyé Lex.*, *ryen Sch.* buck-wheat flour; *brā - sóg* buck-wheat straw, serving as a poor sort of fodder during winter.

བླ་བླ་ *brag* **rock**, *brag rtse-ysum-pa* a three-pointed rock; *brag-skéd* the middle height of a rock, opp. to *brag-mjug* and *rtse* its foot and top *Cs.* — *brag-spós* prob. an aromatic herb, used for incense *Lt.* — *brag-skibs* beetling rock. — *brag-rgyál* a prominent, high and precipitous rock, towering rock. — *brág-da*, *-ča* echo; also fig. for something unsubstantial, shadowy, not existing *Mil.* — *brag-mjug* foot of a rock *Cs.* — *brag-pug* rock-cavern. — *brag-pýe* dust produced by hewing stones *Glr.* — \**dhag-bhón\** = *pá-bón C.* — *brag-dmár* name of a rock in or near Lhasa, alledged not to be identic with *dmār-po-ri (Sch.)*. — \**dag-tsél-wa*, *dag-šig-pa\** mite, tick *W.* — *brag-rtśán* rock-lizard. — *brag-rtśé* top of a rock. — *brag-žün* mineral pitch, bitumen, is said to cure fevers and even fractures. — *brag-ri* rocky hill. — *brag-rúd* fall of a rock. — *brag-rón* chasm in a rock, ravine. — *brag-šig* v. *brag-rtśél-ba*.

བླ་བླ་ *bran* 1. resp. *sku-brán* **chest, breast**, (cf. *nü-ma*); *bran rdün-ba* to beat one's breast *Glr.*; \**čü-gu dán-la čir-te Kyér-čē\** *W.* to carry a child pressed against one's breast. — *bran-kyéd (?) Cs.* a high, prominent chest. — *bran-dkyil* middle of the breast, cardiac region. — *bran-lkóg Mil.* prob. = *lkóg-ma*. — *bran-skás Sch.* the dorsal vertebrae opposite to the chest. — \**dan - küt\** **string** of the *bran - kün (-gun, -kon, -gon)*, **pellet-bow**, a bow furnished with two strings, to shoot pellets or small stones, *bran-rdi* or *-rdeu*, with it *W.* — \**dhan-kóg\**

*C.* cardiac-region, pit of the stomach. — *bran-sgró* snake, serpent (like *lto-gró*). — *bran-búr* the middle convex part of the *rdó-rye Ma.* — *bran-tsig Lh.*, prob. heart-burning. — *bran-(y)žól Cs.* dew-lap. — *bran-ze Mil.* prob. breast-bone, sternum. — *bran-yyün Sch.* tame, gentle. — *bran-rus Med.* breast-bone. — \**dan - lág\** *W.* the hands crossed on the breast. — *bran-so Glr.* breast, brisket of a butchered animal. — 2. also *bran*, gen. *brán-sa*, eleg. *mčis-brán* (q.v.), resp. *yzim-brán*, *bžugs-brán* **night-quarters, halting-place**, whether under a roof or in the open air; also as much as **stage** (of a journey); *brán-sa džébs-pa Tar.*, prob. also \**bór-čē\** *W.*, to take up night-quarters; **dwelling**, particularly a temporary one, **lodgings**; but also a permanent **abode**, esp. in *W.*; \**dán-sa tán-čē*, *yár-čē\** to take in, to lodge a person over night *W.* (cf. *ynas* 2). — *brán-kan*, dwelling-house, dwelling-room *Pth.* — *bran-grógs* house-mate, bed-fellow. — *bran-dpón* master of the house, landlord. — *pó-brán* v. *pó*; *bla-brán* v. *bla*.

བླ་བླ་ *bran-né Lex.* = *kran-né*.

བླ་བླ་ *brán-pa* v. *brán-pa*.

བླ་བླ་ *bran* 1. **slave, servant**, *mi-brán* 'vir servus' *S.g.*; *bran byéd-pa* to be a servant, to serve *Cs.*; *brán-du gyúr-ba* to become a servant *Cs.*; *brán-du kól-ba* to make another be a servant, to use him as a servant *B.*; *brán-du skül-ba* to engage a person as a servant, to get him to work for one's self *Glr.*; *brán-du kas-bláns-so Pth.* they promised to serve him; *lus niag yid ysum brán-du púl-te* devoting heart, mouth, and body to his service *Pth.*; *nai nub lto-gós-kyis brán-du kol* morning and night I am a slave to food and clothing *Mil.*; **subject**, one owing allegiance, \**ladágs-si gyál-po-la dán-yul-tso\** a village subject to, belonging to, the king of Ladak *W.*; *brán-pó* servant, slave *Tar.*; *brán-mo* maid-servant, female slave; *bran-kól*, *bran-ryóg* = *bran*; also collectively, servants, domestics, household. — 2. **texture**, in the



compound *tags-brán byéd-pa* to weave *Mil.*; *nye-brán Mil.* seems to be some decoration of the shoes; *sno-brán Mil.* something similar. — *ču-brán Glr.*, and *mtso-brán??*

བྱ་བ་ *bran-pa* to pour out *Tar.*

བྱ་མོ་ *brán-mo* 1. v. *bran* 1. extr. — 2. also = \**dan-tsós*\* *W.* finger, toe.

བྱ་བ་ *bráb-pa* v. *bráb-pa*.

བྱ་བེ་ *brám-ze*, from ब्रह्मन् 1. Brahmin, Hindoo priest; *brám-ze-mo* female Brahmin; *brám-ze rig-byéd dón-pai sgra* the voice of a Brahmin reciting the Vedas, being taken as a sign of good luck; *brám-ze-pa* an adherent of Brahma. — 2. a priest in general *S.O.* (Acc. to *Fouc.* transl. of *Gyatch.* 13 and 52 also = *brāhmaṇa*, the theological part of the Vedas; this is however against the tenor of the Tibetan text, which requires the word to be taken in the former sense.)

བྱ་བ་ *bral* v. *brál-ba*.

བྱི་ *bri* v. *bri-ba*.

བྱིད་པ་ *brid-pa* 1. *Sch.* 'to continue, to reiterate, to repeat continually; *brid-la ytón-ba* to give again and again'. — 2. v. *\*brid-pa*.

བྱིད་བྱིད་པ་ *brid-brid-pa Sch.* to float, to move confusedly, before one's eyes.

བྱིད་རྩ་ *brid-rtsa Lt.?*

བྱིམ་(སྤ)་ *brim(s)* v. *brim-pa*.

བྱིས་ *bris* v. *brí-ba*; *bris-sku*, *sku-bris* picture of a saint, drawn or painted *Cs.* — *bris-bür* the art of painting and carving images. — *bris-ma* written book. — *nag-bris* a drawing *Cs.*; *tson-bris* a coloured picture.

བྱུ་བ་ *brú-ba* v. *brú-ba*.

བྱུ་བ་མ་ *bru-ba-tsa Lex.* hunger.

བྱུ་ཞོ་ or བྱུ་ཞཱ་ *bru-žá* or *bru-šá Wdk.*, prob. = *gru-žá* and *gru-šá Pth.*, *bru-šál* or *bru-šál Ld.-Glr. Schl.* 19, b. 21, a. name of a country to the west of Tibet, bordering on Persia.

བྱུག་པ་ *brüg-pa* to flow, to stream, to gush *Cs.*; sbst. current, flow, flux *Cs.*; *ču brüg-pa* flowing-water *Lex.*

བྱུ་ *brun* dirt, dung, excrements, *mi-brün*, *bya-brün*, *abrañ-brün* etc. feces of men, birds, flies etc. *Med.* and elsewh.

བྱུ་བ་, བྱུ་བ་མ་ *brüb-pa, brübs-pa* v. *brub-pa*.

བྱུ་བ་ *brul* small particles, fritters, bits, crumbs, *bag-brul C.* crumbs of bread; *brül-ba Mil.*, *C.* to fall, into an abyss *Thg.*; to fall off, fall out, fall down, of leaves, seeds etc.; *brül-bu*, *brül-lu* = *brul W.*

བྱུ་ *brus* v. *brü-ba*.

བྱུ་ *bre*, \**ḍe\**, *Sskr.* द्रोण, 1. a measure for dry things as well fluids, about 4 pints; acc. to *Cs.*:  $\frac{1}{2}$  of a *bo*; *bré-bo če*, *breu čün* large and small *bre*, *Cs.*; *ysér-pýe bre gan Glr.* one (small) measure of gold-dust; *bre-do* two measures; *bré-la yšon* that will just fill a *bre Zam.*; *bres bšar-ba* to measure with a *bre Lex.*; *lha-kän bre-tsad tsam žig* a miniature temple, not larger than a *bre Glr.*; vulgo also that part of the *Chod-rtén*, which has the shape of a corn-measure; in a general sense, *measure*, *bre-srāñ ytán-la bébs-pa Glr.* to regulate measures and weights. — 2. \**bre\** *Ld. Lh.* \**bre-sé\** *Kun.* *Eremurus spectabilis*, a plant of about a man's height, belonging to the asphodels. — 3. v. *bré-ba*.

བྱུ་ཁོ་ *bré-ko* basin for washing *C.*

བྱུ་ག་ *bré-ga* medicinal herb; *bré-gu*, id. (perh. the same plant) *Med.*

བྱུ་བ་ *bré-ba* v. *bre-ba*; *bla-bré*, *ka-bré Sch.* capital, chapter, upper part of a column or pillar.

བྱུ་མོ་ *bré-mo Sch.* unfit, useless, worthless; *bré-moi ytam Thgy.*

བྱུ་མ་པ་ *brégs-pa* v. *brég-pa*.

བྱུ་བ་ *brén-ba* v. *brén-ba*.

བྱུ་ད་ *bréd-pa* to be frightened, afraid, in fear = *rtáb-pa*, *B.* and *C.*; *sbrul-gyis dñāñs-šin bréd-pa* to be frightened by a snake *Wdā.*, or *bréd-čin dñāñs-pa Pth.*;

*bdúd-kyis bréd-na* if you are afraid of the devil *Glr.*; *bréd-toms Lex.*; \**dhé-po\** fearful, frightful, terrible *C.*

བྲེལ་བ་ *brél-ba* I. vb. (not the same as *brél-ba*) 1. to be employed, busy, engaged, to have business or work on hand, *nied mkar-las-kyis brél-nas loñ mi dug* being engaged in building, we have no time to spare *Mil.*; *dod kó-nas brél-na* if one is entirely taken up with lust and pleasure; \**dhe-rin ná-la dhél-wa yó'*, *sañ-nyin sog\** to-day I have a great deal to do, come to-morrow *C.*; *brél-bas* on account of much business *Dzl.* — 2. synonym. with *póns-pa* to be poor, to be without, wanting, destitute of, c. instrum.: *loñs-spyod-kyis brél-ba Dzl. 220, 7*; more frq. with a negative: *ñis kyañ mi brél-bar byás-so* they did not let him want anything *Dzl. 220, 17, Sch.*; *tsó-bai yo-byád-kyis mi brél-bar* abounding in every necessary of life *Dzl. 225, 3* (acc. to a better reading); combined with another word: *póns-brél-te*; *brél-pón-méd-ñin Dzl.*, *mi brél-bar* not sparingly, scantily, niggardly, e.g. to bestow *Dzl.* frq. — II. sbst. 1. *C.* and *B.*, a being engaged in a multiplicity of business v. I, 1. — 2. *W.*: business, affair, concern, \**ná-la dhél-wa zig yod\** I have some particular business, concern, suit; \**dhél-wa ñi yod\** what do you want, what are you about, what are you doing there?

བྲེས་ *bres* 1., *W.* also *bres-kyu* manger; *rta-brés* manger for horses. — 2. v. *bre.* — 3. v. *bré-ba.*

བྲོ་ *bro* 1. oath, *bro -tsál-ba* to take an oath(?) *Pth.*, *bro bór-ba id.*, *dbu-bsnyun dan bro bór-ro Glr.* they swore by their heads, *nif.* — 2. dance, *bro skráb-pa Lex.*, *kráb-pa Mil.*, *brdün-ba Glr.*, resp. *žabs-bró mdzád-pa Mil.* to dance, leap, gambol, as a manifestation of gladness and mirth, whilst *gar byéd-pa* is a regular kind of dancing, with gentle and waving motions of the body; *rñā-bró* drums and dancing *Glr.*; *bró-mkhan Cs.* dancer. — 3. *Pur.* *bro* v. *brá-bo.* — 4. v. *bró-ba.* — 5. *bro-nád Lex.*, *Mil.* and elsewh.; *Sch.* 'an epidemic disease'; *bro-tsál Sch.* 'cold (in the head), cough, catarrh;'

*Tar.*: *págs-pa lo mañ-por sku-bro tsal-te*; *Mil.*: *šin-tu bro-tsál-bar gyür-nas.*

བྲོ་བ་ *bró-ba*, I. vb. 1. to taste, to smell, vb. a. & n.; *nyid kyañ mi bró-bas*, not even enjoying (tasting) sleep *Dzl.*; *kā-ro skyā-ba bro* one has an astringent taste in the mouth *Med.*; *spas bro-o* it smells of incense *Dzl.*; *dri-ysün žim-pa bro-o* it has a pleasant smell *Dzl.* — 2. *C.* to desire, to wish, = *dód-pa*, *bló-bro-ba id.*; *ñiu bró-ste* being about to weep *Mil.* — II. sbst. taste, savour, flavour, col. *bro-blág* (\**dob-lág\**), *lán-tsa ka-zás kün-gyi bró-ba skyed* salt imparts flavour to any kind of food *S.g.*; *bro ltā-ba* or *myon-ba*, col. \**dob-lag nyan-ñe\** *W.* to taste, to savour; to try the taste; *bró-ba-ñan Cs.*, \**dob-lag-ñan\** *W.* savoury, pleasing to the organs of taste, exciting the appetite; *bro-(ba-)med* tasteless, insipid *Cs.*

བྲོ་མ་ *bró-ma* v. *gró-ma.*

བྲོག་ཞུ་ *bróg-žu* v. *próg-žu.*

བྲོད་ *brod*, = *bró-ba*, taste (*žim-po*) \**dhó-ñen\** *C.*, \**dód-ñan\** *W.*, well-tasted, savoury; \**dhó-ñem-po\** *C.* of a strong, powerful taste.

བྲོད་པ་ *bród-pa* joy, joyfulness, *bród-pa skyéd-pa Mil.*; *dga-bród id. C.*; *ñi-bród* readiness to die *Mil.* — Here may be quoted also *drod* 2 and 3.

བྲོབ་, བྲོལ་ *brob*, *brod* v. *bráb-pa*, *brál-ba.*

བྲོས་ *bros* 1. v. *bro* 5; *bros-tebs Sch.* — 2. v. *bro-spa.*

བྲོ་ *bla* I. the space over, above a thing, chiefly occurring in compounds; *blā-na* above *Lex.*; *bla-na-méd-pa*, བྲོ་ལྷོ་མ་, having nothing higher over it, the upper-most, the very highest, e.g. *byañ-ñub*, *ñes-ráb* and the like frq; *bla-na-méd-pai lam*, *bla-med-rdo-rjei tég-pa*, = *snāgs-kyi lam*, the mystical method, v. *mdo* 3; *sā-bla*, above the earth, above ground, opp. to *sa-stén*, *sa-ñg* upon and under the earth. Generally fig.: superior, better, preferable, *bañ-mdzód ston yañ blao* then even an empty treasury is preferable *Dzl.*; commonly with the pf. root of a vb.:



འ bla

པ

འགཤ་ blág-pa

*tse* *ños kyañ blao* Dzl. then I will rather die; less frq. with *na*: *ñi-na yañ blai* since even death is to be preferred Dzl.; frq. it may be rendered by 'may', *rgyál-bar gyur kyañ blao* then may rather . . . gain the victory (than that I should . . .) Dzl.; also pleon.: *kyod mig-gis mi mton yañ blai* be it that you do not see it (it is of no consequence whether you see or not) Dzl. 220, 7. In the passage *Tar.* 123, 8 *bla* seems to stand as an adv. for 'very', *Schf.* —

**Comp.** *bla-gáb, bla-gós* (W. vulgo \**tsá-dar, tsá-sar*\*) = *yzán-gos*, upper garment, cloth, serving Indians, and occasionally also Tibetans as a covering, = toga, *ἱμάτιον*; *bla-gáb prág-pa yèg-tu yzár-ba* to throw the toga over one shoulder, frq.; *bla-gab-méd-pa*, 1. without upper garment Dzl. 2. having no wish, no desire, free from passion(?) — *bla-bré*, also *bla-re*, canopy, dais Dzl. and elsewh. — *blá-ma* བླ་མ 1. the higher, upper, superior; *blá-mar byéd-pa* to esteem highly, to honour, syn. to *bkür-sti byéd-pa* *Domañ, Tar.*; the exact grammatical explanation of *mi blá-mai čos-kyi čo-prül* Dzl. 14, or of the similar passage *mi čos blá-mai rdzu-prül* *Burn.* I, 164, offers some difficulties, although it is evident, that *Burn.* has hit the sense better than *Sch.* Of later date is the signification: 2. the superior, i.e. spiritual teacher, father confessor, གུར, with the genit. of the person *Pth.*; in a more gen. sense: ecclesiastic, priest, 'Lama' *Thgr., Pth.*; in East. Tib. a title designating a high eccles. degree, something like 'D.D.' v. *Desg.* 247, 371; *bla-mčód* for *blá-ma dan mčód-ynás* ecclesiastic and sacrificing priest, whether it be one and the same person, or two different individuals *Pth., Mil.*; *bla-(ma-)čén(-po)* chief Lama, Grand-Lama. — *bla-brán* resp. for dwelling-room or house of a Lama or Lamas, whilst *yzim-kán, pó-brán* are the resp. expressions for secular dignitaries. — *bla-slób, blá-ma dan slób-ma*, the Lama and his disciple *Sch.* — *smán-gyi-bla* v. *smán.* —

II. *Sch.* 'soul, life'; acc. to oral explanations: 1. strength, power, vitality, e.g. in

food, scents etc., just like *bcul.* — 2. blessing, power of blessings, like *gyañ*, e.g. \**ñim-mé mi-la la čém-po mi dug* = *yañ mi čag* C., no blessing attends a contemner of the law. — 3. an object with which a person's life is ominously connected; thus very commonly *bla-šin* a tree of fate (gen. a juniper or in W. a willow-tree, *val-león*), planted at a child's birth; *rgyál-poi bla-gyí* the king's turkois of life *Gl.*; *bla-dár* a little flag on the house-top, on which benedictions are written; *bla ynás* the omen is lasting, propitious, *nyams* it is vanishing, foreboding danger; so prob. also Dzl. 20, 17, where it is not at once equivalent to 'soul' (*Sch.*). —

III. frq. incorr. for *sla*. — IV. in some combinations it has a signification not yet accounted for, e.g. *bla rdól-ba* *Sch.* to find fault with, to blame, abuse, without a reason; *bla-tse*(?) *Lex.*

འགཤ་, གོས་ *bla-gáb, gos* v. *bla* I.

འཆོན་, མཆོད་ *bla-čén, -mčód* v. *blá-ma* sub *bla* I.

འགཤན་ *bla-ynyan* *Med.*?

འགཤས་ *bla-tás* *Lex.*

འགཤས་ *bla-dágs* *Gram.*; *Sch.*: 'a primitive word, an abstract noun'.(?)

འན་ *blá-na* v. *bla* I.

འབོར་ *blá-bor* *Sch.*: 'well! that may be! so much the better!'

འབྲང་ *bla-brán* v. *blá-ma* sub *bla* I.

འབཆོ་, འབཆོ་ *bla-tsó, gla-tso* *Sch.*: hereditary portion, inheritance.

འགཤུ་ *bla-gyü*, འགཤིང་ *bla-šin* v. *bla* II.

འགཤི་ *bla-ré* v. *bla-bré* sub *bla* I.

འགཤ་ *blag* 1. sub *bde-blág* q. v. — 2. sub *btso-blag* q. v.

འགཤ་པ་ *blág-pa* 1. pf. *blags, rná-ba blág-pa* = *rná-ba ytád-pa* *Lex.*: to incline one's ear to, to lend one's ear, to listen to (*blág-pa* not by itself 'to hear' Cs.). —

2. *mčī-ma blág-pa* to shed tears. — 3. in *blág-pa méd-pa*, the free translation of *आभयकाशिक*, Burn. I, 309 takes it in the signification given by *Sch.* to *bde-blág*, and explains it by 'bare of every convenience or comfort'.

ལྷན་བ་ *blán-ba* v. *lén-pa*.

ལྷན་བ་ *blád-pa* to chew, secondary form to *ldád-pa* *Lex.*

ལྷན་བ་ *blán-pa* = *glán-pa* *Cs.*

ལྷན་ *blar*, frq. incorr. for *slar*.

ལྷན་བ་ *blú-ba*, pf. *blus*, to buy off, to ransom, to redeem, *mi de blú-ru ytón-ba* to pay in order to redeem a man, to pay as a ransom for him *Glr.*; *řug-ron-gyi srog blus* he redeemed the life of the dove *Dzl.*; *di-dag-gis rgyal-poi mgo blu-o* therewith I will redeem the king's head *Dzl.*; to recover, to redeem, *yté-ba*, a pawn, pledge, security *C.*; *blu-rin* the money or price paid for the redeeming of persons or goods, ransom.

ལྷན་བ་ *blüg-pa* v. *ldüg-pa*.

ལྷན་བ་ལྷན་ *blügs-sku* molten image; *blügs-pár* casting-mould; *blügs-ma* cast metal, statues, relievos (cf. *bur-ba*); *blügs-řár*, *dgán-blügs* v. *řar*; *jd-blügs* urn-shaped vessel for pouring out tea etc.; *spyi-blügs* v. *spyi-bo* sub *spyi*; *már-blügs* oil-pitcher.

ལྷན་བ་ *blúd-pa* 1. vb. *ldud-pa*. — 2. sbst. to *blú-ba*, release, ransom, redemption *Sch.* — *blúd-bu* v. *rlúd-bu*.

ལྷན་བ་ *blün-pa* dull, stupid; stupidity, foolishness; *blün-po* stupid, foolish; fool, idiot; *blün-po la-lá* . . . *dzin* some fools consider it . . .; *blün-poi lugs* foolery, fool's opinion, fool's wisdom, expressions frq. used in scientific works to defeat antagonistic views; *dgé-ba mi byéd-pai mi ni blün-po yin* the man without virtue is a fool; *dod-yón-la čags šin-tu blun* to be given to lust is folly *Pth.*; *byol-son-pyügs-pas blun* more stupid than a beast *Mil.*; *blün-ytam*, *blün-řsig* foolish talk, foolery; *blün-dad* superstition *Mil.* (cf. *dnos-dad*).

ལྷན་བ་ *blus* v. *blú-ba*; *blus-ma* ransom *Cs.*

ལྷན་ *blo* I. rarely *bló-ba* mind (*Was.* 314 *बोधि*)

1. the intellectual power in man, understanding, *mčās-pai blo dan ldán-pa Dzl.*, *blo rno-ba Glr.* talented, gifted; *blo čén-po* (*čün-nu*) of great (small) mental abilities *C.*; *blo řsál-te* of a clear understanding, sharp-witted *Dzl.*; *řes-pai blo* sagacity, intelligence, judgment *Dzl.*; *blo-rgyá Sch.* comprehensive intellectual power; *blo myur-žin* being of quick comprehension, sharp *Dzl.*; *blo-ráb*, *-brin*, *-dmán-pa* of sound, moderate, weak intellects or mental faculties *Mng.*, the last expression is frq. used in modestly speaking of one's self *Glr.* and elsewh.; *bló-yi mün-pa* intellectual darkness, a darkened mind *Glr.*; *blo-bág* narrow-minded, weak in intellect *Sch.*; *kýod ni blo nór-ro* you are mistaken; *blos-lögs-pa* 'to be competent in mind or judgment' *Sch.*; *bló-na-bab* 'I understand' *Sch.* (?) — 2. mind, thought, memory, *čos dan yi-ge-la blo řüg-pa* to direct one's thoughts to religion and to learning to read *Glr.*; *bló-la sbyór-ba* to impress on the mind, to inculcate *Glr.*; *bló-la bžügs-pa* what is retained by, treasured up in the memory *Tar.*; *bló-la bzün-ba* to learn by heart *Glr.*, *W.*: \**loa* or *ló-na züm-čé\**; *blo-tag-čöd* v. sub *tág-pa* I. — 3. mind, sentiment, disposition (here in part = *yid*), *bló-la död-pa* to desire; *blo dün-pa* interest, concern, v. *dün-pa*; *mčöd-pa byéd-pai bló-čan de* he that has a mind, is disposed, to sacrifice *Dzl.*; *rañ bdé-bar död-pai blo méd-par* without any regard to his own welfare *Thgy.*; *blo nyé-ba* friendly sentiment; also: kindly disposed *Glr.*; *sdán-bai blo* a hating mind, malevolent disposition *Lt.*; *blo gró-ba Sch.*: 'to get soft, moved, touched, sad', acc. to a native authority: to be agreeably affected by; *blo mtün-pa* to be of the same mind, like-minded, with supine also: to agree *Glr.*; perh. also: to be unanimous, peaceable, on friendly terms *Sch.*; *kýéd-kýi blo dan mtün-pa* agreeably to your wish *Mil.*; *blor ma šon Sch.* 'the mind could not take it in' *Tar.* 51, 7, *Schf.*: 'it did not please



me, I could not reconcile myself to it'; \**blo skyél-ba*\* W., \**kel-ba*\* C., *čel-ba* (š. (?), to rely, to depend upon, *blo gél-ba* to hope Sch. (the correct spelling as yet doubtful); *blos ytón-ba* to give up, resign entirely, to risk, venture, e.g. *ran-gi srog Glr.*, *Mil.*, *blo spán-ba*, id. *Mil.*; \**tse-di lṭ-tán*\* monk C.; *lō-čay blos ma tōns-par* as she was so much attached to us *Mil.*; *ran-blos ma tōns-pa* a man attached to himself, in love with himself; *blo ytód-pa* Schr. to trust, confide (cf. compounds); *dé-las blo zlog-pa* Thgy., to subtract, to draw off, divert, dissuade from; *blo brid-pa* to deceive, impose upon, cheat *Glr.* (*bló-yi bdag* 'conscience' Sch., acc. to Schr. not an authenticated expression).

**Comp.** *blo-kog-čé* confident, courageous, intrepid, undaunted. — *blo-grós sense, intellect, understanding*; *blo-grós-kyi šés-bya* what is to be discerned by the understanding; *blo-grós dan ldán-pa*, *blo-grós-čan* sensible, judicious (of persons), *blo-grós čén-po* C. of much sense, of an excellent understanding, *čün-nu* C., *žán-pa* *Mil.* of little understanding; *blo-gros-méd* unintelligent, injudicious; *blo-gros-rgyal-po* n. of a medicinal plant, = *smug-čün* *Wdn.* — *bló-čan* having mind, sense; *byis-pai blo-čan* having the mind or sense of a child, thinking like a child Cs.; having a mind, v. above *mčód-pa byéd-pai bló-čan* de. — *blo-nyés* ill-meaning, malicious *Glr.* — *blo-ytád*, *blo-yden* hope, confidence, assurance, *bdág-gi blo-yden sú-la* 𑄧a in whom am I to place my confidence. — *blo-yden čós-la byéd-pa* *Glr.*; W.: \**lor-tád* or *lo-dán čó-čé*, *kyél-čé* (s)\*, c. la. — *blo-rtóg* prob. = *blo-grós*, *blo-rtóg ʔa-dád-pa* *Pth.* people of different mental abilities. — *blo-stóbs* 1. C., W. courage. 2. W., generosity, magnanimity, or perh. also equanimity, self-command, e.g. if a person remains kind and forbearing towards disobedient servants. — *blo-ťabs* counsel, expedient, *blo-ťabs tsól-ba* *Ma.* — *blo-bde* cheerful, happy. — *blo-dód* covetous, greedy. — *bló-sna* 1. *bló-sna man-ba* *Glr.* was explained by our Lama: having manifold thoughts,

being restless, flighty, giddy. 2. W. disposition, turn of mind, \**lō-na rin-mo*\* slowness, irresolution, also longsuffering, \**lō-na tūn-se*\* resoluteness, determination, promptness, both also adj.: slow, irresolute, and: resolute, determined etc. — *blo-méd* injudicious, foolish Cs. (*Dzl.* ༡༤, 18 makes no sense, there being prob. an error in the text. The translation of Sch. seems to be a mere conjecture). — *blo-bzán* 'sound sense', col. \**lob-zan*\*, a very common name of persons. — *blo-šéd* Sch. 'memory, intellectual power'. — *blo-séms* mind, soul, heart, *blo-séms-bdē* = *blo-bdē* *Mil.* — *blo-bsám* intellect; W.: \**lo-sám méd-kan*\* foolish, one not knowing what he is about.

II. frq. incorr. for *glo*.

ལྷོ་བློ་-ba I. vb. to be able = *pód-pa*; *Kyod mi lō-na* if you cannot; \**dī mi lo*\* that you cannot (dare not) do, prob. only W. vulg. — II. sbst. = *blo*, frq. used by *Mil.* for the sake of the rhythm.

ལྷོ་བློ་-bur = *gló-bur* sudden, suddenly; *Kyed dá-tar-gyi dád-pa bló-bur yin* thy present faith is new, but just sprung up in thee *Mil.*; *mi-spyod bló-bur-du gyur* the conduct of men suddenly changes *Ma.*

ལྷོ་ལྷོ་ blón-mo, for *lón-mo*, bones or knuckles used as dice *Mil.*

ལྷོ་ blón 1. *Lex.* = *gros*, *blón dēbs-pa* to give advice, to counsel; Cs.: to make arrangements. — 2. v. the following.

ལྷོ་པོ་ blón-po officer (prop. counsellor), any magisterial officer of higher rank; *blón-po dan bañs* commanding and obeying, higher officers and subalterns *Glr.*; more particularly minister (of state); *blón(-po) čen(-po)* *Glr.*, *blón-po bká-la yťóys-pa* *Glr.*, more commonly *bka-blón(-po)*, high officer of state, minister, governor; *Krims-blón* minister of justice, officer of justice; *rgyal-blón* king and minister, also = council, privy-council, *Glr.*; *čós-blón* 1. (opp. to *bdūd-blón*) an orthodox, faithful minister etc. 2. *čós-blón čén-pō* minister of public worship *Glr.*; *nye-blón* the same as *rgyal-blón* *Glr.* — *pyi nan bar ysum-gyi blón-po* *Glr.*, lit. outer, inner, middle

minister, a distinction not quite intelligible. — *dmág-blon* military, *yül-blon* civil officer Cs. — *nan-blon* 1. v. above *pyi-nan* etc. 2. *Lh.* country-judge.

ཐ་ bha, sometimes written for བ, either from བ ignorance, or in order to appear learned, as is also ཐ for བ, and so forth.

ཐ་ག་ bha-ga Ssk. the female genitals, Pth.

ཐ་ར་ bha-ra-ta, bha-ra-tai *düm-bu*, bhar-ta, bār-dha, Ssk. भरतखण्ड country between Lanka and the Sumeru, viz. Hindustan; also North-India, *Mil.* and elsewhere.

ཐ་ལ་ bha-lad, Urd. بھلات, Beng. belati, 'a far distant country', = *pi-lin*, for Europe.

ཐ་ག་ bhañ-ge W., Ssk. भङ्गा, hemp.

ཐ་ད་ bhe-da v. be-dha.

དབང་ dba 1. *Lex.* = *ze-sa* reverence, respect, obs. 2. (or *rba*) = the following.

དབང་ཁྲོང་ dba-klön *Glr.*, rba-klön *Mil.*, *Dzl.*, dba-rlabs wave, billow; rba-skya whitish waves *Mil.*; dba-tsub surge, roar, turmoil of waves Cs.; dba-byi water-rat?

དབང་པ་ dbág-pa, pf. dbags Sch., v. dbog-pa and bag-pa.

དབང་ dbañ (\**wan*, vulg. \**an*\*) 1. might, power, potency, blön-po dbañ čes-pas because the minister was very potent *Glr.*; dbañ dge-dün-la *ṛta*d *Glr.*, not only: 'he granted great privileges to the priesthood' Sch., but: he invested it with magisterial power and jurisdiction; rarely used of physical power or strength *S.g.*; bsdad-dbañ-med it is not in my power to stay *Thgy.*; būm-pa jó-moi yin-te dbañ ma mčis-so as the pitcher belongs to my mistress, I have no power over it, I have not to dispose of it *Dzl.*; sdod-dbañ-méd-par having no strength, not being able to wait (from eagerness, avidity etc.) *Glr.*; dbañ-méd, prob. sdod to be supplied (if the text be correct), this won't do so any longer *Glr.*; (rañ-)dbañ-méd-du or par involuntarily, not being able to help it, e.g. to weep, rejoice, believe, *Mil.*: dbañ-méd-du mči-ma čör-du жүг-pa to make one

weep; dbañ-méd-du čöl-ba to make a person powerless, to force by absolute power *Glr.*; dbañ-du gyür-ba to get into another's power, to be overpowered *Tar.*; död-pai to get into the power of the passions, to be led away by them *Dzl.*; dbañ-du gyür-pa seems also sometimes to mean: he who has brought every thing into his power (?), along with nyon-mons-pa-méd-pa and sems-rnam-par-gröl-ba; dbañ-du sdud-pa to reduce under one's power *Pth.*; snyin-rje to make the principle of mercy one's own, to practise it freely *Glr.*, (where du-ba stands); gró-ba to comprise all beings, *Glr.*; dbañ-du byéd-pa id.; dbañ byéd-pa c. la, 1. to rule over, to govern, frq. 2. to possess, bdág-gis dbañ byar méd-pa what one does not possess *Thgy.* — dbañ-sgyür-ba c. la, to govern, to rule, frq.; dbañ grüb-pa id. seldom. — dbañ skür-ba v. skur-ba and dbañ, 2. \**wañ tán-čé*\* W. to make efforts, to exert one's self, also = the next. — dbañ zá-ba to offer violence *Dzl.* 22, 3. — dbañ-gis like a postposition, by, by means of, in virtue of, in consequence of, e.g. las-kyi of former actions *Glr.*; na-rgyál-gyi dbañ-gis from or in consequence of pride *Tar.* — 2. more especially in mythology, dbañ bču *Dzl.* 22, 14, also stobs-bču *Trigl.* 8, 6; *Gyatch.* II, 46, *Burn.* II, 781 seqq. 1. the ten powers of knowledge of Buddha, v. *Köpp.* I, 437 seqq. 2. in later times *ṣṣan rjes-su džen-pai* dbañ bču ten powers tending to the benefit of others are ascribed to the Bodhisattva, *Thgy.*: tsé-la dbañ-ba (respecting this form v. below) power over the length of one's own life; sems-la dbañ-ba power according to one's own pleasure to enter into any meditation; yo-byád-la to shower down provisions for the support of creatures; las-la to mitigate the punishments for their sins; skyé-ba-la to effect one's own re-birth in the external world, without danger of being infected by its sin; mós-pa-la at pleasure to change one object into another; smón-lam-la to see every prayer for the welfare of others fulfilled; rdzu-črül-la to exhibit wonderful feats for bring-



ing about the conversion of others; *ye-dés-la* to understand all writings on religion (ni f.); *čós-la* to convey the publication of religion to all creatures at the same time and in every language. 3. in practical mysticism: various supernatural powers (v. *skur-ba*), e.g. *pyi nan ysân-gi dban skur-ba* Pth. is alledged to signify: to convey externally, i.e. into the mouth, the power of *snan-ba-mta-yás* (this and the two following are names of Buddhas and demons), internally, into the body, the power of *spyân-ras-yzigs* and lastly into the mind perfect purity, i.e. the *rta-mgrin*, and together with it power over the demons. — 3. regard, consideration(?). In later writings the composition of *dbân-du byás-na* (*mdzâd-na* etc.) c. genit. (instead of which in C. also *dbân-du šór-na*, *šón-na* are said to be in use), is frq. to be met with, signifying as much as: when... is concerned, when... is in question, for the purpose of, or merely: respecting, as regards: *lēgs-pai*, *jigs-pai*, *btsân-pai* when beauty, firmness, formidable appearance (of a royal castle) are concerned, are the points in question Glr.; *snāgs-kyi dbân-du rtsis-pai šlō-ka* prob. the Slokas being numbered with a regard to the Mantras, i.e. including the latter Tar. 127, 16. — 4. symb. num.: 5 (*dban* being taken for *dbân-po*).

**Comp. and deriv.** *dban-bskür* consecration, inauguration, initiation Was. (189), = *dban-bskyür* might, power, e.g. *sañs-rgyās-kyi* Glr. — *dban-grāl* the row of those that are to be ordained or consecrated. — *dbân-čan* mighty, powerful Cs. — *dban-fân* 1. might, = *mña-fân*, *dban-fân-méd-pa* low, mean, of inferior rank Dzl. 2. time, chronology Lexx. 3. destiny, fate, predestined fate, or rather the destiny of any creature consequent to its former actions, *tse dan dban-fân*, frq.; *dban-fân-méd-pa* may therefore imply: having no destiny, i.e. no particular destiny. — *dban-dus-po-brân* 'Angdophorong' of the Indian papers, n. of a fort in Tibet. — *dban-ldân* mighty, powerful; *dban-ldân-gyi pyogs* Doman, *dbân-poi pyogs* Sbh.,

is said to be north-east. — *dbân-po* v. the next article. — *dban-pyug* 1. adj. mighty, also sbst.: *dban-pyug yzân-las čé-ba* Glr. 2. symb. num.: 11. 3. noun proper a. Isvara, Siva Glr., hence also the Lingam as his emblem Glr. b. Avalokitesvara Glr. — *dbân-ba* 1. vb. c. la = *dban byéd-pa*, e.g. *rgyal-srid-la mi dban* he does not succeed to the throne; gen. with accus. *yèig di dbân-ba yin* one... belongs to this one Mil.; *bdag dbân-bai rgyal-prân* the vassals under my sway Dzl. 2. sbst. = *dban*, e.g. *tsé-la dbân-ba* (v. above). — *dban-ris* prob. domain, dominion. — *dban(-po)-lág(-pa)* a medicine, said to be prepared from a viscid, aromatic root, shaped like a hand. — *dban-šes* perception, by means of the organs of sense Was. (278).

དབང་པོ་ dbân-po 1. possessed of power, dominion, *nór-gyi dbân-por gyur* Dzl. (Ms.); lord, ruler, sovereign, esp. divine rulers: Indra, also *lhai dbân-po*; further *rgyál-bai dbân-po*, *tüb-pai dbân-po* the highest of the Buddhas Glr. — 2. organ of sense, *dbân-po lia(-po)* a. the five organs of sense, eyes etc., also *dbân-poi sgo lia* Med. b. Trigl. 17, 6, five immaterial, transcendent senses of Buddha, which are in unison with his five powers, *stobs lia*, as stated by Burn. II, 430, v. Kōpp. I, 436. In natural philosophy six organs of sense frq. are mentioned, *मनस* being added as the sixth; medical writings also treat of *dbân-po dgu* or *dbân-poi sgo dgu*, v. *bū-ga*. — 3. sense, intellectual power, *dbân-po rnôn-po* of acute intellect, *dbân-po rdül-po* of obtuse intellect, also as common expressions for sagacious or dull Dzl.; *dbân-po nyams* the senses are weakened, become dull Med.; *lus sems dbân-po* body, soul, and senses (are glad, are pure etc.) Dom.; *dbân-po ysô-ba* to gladden, strengthen, revive, the senses Mil.; *rân-gi sems-las dbân-poi rnam-šes byun* out of the spirit (of the personality which during the time between two periods of existence is in a disembodied state) the sense-endowed soul (of the new individual) is generated (in the process of conception)

*S.g.* — 4. **genitals**, *Wdn.* and elsewh.; *dbān-po lāg-pa* v. *dbañ-lāg* sub *dbañ*.

དབར་མི་ *dbār-mi* *Sch.* a faint-hearted, timorous man.

དབའ་ *dbal* *Lex.* = *tog* and *rtsé-mo* **top**, **summit**, **point** e.g. of a *mčod-rten* *Glr.*; the point, or acc. to some the grooves of the *pūr-pa* or exorcising dagger; *rtai dbal bzañ-ñan* *Lex.*? — *dbāl-ba* v. *bal-ba*.

དབུ *dbu* resp. for *mgo*, **head**, **frq.**; **beginning**, **commencement**, e.g. of holy doctrine *Glr.*; \**u lān-čē*\* *W.*, the mode of greeting between Lamas, by touching each other with their fore-heads; to bless (a layman by imposition of hands); *dbu mdzād-pa* to be the head, the principal person, e.g. in an assembly of believers *Mil.*; more definitely: *dbu mdzād-do* he was my instructor *Mil.* — *dbu-skrá* the hair of the head. — *dbu-rgyān* ornament of the head, diadem *Mil.* — *dbu-rñas* *Sch.* pillow. — *dbu-čan* furnished with a head, i.e. with a thick stroke at the top (of a letter), hence the name of the Tibetan printing characters. — *dbu-čen* 1. **higher officer**. 2. *dbu-čün* **subaltern officer** *Cs.* — *dbu-rje* **Reverence**, **Reverend**, title of Lamas. — *dbu-snyin bžes-pa* *Sch.*, *dbu-snyin dan bro bōr-ba* *Glr.* resp. to swear by one's head. — *dbu-tód* royal cap, crown. — *dbu-mtūn drūn-du* resp. the same as *žabs drūn-du* in directing letters: To... — *dbu-pān* **elevation**, **high rank**, **dignity**, *stód-pa* to praise, *smád-pa* to despise, to revile (dignities). — *dbū-ma* 1. n. of the goddess **Durga**, the wife of **Siva**. 2. **principal vein**, v. *rtsā-ba*. 3. **the middle** (-doctrine), **middle-road**, **मध्यम**, which endeavours to avoid the two extremes *Was.*, also *dbū-mai lam* or *ltā-ba*; *dbū-ma-pa* an adherent of this doctrine *Sch.*, cf. however *mdo* extr. — *dbu-méd* **the Tibetan current hand-writing**, cf. *dbū-čan*. — *dbu-rmóg* *Zam.* w.e.; in *W.* \**gyāl-po u'-móg čō žig*\* is said to signify: Long live the king! — *dbu-rtsé* the top, pinnacle, of a temple, monastery *Glr.* — *dbu-mdzād* (cf. *dbu mdzād-pa* above) **chairman**, **principal**, **warden**, in convents an official that takes the lead in performing the

prayers. — *dbu-žwá* cap. — *dbu-žóg* title-page *Sch.*

དབུ་བ་ *dbū-ba* v. *lū-ba*.

དབུགས་ *dbugs* 1. **breath**, **respiration**, *dbugs rñub-pa dan byin-pa* or *byin-ba* to respire, to inhale and exhale air *Med.*, *W.* \**tón-čē*\* for *byin-ba*; *dbugs byin-pa* to stop for rest, to recover one's breath *Sch.* (and perh. *Pth.*); *dbugs-dbyin tób-pa* to be eased in one's mind, after despondency *Tar.*; \**ug gyañ bōr-čē*\* *W.* to stop, to keep back one's breath; \**ug sub* or *kor tán-čē*\* *W.* to choke, suffocate, strangle, throttle; *skyé-gro fams-čād-kyi dbugs lén-pa* to take away the breath of beings (which is ascribed to the demon *pe-dkār*) *Glr.*; *p̄yi-dbugs* seems to be the last breath of a dying man, but *nān-dbugs* is some fantastic physiological notion *Thgr.*; *dbugs mdé-ba* and *mi-bdē-ba* an easy and a hard breathing *Med.* frq.; *dbugs-tūn* short breath; *dbugs rdzān-ba* or *brdzāns-pa* shortness of breath, asthma, as a complaint of old age *Thgy.*; *dbugs lheb-lhéb byéd-pa* to pant, to be palsy *Med.* — *dbugs-rgód* *Lt.*? — *dbugs-nān* *Sch.* flatulence. — *dbugs tebs-rél* *Sch.* 'in one breath'? — 2. **a breath**, **one respiration**, as smallest measure of time =  $\frac{1}{1800}$  *kyim* = 4 seconds.

དབུང་ *dbuñ* *Lex.* = *dbus*.

དབུབ་བ་ *dbūb-pa* v. *būbs-pa*.

དབུར་ *dbur* termin. of *dbu*, *Sch.* **first**, **at first**.

དབུར་བ་ *dbūr-ba*, also *ur-ba*, *'ur-ba* to **smooth**, *žóg-bu* paper, *ras* woollen stuff, *žžál* a pavement *Cs.*; \**ur gyág-pa*\* *C.*, \**gyáb-čē*\* *W.* to iron, to smooth linen etc., \**ur-čag*\* smoothing-iron.

དབུལ་བ་ *dbūl-ba* I. vb. v. *būl-ba*. — II. adj. **poor**, **indigent** *Dzl.*; sbst. **poverty**, **want**, **penury**, *dbūl-ba sel-ba* to relieve want *Glr.*; *dbul-žin pōns-pai rigs* a poor and indigent generation *Dzl.*; hence frq. *dbūl-pōns* poor, a poor man, pauper *Mil.*; **poverty** *Glr.*; usually *dbūl-po*, fem. *dbūl-mo*, poor.

དབུས་ *dbus* (*Ld.* \**us*\*, *C.* \**ṣṣ*\*) 1. **middle**, **midst**, **centre**, *žág-pai dbus tsām-du*



*pyin-nas* having proceeded about to the middle of the rope *Dzl.*; *skyé-boi dbús-su* in the midst of the people *Tar.*; *tan ynyis-kyi dbus-ri* the hill (mountain) in the middle between the two plains *Glr.*; *dbús-kyi ri-rgyál* Sumeru standing in the centre (of the world) *Mil.*; seldom relative to time: *bžugs-pai dbús-su* whilst he was sitting *Glr.*; in metaphysics: *dbus dan mta* 'the medium and the extremes' *Cs.* *Asiat. Researches* XX, 577 — *dbús-ma* the middle one (of three or more persons) *Mil.*, (of inanimate things) *Glr.* — 2. in a specific sense: the central province of a country, a. of India, hence = Magadha, the holy land, land of Buddha *Thgy.* b. of Tibet, the province Ü; *dbús-pa* an inhabitant of it; *dbus-ytsán Ü* and *Tsan.*

དབེན་པ་ *dbén-pa* solitary, lonely, e.g. a road *Dzl.*; solitude, loneliness, *dbén-pa di-na* in this solitude *Dzl.*; *dbén-par gró-ba* or *ynás-pa* frq.; *dben*, id.: *dbén-la dga Ma.*; *dben-(pai) ynas*, sa solitary place, esp. hermitage; *dbén-ynas čén-po brgyád-kyi sa* earth from the eight great hermitages, sacred places of pilgrimage in India *Glr.*; like *bstóns-pa* the word is construed with the instrum. case: *mas dbén-pa*, solitary as to a mother, i.e. motherless;  *snyin-pos dbén-pa* = *snyin-po méd-pa Tar.*

དབོ་ *dbo* 1. n. of a lunar mansion, v. *rgyu-skár*, no. 22. — 2. the belly-side of fur.

དབོ་བ་ *dbó-ba* v. *bo-ba*.

དབོན་པོ་ *dbón-po* (*W.* \**ón-po*\*, *C.* \**om-po*\*) 1. *B.* resp. for *tsá-bo* grandson; nephew; *dbon-srás* id. *Glr.*; *dbán-mo* fem.; *mes-dbón* ancestor and grandchild *Glr.*; *dbon-zán* *Glr.* 95 seems to denote son-in-law and brother-in-law, with which also *Sch.*'s Mongol transl. agrees, *Geschichte d. Ost-Mong.* p. 359 med. — 2. Lama-servant *C.* — 3. a certain sect of Lamas, clad in red, shorn, and married, = \**sor-kyim-pa*\*, *C.*, *W.* — 4. a Lamā skilled in astrology, who for instance, when a person has died, performs those ceremonies, that serve to avert harm from the survivors *W.*

དབོན་བ་ *dból-ba* *Cs.* = *rtól-ba*, *Lex. rdzin dból-ba*.

དབྱངས་ *dbyāns*, \**yañ(s)*\* 1. singing, song, tune, melody, *glu-dbyāns* id.; *luñ-bstén-gyi dbyāns* prophetic song, psalm *Mil.*; *dbyāns(-su) lén-pa*, *dbyāns byéd-pa* to sing *Dzl.*; *stód(-pai) dbyāns* song of praise, hymn of thanksgiving, \**jhe'-pa*\* *C.*, \**pul-čē*\* *W.*; *γduñ-dbyāns* a song of aspiration *Mil.* — *dbyāns-čan* *Glr.* a deity, prob. = *jam-dbyāns-čan-ma* Saraswati, goddess of euphony. — *dbyāns-snyān* sweet singing. — *dbyāns-pa* singer *Cs.* — \**yañ-zü*\* bow for a violin, fiddle-stick *W.* — 2. vowel, hence *dbyāns-yig* 1. the (four) signs of the vowels, *Gram.* 2. *Cs.*: notes (of music) or any contrivance for marking the modulation of sounds; so perh. also *Glr.*

དབྱར་ *dbyar* summer, in India: rainy season (cf. *das*); also *dbyār-ka*, *dbyār-ka Mil.*, *W.*, *dbyār-dus*, *Cs.* *dbyār-mo*; *dbyar-dgun-méd-par* summer and winter *Mil.*; *dbyar B.*, *dbyār-ka-la* col. in summer; *dbyar-ynás* 1. summer-abode, *Sch.* 2. the solitary summer-fasting of the monks; *dbyar-skyés* 'summer-born'; *dbyar-rná* summer-drum, po. expression for thunder *Cs.* — *dbyar-čár* summer-rain *Cs.* — *dbyar-žwa* summer-hat.

དབྱར་པ་ *dbyār-pa* (*Pur.* \**sbyār-pa*\*, elsewh. \**yār-pa*\*) poplar, various kinds of which tree are found in the vicinity of villages, cultivated or growing wild. (*Wdn.* also *sbyār-pa*.)

དབྱི་ *dbyi* (\**yi*, com. \**i*\*) 1. lynx, *dbyi-mo* the female of this animal, *dbyi-prüg* a young one; *dbyi-tsán* lair of it. — 2. in Ü: beer, = *čan*.

དབྱི་གུ་ *dbyi-gu* = *dbyig-gu* little stick, cf. *dbyig-pa*.

དབྱི་བ་ *dbyi-ba*, prob. only fut. to *pyi-ba*, to wipe off, to blot out, to efface, *Lex.*: *ri-mo*, a drawing. *Sch.* however notices also a perf. *dbyis*.

དབྱི་མོ་ *dbyi-mo* flax (?).

དབྱི་མོང་ *dbyi-mon* medicinal herb, used against delirium *Med.*; *Cs.*: 'a plant

དབྱིག(ས) *dbyig(s)*དབྱེར་མེད་ *dbyer-méd*

of an acrid taste, used as tea'; in *Lh. Potentilla Salesovii*, of which neither the one nor the other fact is known to me.

དབྱིག(ས) *dbyig(s)* 1. = *nor* wealth, riches, treasures, *nor - dbyig* id. *Dzl.*; *dbyig-ñan* rich, *dbyig-med* poor *Cs.*; *dbyig-mán* *Lex.* — 2. prob. = *dbyig-nyén*, precious stone or a kind of such *Glr.* and elsewh.

དབྱིག་པ་ *dbyig-pa* stick, = *dbyug-pa*.

དབྱིག་ཏུ་ *dbyig-pu* *Sch.*: 'implement for cleaning, scouring, polishing'.

དབྱིང་ཞ་ *dbyin-ža* *Sch.*: summer-hat (?).

དབྱིའ་ *dbyiñs* 1. syn. with *kloñ*, com. *nám-mkai dbyiñs* or *dbyiñs* alone: the heavens, celestial region, *rgyab-la brag dmar nám-mkai dbyiñs* red rocks behind and the expanse of heaven *Mil.*; *Kyeu dbyin-su yal* the youth disappearing was carried up to heaven *Pth.*; *dbyiñs-na bžugs-pai dá-ki-ma Mil.* — 2. height *Schr.*; the above passage was also rendered: red rocks behind, as high as heaven. — 3. in metaphysics an undefined idea of extent, region, space, གཞུ་ (cf. *kloñ*), *čos-kyi dbyiñs*, གཞུ་མཁུ་, not 'the wide diffusion of religion' *Sch.*, but a mere fanciful notion, or as it is expressed *Wts.* 143: le monde intellectuel de Bouddha; of highly learned Lamas the words are used: *tugs-dgóns čos-dbyiñs-su tím C.*; and also *dbyiñs* alone: *bló-yi byéd-pa dbyiñs-su sbos Glr.* hide your mental activity in the heavens, i.e. let it be reduced to nothing; so prob. also *Tar.* 38, 10, *pün-po lhág-mo méd-pai dbyiñs-su*, where nothing of the skandha is left remaining. *Sch.*: *dbyiñs-su* in a body, in one mass, whole, entire(?).

དབྱིན་ *dbyin* or *ryin byéd-pa* *Sch.*, to incite, instigate, set on.

དབྱིབས་ *dbyibs* shape, figure, form, *byá-dbyibs-ñan* having the shape of a bird *Lt.*; *šin-rtai dbyibs dan dra* shaped like a waggon or carriage *Glr.*; *skyés-pai dbyibs-la nós-bzuñ-ba* to learn the nature (of plants) from the shape in which they grow; \**ā-me yib dug\** he quite resembles his mother in shape *W.*; *dbyibs légs-pa B.*

a fine figure, \**sóg-po\** an ugly figure *W.*, or also: of a handsome (or ugly) form; *dbyibs zlum-por yod* it has a round shape *Glr.*

དབྱུག་གུ་, དབྱུ་གུ་ *dbyug-gu, dbyü-gu* 1. small staff, wand, rod, e.g. used as a magic wand, sun-dial etc. *Cs.* — 2. *Lex.*: = *ču-tso* q.v.; *Sch.*: *dbyug-gu re-bži*, '64 equal parts of weight or measure; 64 quarters of an hour, or 16 hours'; but 64 *ču-tso* would make as much as 25 $\frac{2}{3}$  hours.

དབྱུག་རོ་ *dbyug-rdo* *W.* sling-stone; *B.*: *rdo-ryüg*.

དབྱུག་པ་ *dbyug-pa* I. vb. pf. *dbyugs* 1. to swing, brandish, flourish, a stick, a sword; to wag, *riñ-ma* the tail *Cs.*; \**yug yug jhé-pa\** *W.*; to swing to and fro, to dangle; \**yug ton\** *W.*, swing! dangle! — 2. to throw, cast, fling, \**gyál-kar-ne do\** *C.*, to fling a stone through a window; to throw away, to throw down, \**yüg-le žog\** *C.* (= \**pán-te bor\** *W.*), throw it away! — II. sbst, stick, *C.*; \**yüg-pa gyáb-pa\** *C.* to strike, to beat with a stick. *dbyüg-to Glr.*, *dbyüg-to*, id. (*Sch.* club?) *Lex.*: = *bér-ka*, དཔུང་; *dbyug-to-ñan* wielding a stick; n.p.

དབྱུང་པ་ *dbyün-ba*, fut., and in *C.* secondary form to the pres. *byin-pa*.

དབྱེ་བ་ *dbyé-ba*, (regular pronunciation \**yé-wa*, com. \**é-wa\**). I. vb. fut., and in *C.* secondary form of *byéd-pa*. — II. sbst. 1. parting, partition, division, distinction, classification *Thgy.* — 2. section, part, class, species, *dbyé-ba nyi-žu ysuns* twenty different species are named *Lt.*; *yi-ge di dbyé-ba ynyis* these letters are divided into two classes; hence like *sna-tso*gs: *sgyu-rtśál dbyé-ba* manifold arts, artifices *Smbh.* — *dbyé-brál* *Lex.*: discord, dissension.

དབྱེན་པ་ *dbyén-pa* (\**yén-pa*, com. \**én-pa\**, = *dbén-pa*), difference, dissension, discord, schism, *dge-dün-gyi dbyén-pa byéd-pa* to create discord, to cause a schism among the priesthood *Dzl.*; *dbyen byéd-pa* to make a difference, to discriminate *Sch.*

དབྱེར་མེད་, དབྱེ་བ་མེད་པ་, དབྱེར་བྱེད་པ་, *dbyer-méd, dbye-ru-méd-pa, dbyer-mi-pyéd-pa in-*



separable, not to be distinguished, quite the same, identical *Gl.* and elsewh.; *blá-mar dbyér-med* prob.: identical with a Lama; esp. in the higher philosophy in reference to the impossibility of distinguishing between good and evil (!).

དབྱེས་ *dbyes* *Schr.*: magnitude, size, dimensions, so perh. where *dprál-bai dbyes* *če* is mentioned as a characteristic of beauty.

དབྱུག་ *dbrag*, v. *prag*, intermediate space, interstice; ravine, glen, defile, *C.*; *Sch.* also: vise, handvise.

དབྱེད་པ་ *dbrád-pa* v. *brád-pa*.

དབྱེད་བ་ *dbráb-pa* v. *bráb-pa*.

དབྱེད་པ་ *dbrál-ba* v. *brál-ba*.

དབྱི་བ་ *dbri-ba* v. *bri-ba*.

དབྱེ་བཅོང་ *dbre - btsón* (?) *Sch.*; *Lex.* *dbre-btsog* dirt, filth.

དབྱོག་པ་ *dbróg-pa* v. *próg-pa*.

འབར་ *ba* *Sch.*: 'seizuré, distraint'; or rather the liability of paying higher interest, payment not having been made at the appointed time; *ba-gan*, *ba-gan-yig* warrant for thus proceeding against a debtor *C.*

འབར་ཆ་ *ba-ča* *Wdn.*; *Sch.*: lees from distilling brandy.

འབར་ཁོ་ *bá-po* magician, sorcerer, conjurer; *bá-mo* sorceress, witch *Cs.*, *W.*

འབར་བ་ *bá-ba* 1. to bleat, *W.* \**ba tán-čé*.  
— 2. to bring, to carry, *bā - šog* bring it hither! *Sik.*, *ba-son* take it there!  
— 3. to commit adultery *C.*

འབར་བོ་ *bá-bo*, *Cs.* = *jug-pa*, hole, cave, cavern, *brág-gi* cleft in a rock, grotto; *bá-bo-dan* hollow, excavated.

འབར་བྱི་ *bá-byi* a kind of cake, baked of parched rice or maize meal, frequently eaten with the tea *C.*

འབར་ཞིག་ *bá-žig* *B.* only, solely, alone, *bdag bá-žig tár-ro* I alone escaped *Dzl.*; *rkán-pa bá-žig* the foot alone (appeared party-coloured) *Dzl.*; *blón-po de bá-žig-gi čün-ma* only this officer's wife *Dzl.*;

mere, nothing but, *γser dan dnul ba-žig-gis gan* *Sbh.*

འབག་ *bag* 1. mask, guise, disguise; cf. also sub *ago-lo*. — 2. imitation, effigy, likeness, figure, *dra-bág* resp. *sku-bag*, *žal-bág* id.; *dra-bag-gyon-mi* masked persons *Pth* — *bag-čam*, prop. masquerade, masked ball; *Cs.*: buffoonery, grimaces.

འབག་པ་ *bág-pa* I. vb. pf. *bags*, fut. *dbag?* cf. *sbág - pa*, to defile, to pollute one's self, *bud-méd dan* with women *Dzl.*; *dod-čags-la* through lust *Dzl.*; to defile, to soil, to dirty, *snód-la* a vessel *Dzl.* 230, 7? — 2. *C.* to take away, to steal, to rob; to covet, to wish to take, c. *la Mil.* (acc. to oral information).

འབག་འབག་ *bag-bóg* a slight elevation, hillock *W.*

འབག་རག་ *bag-rág* spider, *bag-rág-gi tsan* cob-web *Sik.*

འབག་ས་ལྷག་ *bags-lhag* rest, remainder, remnant (of food) *Mil.*

འབང་བ་ *bán-ba* to be soaked, macerated, softened by soaking *Cs.*, cf. *sbán-ba*.

འབངས་ *bañs* subject, *rgyál-po bañs-su* on the king turns into a subject *Ma.*; *bañs byéd-pa* to obey, *bkai bañs bgyid-par* (or *bka-bañs-su*) *kas-bañs-so* they promised to obey, to perform the commandment *Mil.* frq.; *bañs-su byéd-pa* *Cs.* to reduce under one's dominion; gen. collectively: the people, the subjects, opp. to *blón-po* officers, magistrates, or *rje*, *rgyál-po* etc. — *lha-bañs* *Tar.* 165, 22 *Schf.*: slaves belonging to a temple.

འབད་པ་ *bád-pa* I. vb., imp. *bod*, to endeavour, to exert one's self, apply one's self, c. *la* or the termin.; *dus-rgyin-du čós-la bád-pa* de this (habit of) constantly applying one's self to religion *Mil.*; also c. acc.: *dká-ba brgya-prág* to perform a hundred exercises of penance; col. to cultivate, raise, rear, take care of, *žin* or *sayzi* to cultivate the ground, *rgun-brim* to grow vines, *diul-gro* to breed cattle; *slób-par* to apply one's self to learning, *glén-mo kó-nar* to devote one's self exclusively to public speaking, preaching *C.* — II. sbst.

application, study, exertion, *bád-pa drág-pos* with most persevering application; *bád-pa dan rtsól-ba méd-par* without any exertion *Glr.*; hence *bad-rtsól* id.; *skyés-bus srub-pai bad-rtsól* an assiduous rubbing with a human hand *Wdn.*; *dei bad-rtsól-gyis* through his endeavours *Thgy.*; prob. also: volition, energy of will *S.g.*; the passage in *Thgy.*: *byañ-čub či tób-la bad tsál-lo*, is perh. not quite correct.

འབབ་ *bab* 1. a fall of snow *Mil.* — 2. tax, duty *Sp.*

འབབ་བ་ *báb-pa*, pf. *bab(s)*, imp. *bob* *Cs.*, *bobs* *Glr.*, to move downward 1. to descend, *lá - nas* col., a defile, in *B.* gen. with *las*, e.g. *rtá-las Dzl.*, also *rtá-ka-nas Glr.* to alight from a horse, mostly with *la*, although *ri-la báb-pa* may also mean: to alight (flying) on a mountain *Dzl.* ལྔ་༢, 2. — 2. to fall down, *ynám-la ká-ba bab* snow falls from heaven *Dzl.* — to flow, the usual word; to flow off; *mi-ytsán báb-pai ytor-kun* sink-hole, for dirty water to run through *Lex.* — 4. to alight on, to enter into, of demons *Lt.* — 5. in a general sense, like to get: *nya skám-la báb-pa* a fish that has got on dry ground; *ná-la ré-mos bab Pth.*, or *res bab Tar.* it is my turn; *sróg-la báb-bo Dzl.* life is at stake; frq. in reference to time: *či-bai dús-la báb-bo* it has come to the time of dying, the hour of death has arrived; without a genit.: it is time; *skábs-la báb-bo* there is now an opportunity *Dzl.* — *bab-ču* river, rivulet, brook; also rain. — *bab-stégs* access or descent to the water, steps leading to a bathing-place *Hind.* \**ghāt*. — *báb-mo\** *W.* condescending, affable.

འབབ་ *bam* 1. *rkán-bám* a disease of the foot *Sch.*: gout. — 2. *bám-yig* v. *yi-ge*.

འབབ་བ་ *bám-pa* *Cs.* putrefaction, rottenness; to be putrid, rotten, cf. *bám-pa*.

འབབ་བ་ *bár-ba* (vb.n. to *sbár - ba*) 1. to burn, *me bár-bai kán-pa* a burning house *Thgy.*; to catch fire, to be ignited; to blaze *Dzl.*; also in reference to the passions frq.; to beam, radiate, *rod-du* in light *Tar.*;

*bár-du rin-ba Cs.* combustible. — 2. to open, to begin to bloom, to blossom, frq. — 3. to talk, tattle, to be garrulous, babbling, \**bar ó-pa me\** it is not worth while to talk about it *C.*; *ko ná-la mán-po bar dug* he treats me to a long gossip *C.*; esp. to brawl, quarrel, chide, *ka-bár* quarrelsome, brawling *Mil.*; *mán-du bár-du byün-ba-las* as she was going to brawl still longer *Mil.*; \**bar-kád tán-če\** to rail at a person *W.* — 4. *dpal bar-ba Cs.* to be celebrated, famous.

འབབ་འབབ་ *bar-bár* 1. sbst. a high, pointed hill, cf. *bag-bóg*. — 2. adj. uneven, rough; pock-marked.

འབབ་བ་ *bal-ba*, used only with *skra*, 1. to part, dress, arrange, the hair, as it is customary with the monks and nuns of certain sects; in Kham also national costume; *skra pyas bal pyon bal byéd-pa* (of a nun) *Pth.*; \**bál - go - čen\** a person wearing the hair thus dressed *C.*; *skrá-bal-čan*, prob. id.; *C.*: name of an old Indian sect. — 2. as a sign of mourning, to have the hair disheveled, hanging down in disorder *Pth.*; so also *Dzl.* ལྔ་༧, 17, acc. to correct reading; *bal-bál* shaggy *Sch.*

འབྱི་འབྱི་ *bi-bi* small lumps of clay *Cs.*

འབྱི་(སུ)་བ་ *big(s)-pa*, pf. *pigs*, fut. *dbig*, imp. *pig(s)* and *bug(s) - pa*, *pug*, *dbug*, *pug*, also *pig-pa*, *pug-pa*, 1. to sting, of insects *Stg.*; to pierce, *rdó-nye-yis ni rin-čen pug* the diamond pierces the precious stone *Pth.*; to bore, *šin-la bug-pa bug-pa* to bore holes into wood *Glr.*; in a gen. sense, to make a hole, *rkán-pa kyes pug* the dog bit my foot *Mil.*; *kán-pa big-pa Thgy.* and elsewh., to break into, to break open; \**big gyáb-pa\**, id. *C.*; *ču-gágs bigs* it removes strangury *Med.* — 2. *C.* to de-flower, to lie with, obscene. — \**bug-če\** *W.* to make remarks on an absent person, to criticize. — *bigs-byéd*, n. p., n. of the Vindhya mountains (v. *विन्ध*).

འབྱི་ *bin*, \**ḡham-bin\** *C.*, resp. \**sol-bin\** tea-pot.

འབྱི་(སུ)་བ་ *bib(s)-pa* = *búb(s)-pa* *Sch.*



འབྲུ་ *bu* worm, insect, any small vermin, esp. euphem. for louse; *bu-srin*, *srin-bu*, id.; *bu-skyôgs* snail *Med.*; *bu-tags* *Cs.*, cob-web; \**bu-yân*\* (prob. a mere corruption of *bün-ba*) humble-bee *W.*; \**bu-rin*\* snake *W.*

འབྲུ་བ་ *bü-ba*, pf. *bus* 1. to open, to unfold, of flowers, esp. with *ka Pth.* — 2. *Cs.*: to be lighted, kindled, set on fire.

འབྲུ་མ་ *bü-ma* *Sch.*: tool used in forging nails.

འབྲུ་རས་ *bu-räs* a coarse silky material, stated to be imported into Tibet from Nepal, and to come from some other insect than the silk-worm.

འབྲུ་ལ་ *bü-la* 1. *C., W.* shoe of plaited straw. — 2. *C.*: \**kó-wa bü-la*\*, a kind of leather, resembling chagreen.

འབྲུ་སྤྲུང་ *bu-su-hân* medicinal herb *Med.*

འབྲུ་ག་ *bug* *Sch.* awl, puncher; chisel.

འབྲུགས་པ་ *bügs-pa* v. *bigs-pa*.

འབྲུངས་པ་ *büns-pa*, prop.: to fall upon in a body, to rush in upon, = *rub-pa*; *čös-la büns* apply yourselves with might and main to religion! it is also used of one person: *bad büns* he summons all his strength, strains every nerve *Dzl.*

འབྲུད་པ་ *büd-pa* I. pf. *bus*, *pü(s)* (the latter form prob. transit., the former intransit.) fut. *dbu*, imp. *pü(s)* 1. vb. n. to blow, *lās-kyir-lun büd-čün* whilst the wind of works is blowing; *čös-kyi duñ bus* the trumpet of religion blew (was blown). — 2. vb. a. to blow, *duñ* the trumpet; to blow away, *rlun-gis sbür-ma būs-pa ltar* like chaff blown off by the wind *Dzl.*; to blow up, to fan, *me* the fire, frq.; to blow into, to inject, e.g. to apply a clyster *C.*; to blow or breathe upon, *bsér-bus* to be encountered by a cold wind *Med.*; to inflate, to distend by injecting air, *lus kun būs-pa ltar skrañs Mng.*; *bud-duñ Wdk.* = *duñ* trumpet. Cf. *sbüd-pa* and *pü*. — *W.* \**pü-čē*\*. — II. pf. imp. *püd*, fut. *dbud* *W.* \**püd-čē*\*, trs.: 1. to put off, pull off, take off *C., W.*, the turban, hat, coat, ring etc. *Glr.* and elsewh.; to throw down, *püd bžag-go Glr.*, = \**pañ-ste*\* *bor W.*, v.

sub *pén-pa*. — 2. to drive out, expel, cast out, chase away, with the accus. of the person and place, *yul* out of the country *Tar.*; *yul-püd* an exile *Schr.*; *drag-pos* by force *Mil.*; to let out (out of a cage); to set free, to set at liberty, to allow to pass *W.*; to lay out, to spend, \**nul tsam püd son*\* how many rupees have been laid out, spent? — 3. to pull out, tear out, extract, uproot, so a tooth, *C., W.* — 4. to take away, to subtract, \**gü-ne* (or *gu tög-ne*) *ži püd-pa* (or *püd-na*) *ña lus*\* 4 taken from 9 leaves 5 *W.* — III. pf. *bud*, vb. n. (limited perh. to *W.*) 1. to fall from, escape from, drop, fall down, *lāg-pa-ne bud son*\* it escaped, dropped out of my hand; to fall off, of leaves; to fall through, \**söl-wa da-mig-ne bud son*\* the coals are fallen through the grate. — 2. to go away, to leave, e.g. to leave the service. — 3. to go out of sight, to disappear, \**nyima bud son*\* the sun is gone down; \**büd-kan*\* a departed (deceased) person; the ancients, those of old, *pristini*; to pass away, \**dus-tsöd bud*\* time passes away (make haste!); \**püd-ka šar-na gun bud son*\* when spring begins, winter has passed away; \**bud čug-čē*\* to cause to be lost, or to suffer to be lost, to lose.

འབྲུན་པ་, བྲུན་པ་ *bün-pa, bin-pa* to itch; \**bun, zá-bun*\* the itch, itching *W.*; \**bun rag*\* I feel an itching (*B. gyá-ba*).

འབྲུབ་པ་ *büb-pa*, pf. *bub*, imp. *bub(s)*, 1. to be turned over, upside down, frq. with *ka*, *ka-büb-tu nyal* he lies with his face undermost; *ka-büb-tu bžag* or *bor* it is placed with its top lowermost, inverted, tilted, turned over; *lag-büb* (or *-bubs*) *byéd-pa Sch.*: stumbling to fall on the hands. — 2. fig., to be overthrown, destroyed, spoiled, with regard to meditation *Mil.*

འབྲུབས་པ་ *bübs-pa*, pf. imp. *püb(s)*, fut. *dbub*, *W.* \**püb-čē*\*, to put on a roof, or something for a roof; *tog* to make, construct a roof; *gur* to pitch a tent; *gru-pübs* corner-pavilion *S.g.*

འབྲུ་མུ་ *bum* one hundred thousand, *büm-tso* id.; *rgyai dmug büm-tso lña*

500 000 Chinese *Glr.*; *büm* - *prág* *γèig* a hundred thousand; *büm-tso* *drug* 600 000; *mgur* - *büm* the 100 000 songs, v. *mgür* - *ma*.

འབུས་པ་ *büm-pa* **tomb, sepulchre** *Cs.*, *sku-büm*, *γdun* - *büm* *Cs.*, id.; *sku-büm* (\**kum* - *büm*\*) n.p., a large monastery on the Chinese frontier, v. *Huc*, also *Köpp.*, who traces the name back to the preceding word.

འབུས་པ་ *bür* - *ba*, I. vb. 1. **to rise, to be prominent**, *shán-la brág-ri* *bür* - *ba* *çig* a rocky hill rising from the green-sward *Mil.*; *bür* - *du* *dód* - *pa* v. *dód* - *pa*; *bür* - *du* *rkó* - *ba* to emboss, to work out relieves *Glr.*; \**bür* - *kó* *gyáb* - *pa*\* *C.*, \**bür* - *la* *tón* - *çe*\* *W.* id. — 2. **to spring up, come forth, bud, unfold**, \**no bur dug*\* it is getting green *W.* — 3. **to increase, augment**, \**no kyé* - *na* *ñ* - *ma bur dug*\* when the fields are getting green, milk becomes more plentiful *W.* — *kyon* - *bür* gold and silver ornaments in relief on some other metal. — *glo* - *bür*, *blo* - *bür* seems to be a technical term for some part of a building *Glr.* — *bris* - *bür* paintings and sculptures. — *bür* - *rko* - *mkan*, *bür* - *bzo* - *pa* engraver. — *bür* - *sku* relief-picture — *bür* - *rgód* (s.l.c.) *Ld.* - *Glr.*, *Schl.* 17, b., mentioned among various musical instruments(?). — *bür* - *joms* with *byéd* - *pa* to reduce elevations, to smooth uneven ground; fig. *Mil.*, to prostrate an opponent in disputation. — *bür* - *po* 1. *Sch.*: **projecting, prominent; a protuberance, tumor**, *rüs* - *pai* *bür* - *poi* *ldebs* near the protuberance of the bone *Med.* 2. **having protuberances, uneven, rough**, opp. to *jam* - *po*, of the skin *Med.* — *bür* - *ma* embossment, relief — II. sbst. **protuberance**, e.g. a boil, pustule etc.

འབུས་པ་ *bül* - *ba* I. vb., pf. imp. *ful*, fut. *dbul* (\**ul*, *yl*\*), *W.* \**ful* - *çe*\* 1. **to give**, when the person receiving is considered to be of higher rank (cf. *γnán* - *ba*), *çi tsam* *zig* *dbül* - *bar* *bgyi* how much shall we give you? *Feer Introd.* p. 70, 18; **to bring in**, e.g. to place a criminal before the king *Dzl.*; *gar dan* *rtséd* - *mo* *rgyál* - *po* - *la* *bül* - *ba* to perform dances etc. before the king *Dzl.*; *γtsüg* - *lag* - *kan* *rgyál* - *po* - *la* *γzigs* - *par* *bül* - *ba* to show the king the convent-temple *Glr.*; **to**

**lay before, represent, report**, like *γsól* - *ba*, *tsul* *rgyas* *ful* - *bas* as they had given him a minute report of the manner in which . . . *Mil.*; *ful* *zig* communicate it to me *Mil.*; *bül* - *bar* *ful* - *nas* *Mil.*, prob. proposing to give, offering; *lam* to put a person in the way of, to put in a condition, to enable *Mil.*; specifically in dating letters: *dkar* - *mdáns* - *nas* *ful* given at Kardang. — 2. **to add** (arith.) *Wdk.* II. sbst. **offering, gift, present**, *bül* - *ba* *man* - *po* *ful* *Mil.*, also *byéd* - *pa* *Pth.*

འབུས་པ་ *büs* - *pa* 1. v. *bü* - *ba*. — 2. = *bür* - *bar*, **prominent**.

འབུས་ཁིང་ *bus* - *shin* *Sch.* a coppice of young trees.

འབུས་ཁིང་ *be* - *dha* (\**bé* - *da*\*), a class of itinerant musicians, cf. *mon* *W.* (This seems not to be a Tibetan word, but to belong to one of the mountain dialects; its spelling also — acc. to *Ld.* - *Glr.*, *Schl.* 25, b. p. 15 — may be wrong).

འབུས་ཁིང་ *ben* *Pth.*, \**ben*\* *W.*, *C.*, 1. **aim, goal, target**, *ben* *dzugs* - *pa* to set up a target; *bén* - *la* *γtod* - *pa* to aim, to take aim; *bén* - *sa* the place where the target is to be set up; specifically: the central part of the target, the mark. — 2. **scope** *Cs.* — 3. **putrefaction** *Sch.*, = *bam*.

འབུས་ཁིང་ *ben* - *dug* *Cs.* rags, tatters.

འབུས་ཁིང་ *bébs* - *pa*, pf. *pab*, fut. *dbab*, imp. *pob* *W.* \**páb* - *çe*\*, causative to *báb* - *pa* 1. **to cast down, throw down**, *ltó* - *ba* *sa* - *la* to cast one's self on the ground *Dzl.*; *sar* - *rdul* *bebs* *bèug* he made (the pigeon) throw down dust *Glr.*; **to cause to rain** (e.g. jewels) frq.; *kyeu* *çu* *bébs* - *kyi* *ri* - *mo* a picture representing two youths who, driven by piety, conveyed by means of an elephant skins filled with water to the fishes in a dried-up pool *Glr.*; *mig* *sna* - *rtsér* to keep one's eyes directed towards the tip of the nose. — 2. **to subject** *Dzl.* 25, 12. — 3. **to put off, to lay aside**, e.g. *bag* 1. — 4. used in a variety of phrases: *γnas* *bébs* - *pa* *W.* \**zi* *páb* - *çe*\* to take up one's residence in a place; *dpya* *bébs* - *pa*, with *la*, to impose



taxes *Tar.*, cf. *bab*; *skyon bēbs-pa* to impute a crime to a person, to calumniate *Glr.*; *\*(s)kad pab-čē\** *W.* to translate; *blo*, resp. *fugs*, e.g. *yul-pyogs di-ru bēbs-pa* to direct one's thoughts to a certain place, to have a mind to settle there; *ytan-la bēbs-pa* v. *ytan*; *\*nā nūl-la pab-čā\** to turn the barley into money *Kun*.

འབེས་ *bem* v. *ben*.

འབེར་ *ber* (Cs.: 'a sort of plastic mass used by smiths'.

འབེལ་(མ་) *bel(-ma)* the hair on the forehead of a horse *Cs*.

འབེལ་པོ་ *bél-po* *Sch.*: 'temperate, saving, economical; *bél-po dug* a good deal has been saved (by economy), ample provision has been made; *bél-du jing-pa* to enjoin temperance, frugality'(?).

འབོ་ *bo* a dry measure, which seems to be very variable as to quantity, and little used; *Kal-bó Cs.* bushel.

འབོ་བ་ *bó-ba*, pf. *bos*, *bo*, *pó*, fut. *dbo* *W.* *\*bo-čē, pó-čē\**, to pour out, *krag bó-ba* to shed blood *Ma.*; *ma bó-ba byūn-nas* there being no spilling *Glr.*; *būd-rtsi pób-bas* pouring out nectar *Glr.*; *\*pós ton\** *Ld.* pour out! — 2. to swell (up), to rise, *\*bós-te rag\** I see it has swelled *W.*; *bós-pai nas* *Sch.* swelled barley; *srán-ma pós-pa tsam* as big as a swelled pea *Lt.*; *srúd-ma pós-pós* grain swelled, and afterwards parched. — 3. to sprout, shoot forth, of wild-growing plants, *sa bo dug* the ground is verdant *C*.

འབོག་ *bog*, a kind of upper-garment, *pó-bóg*, for men, *mo-bóg* for females *Cs.* — 2. *W.*: a square cloth, for wrapping up and carrying provisions, also *\*bog-ča\**, hence *\*bog-čes\** a burden thus formed. — 3. *W.*, a small hillock; *\*sa-bóg, be-bóg\** a sand-hill; *\*ri-bóg\** a projecting hill, also a clod; *\*pañ-bóg\** a piece of turf.

འབོག་ཆོལ་ *bog-čol* v. *sbug-čol*.

འབོག་ཐོ་ *bog-tó, žwé-mo bog-to* *Cs.*, hat with a broad crown of yellow cloth, and trimmed with long-haired fur.

འབོག་(མ་)བ་ *bog(s)-pa*, pf. *bog*, *póg*, fut. *dbog?* *W.* *\*bog-čē\**, to be rooted out, uprooted, pulled out, of teeth *W.*; to be put out of joint, *tsigs* *W.* — 2. to be taken down (opp. to *gél-ba*), *Kál-rnams póg* *Glr.* the loads were taken off; *\*zan mé-ne\** the kettle from the fire *W.* — 3. to grow loose, to come off, to drop off, leaves from a tree *C.* — 4. to sink down, to fall to the ground, esp. in a fainting-fit, *bog-čin brgyál-ba* *Thgy.*, *brgyál(-zin)* *bóg-pa* *Pth.*, id.; *bog yun-rin-na* *Lt.* prob.: when the fainting-fit has lasted a long time; *smyo-bóg* madness, insanity, *byun* sets in, takes place *Glr.*; *bog-ši* being quickly carried off, by cholera etc. *W.* — 5. to wade, to dip into, to submerge, *ču-la* *Dzl.* also *ču* *Lex.* to wade through the water.

འབོག་མ་བ་ *bógs-pa*, pf. *póg*, fut. *dbog*, *dbag*, imp. *póg*, 1. to give, to impart, *ydams-nág, lun* counsel, advice, directions *Tar.*; *krid, bsláb-pa* *Mil.* instruction; *sdóm-pa* to impose religious duties, i.e. to receive into holy orders *Glr.*; to bequeath, to give(?), *nor* *Lex.* — 2. *yzi-ma* to fit up a dwelling, = *bēbs-pa* *Glr.*; *gro bógs-pa* to take breakfast. — 3. to blot, stain, pollute, v. *bág-pa*.

འབོད་བ་ *bón-ba* *Cs.*, roundness, rotundity, *boñ-bón*, round; acc. to my informants *\*boñ-bón\** loose, slack, incoherent *W.* —

འབོད་ *bod* 1. v. *bód-pa*. — 2. v. *bád-pa*.

འབོད་བ་ *bód-pa, bód-pa*, pf. imp. *bos*, *W.* *\*bo-čē, bos (boi, bō)\**, 1. to call, to exclaim, *sdod zig čes bós-so* he exclaimed: wait! *Dzl.*; *mi zig* *B.*, *mi zig-la* col., to call a person; *rtsar* *Glr.*, *mdün-du* *Pth.* to call near; *nān-du* to call in; *bód-pai brda* or *tsig* interjection *Gram*; *čün-la bod-pa* to call, to invite, to a cup of beer *Dzl.*; *ma bós-par ón-ba* to come uninvited *Dzl.*; *ká-čos bód-pa* *Wdn.*, *bod-grógs-pa* *Dzl.* to cry repeatedly; *\*bós-ra\** *Ld.*, *\*boi-ra, bē-ra\** *Lh.*, *\*tān-čē* or *gyáb-čē\** id. *W.*; *nū-bód* howling, v. *nū-ba*. — 2. to call, to name, to denominate, *yul-skad*... *bód-pa* commonly called, styled... *Wdn.*

འབོབ་ *bob*s, not exactly 'stocking' (*Sch.*), but a soft, warm stuffing of the stockings; \**bob-zön*\* a shoe provided with such stuffing *C.*

འབོར་བ་ *bór-ba*, pf. imp. *bor*, 1. to throw, cast, fling, e.g. the mendicant's bowl up in the air, the sword to the ground *Dzl.*; *zám-pai óg-tu* to precipitate a person from a bridge *Dzl.*; *pyir* to cast out *Thgy.*; \**ma bhor-wa jhe*\* *C.* don't throw it away! \**bhor son*\* I've lost it *C.* *bor-ytór*, *bor-stór*, *bor-dór*, *dór-bor-ba* *Mil.* and elsewh. id.; to throw away, pour away, *ču* water *C.*; to waste, to squander *Dzl.* — 2. to leave, forsake, *Kyim-fab* husband or wife *Dzl.*; to leave behind, *mi zig bód-du* to leave a person behind in Tibet; *yáb-kyis bór-bai tse* when I was left by my father, when my father died *Pth.*; *de bór-la ton* let that alone, give it up, keep away from it *Mil.*; \**na lé-ka bor tan yin*\* *W.* I shall now leave off working, I shall put aside my work. — 3. = *jóg-pa*, to place, put, lay, in *W.* the word commonly used, in *C.* and *B.* only in certain phrases: \**ru bor*\* put it here! \**tán-ni kar bór-če*\* to seat a person on the carpet, to invite to a seat on the carpet; \**mi lag-tu fin bór-če*\* to place a charge into somebody's hands; \**nyér-pa só-ma bór-če*\* to appoint a new manager; frq. with gerund: \**kyi tag-te bór-če*\* to fasten a dog (to a chain). — 4. in particular combinations, e.g. *góm-pa*.

འབོབ་ *bol* (v. *bol*) cushion, bolster, mattress; *snye-ból* pillow, v. *snye-ba*.

འབོབ་བོ་ *ból-po* *B.*, *C.*, \**ból-mo*\* *W.* 1. soft, of the ground, beds, leather, fruit etc.; soft, gentle, pliable, also as to disposition of mind; *ból-le sig-ge sdód-pa* to sit still, to remain quiet, tranquil *Mil.* — 2. *C.* = *mód-po*.

འབོས་ *bos* 1. v. *bo*. — 2. v. *bo-ba*. — 3. sbst. boil, bump, tumour *C.*

འབྱང་བ་ *byan-ba* to clean, cleanse, purify *Cs.*, *byan-kyád* custom *C.*, *W.*

འབྱུང་པ་ *byám-pa*, pf. *byams* *Cs.*, to flow over, to be diffused. *byam-klás-pa* *Lex.*, *Cs.*: unlimited, infinite; *rab-byáms*

*Lex.*, *Cs.*: widely diffused, far spread; *rab-byáms-pa* *Cs.*: a man of profound learning, a doctor of theology or philosophy; also *Schr.*; *Köpp.* II, 253.

འབྱར་བ་ *byár-ba* v. *byór-ba*.

འབྱིབ་ *byi-ba*, pf. *byi*, also *pyi* and *pyis*, vb.n. of *pyi-ba* to be wiped off, blotted out, effaced *Cs.*; to fall off, of the hair *Dzl.* and elsewh.

འབྱིང་བ་ *byin-ba*, pf. *byin* 1. to sink in, to sink down, to be swallowed up, *šin-rta byé-ma-la byin* *Glr.* the carriage sticks fast in the sand; *gru ču-la* the ship sinks in the water *Dzl.* and elsewh. — 2. to grow faint, languid, remiss, *rig-pa byin-ba bsér-ba* to lift up again one's fainting soul *Mil.*; *byin-rgod* seems to signify languor, distraction, *byin-rmugs* *Mil.*, id., *byin-rmugs-méd-pai sgom*; so also *byin-tibs* *Lt.*; *sems-byin-ba* drowsiness, indolence, depression of spirits. — 3. *C.* \**jhin son*, *jhin log son*\*, they have dispersed, separated, are all gone home. — 4. v. *jín*, 2.

འབྱེད་པ་ *byid-pa*, pf. *byid*, *pyid* 1. to glide, to slip *Lex.* = *dréd-pa*. — 2. to disappear, to pass away, e.g. *mi-tse byid* human life passes away *Lex.*; in *W.* \**tse pid-če*\* vb.a., to earn a livelihood, \**gár-ra čó-te*\* by smith's work (*C.* *lto zá-ba*).

འབྱིན་པ་ *byin-pa*, pf. imp. *pyun*, fut. (in *C.* also pres.) *dbyun* *Ld.* \**pin-če*\*, trs. of *byun-ba*, to cause to come forth: 1. to take out, to remove, a pillar from its place *Dzl.*; \**píns(ton)*\* take it out (out of your pocket, out of the box etc.) *Ld.*; to draw out, pull out, a sword, a thorn etc., frq.; to tear out, to put out, one's eyes etc., *mig dbyin-ba dé-dag* the men whose eyes are to be put out *Dzl.* p. ༤༩, 10, acc. to an emended reading; to draw forth, produce, bring to light, something that was hid *Dzl.* — 2. in a more gen. sense: to let proceed from, to send out, to emit, rays of light, frq.; *lus-la krag* to draw blood by scratching one's self *Dzl.*; *mči-ma* *Glr.* to shed tears; *skad* to make the voice to be heard, of a bird *Dzl.*; *sdug-bsnäl-gyi skad* to utter



complaints, lamentations *Dzl.*; *skad čen-po* to cry aloud *Dzl.*; to exhibit, to extol, *bstān-pai čé-ba* the grandeur of the doctrine *Tar.* 48, 9, *Schf.*; to drive out, turn out, expel, *ṅnas byin-pa Tar.*, \**yün-wa*\* *Ts.*, to banish, so also *Ld.* \**pin-čé*\*; to cast out, throw away *Ts.*; to save, rescue, liberate, release, *nas* from, *Dom.*; absol. *Tar.* 121, 19. — 3. particular phrases, such as *kól-du pýün-ba*, *yid byin-pa* etc. v. in their own places.

འབྱུང་པ་ *byūṅ-pa*, pf. and imp. *byugs* 1. to wet, moisten, smear, spread over, anoint, with *la*: *ša skām-la tsā-ču byūṅs-pa* salt-meat *Glr.*; *ydon-la sol-snim byūṅ-pa* to daub one's face with coal-salve *Glr.*; also with accus. and instrum.: *lha-rtén spos dan byūṅ-pas* covering the little temple with spices and ointments *Dzl.*; *ṅser byūṅ-pa* prob. to gild *Pth.* — 2. to stroke, to pat, *mgó la* a person's head *Dzl.*

འབྱུང་བ་ *byūṅ-ba* I. vb., pf. imp. *byuñ* (intrs of *byin-pa*) to come out, to emerge, often with a pleon. *pýir* etc., from the water, from an egg, a vessel etc. *Dzl.*; *kór-ba-las* = to be set free, to be liberated *Dom.*; to go out, *kyim-nas Dzl.*; *pýi-rol-tu byūṅ-ba* to go out into the open air *Dzl.*; to make one's appearance, to become visible *Dzl.*; to show one's self, to appear *rgyál-poi rmi-lam-du byūṅ-bai lha-yèig* the princess that appeared to the king in a dream *Glr.*; also: *nā-la rmi-lam bzān-po byuñ* I have had an auspicious dream *Mil.*; *sgrén-mor byūṅ-ba* to go abroad naked *Dzl.*; to be heard, to resound, *skad* frq.; to be said, to be told *Tar.*; to turn out, to prove, to be found, *ma bzi-ba su byūṅ-ba* he who is found not intoxicated *Glr.*; *nān-pa byuñ* it proved to be ill founded *Mil.*; ... *pa su yañ ma byuñ* none was to be found that ... *Pth.*; to step forward, from the crowd; to step forth, to appear *Glr.*; to step up to, with *rtsar* to *Glr.*; *brgyūṅs-nas byuñ* they came running up or near *Pth.*; to go to, to proceed to, to come, *rü rtsé-mor Dzl.*; \**ka-nān-wa ma jün-na*\* *W.* if no order (permission etc.) comes; *dbug pýir byuñ-nas* when breathing returned, when they recovered from faint-

ing *Dzl.*; *mun-pai bskal-pa lha-brgya byuñ-no* then came, followed, 500 dark Kalpas *Pth.* — 2. to rise, as kings, frq.; to arise, to originate, to become, with *nas, las*, from, in consequence of, by, *dé-nas byuñ* it derives its origin from that *Glr.*; *brās-bu byūṅ-bai šin* trees on which fruit is growing *Stg.*; *mi byūṅ-bar gyür ba* not to come to a fair beginning, to be suppressed in its first beginnings *Glr.*; *kyeu žig byuñ dbug* by that time a boy had become of it *Glr.*; *ṅnyis-su byuñ* they became two, they split in two (systems of doctrine); *rāb-tu byūṅ-ba* to become a priest, v. *rāb*; to come in (money); to happen, to take place, very frq., *ltas či byuñ* what signs have taken place? *Dzl.*; *mi žig-la nyés-pa čen-po byuñ* = a man has committed etc. *Dzl.* frq.; *ro di-rnam-la či byuñ-ba yin* what has happened to these corpses, what is their history? *Glr.*; *šnār byuñ-ba* and *ma byuñ-ba* things heard of and unheard of *Tar.*; *kā-pýe-nas yód-pa dé-an de dūs-su byūṅ-no* 'at that time also the opened position (of the hands of the image) took place' *Glr.*; *blā-ma-la yañ byuñ lāgs-sam* did the same thing happen to your Reverence? *Mil.*; *néd-kyis di-bžin byuñ* it is I that brought this thing about *Glr.*; *pýis-byuñ* or *byuñ* the later time, time to come, also adv. afterwards, latterly, *Tar.* — 3. The word more and more assumes the character of an auxiliary in such phrases as the following: *gro-tub-pa byuñ* they were able to proceed (the possibility of proceeding was brought about) *Glr.*; *da bla-ma der bžūṅs-pa byūṅ-na* in case your Reverence should stay there *Mil.*; with the supine: *bül-du, žer-du, ston-du byūṅ-ba-lu(s)* as they gave, said, showed *Mil.*; *tugs-dām pél-bar byuñ* meditation increased; lastly, with the root only: *bod dan brel byuñ* came into communication with Tibet *Glr.*; *šleb byūṅ-ba-la* when he appeared *Mil.*; *rdō dbyug byuñ* he threw a stone; and so it is commonly used now, esp. in *C.*; it supplies the place of a copula in: *ṅsuñ de kun sēms-la šin-tu fād-pa žig byuñ* this song was truly heart-affecting *Mil.*

**Comp.** *byün-kuns* 1. = *ču-mig* a well, spring *Sambh.* 2. **origin** *Pth.* 3. **ablative case** *Gram.* — *byün-kuns-kyi kams Cs.*, 'a mineral, *byün-kuns-kyi kams-kyi bñud* a mineral elixir(?) — *byün-ynás (सम्भव)*, **place of origin** (cf. *padma byün-ynás*); **primitive source**, *yón-tan tams-ñád-kyi byün-ynás* source of all accomplishments; *byün-bai ži* id.; *pan-bde tams-ñád byün-bai ži* primordial source of all happiness. — II. **sbst.** 1. **a coming forth, an originating, the state of being**, *byün-ba-nyid Tar.4, 4 Schf.* the true state of a case. — 2. **element**, usually 4: *byün-ba bži yñod-pa* damage done by fire, water, wind and sand *Glr.*; *byün-ba bži* *lus* the physical body, very frq.; *byün ba ryo* the elements are in motion, are raging *Ma.*; higher philosophy numbers 5 elements, adding the ether, *mka*, as the fifth; accordingly physiology teaches, that in the composition of the human body earth constitutes the mucus of the nose, water the saliva, fire produces the pictures formed in the eyes, air the sensations of the skin, ether the sensations of the ear; even 6 elements are spoken of, v. *Köpp.* I, 602. — 3. **symb. num. for 5.**

འབྱུང་བོ་ *byün-po* (भूत) 1. **being, creature**, *byün-po kun* all beings *Cs.*; *byün-po čén-po* the great being, Buddha *Cs.* — 2. **demon, evil spirit, foul sprite**, frq., *byün-po-srñn* a preservative, talisman, against such; *byün-mo* fem. *Cs.*

འབྱེད་བ་ *byé-ba*, pf. and imp. *bye*, *W.* \**be-čé(s)\**, intrs. of *byéd-pa* 1. **to open**, *padma ka-byé-ba* a lotus-flower that has opened *Glr.*; *mñal ka-byé-nas* when the mouth of the womb has opened itself *S.g.* — 2. **to divide, separate, resolve**, *ska sla nyis-su bye* it resolves into thick and thin matter *Med.*; *dñm-bu stñn-du dbyé-bar gyur* it separates into a thousand pieces *Glr.*; *bye-brág ma byé-bai bár-du* as long as the separation has not evidenced itself *Dzl.*

འབྱེད་བ་ *byéd-pa*, pf. and imp. *pye*, *pyed*, *pyes*, fut. *dbye*, *W.* \**pé-čé(s)\**, pf. and imp. \**pé(s)\**, vb. a., 1. **to open**, \**ka pé(s)*

*ton\** *W.* open your mouth; *sgo pyés-nas žóg-pa Pth.*, \**pé-te bór-čé\** *W.* to open the door without shutting it again; fig. *čós-kyi sgo rnám-par byéd-pa*; *mig* to open one's eyes, opp. to *džim-pa*; *lón-baimig byéd-pa* to open a blind man's eyes *Dzl.*; to open again what had been shut or stopped, to restore, *dán-ga, yi-ga B.*, *kam W.* the appetite; *ba-pyé* the open b, b pronounced like w, *Gram.*; to get out, work out, fetch out, stone-shivers by means of a chisel *Glr.* — 2. **to separate, to keep asunder, to disentangle**, threads *W.*; to disunite, to set at variance, *dé-dag dbyé-bai pyir* in order to set them at variance, to create enmity between them *Stg.*; to part, separate, *byañ-kóg-stod-smad mčñn-drñs dbyé-ba ste* the cavity of the chest and the abdomen being separated by the diaphragm *S.g.*; **to divide, classify**, *rñgs-kyi sgó-nas dbyé-na* if they are classified according to the different species *Lt.*; **to pick, to sort**, pease; hence, **to pick out, choose, select**, \**pé-te kyon\** make your choice, and bring it here! *W.*; *séms-čan-rñams lās-kyis rnám-par pye* the beings are severed by their deeds *Thgy.*; *ka-pye-ba* to open, to separate, e.g. when hands, that were laid in each other, are separated again *Glr.*; *ka-pye-ba* also **to open, to begin to bloom**; *byéd-pa* **to dissect, to anatomize** *Thgy.*; esp. with *rnám-par*, **to analyze**, to explain grammatically and logically, *don*, the sense, import, *Stg.* frq.; as *sdñd-pa* is the opposite of it: *byed-sdñd analysis and synthesis Cs.*; *byed-sdñd-kyi sgra* term for the affix *am*, the disjunctive particle (ñi f.) *Glr.*; *mi-pyé* *pa* **inseparable, indivisible, imperishable**, *sku Sch.*; **unshaken, immovable**, *dád-pa Mil.* frq.

འབྱེད་དཔྱད་བ་ *byed-dpyád Sch.* tongs, pincers.

འབྱེད་མ་བ་ *byém-pa*, with *byéd-pa*, 'to act with promptness, determination and good success' *Sch.*

འབྱེད་བ་ *byér-ba* pf. and imp. *byer*, **to disperse in flight**, to flee in different directions *Dzl.* *tsón-dus byér-nas mi dñg-ste* the market-people having fled, and no body remaining *Pth.*; **to give way, to be**



འབྱོབ་ *byó-ba*

བ

འབྲབ་བ་ *bráb-pa*

removed, of diseases *Lt.*, opp. to *rgyas* and *bsags*.

འབྱོབ་ *byó-ba*, pf. *pyó*, *pyos*, imp. *pyo*, *byo*, *byos*, to pour out, to pour into another vessel, to transfuse *Lex.* and *Cs.*

འབྱོབ་པ་ *byóg-pa*, pf. *byogs* to lick *Lex.* and *Cs.*

འབྱོང་བ་ *byón-ba* I. pf. *byán-ba* 1. to be cleansed, purified, v. *byán-ba*. — 2. to be skilled, well versed, *rig-byéd-la* in the Vedas *Tar.* — II. pf. *byóns-pa* to be finished, perfect, complete, frq. with *snyín-rje* *Mil.* and elsewh., to exercise full compassion(?) cf. *sbyón-ba*. (The above arrangement is nothing more than an attempt; in order to arrive at any certainty as to these roots, a far greater number of observations would be required.)

འབྱོན་བ་ *byón-pa*, pf. and imp. *byon*, resp. to go, proceed, travel, *dé-nas byón-pa-na* then in proceeding on the way *Glr.*; to arrive, appear, become visible; also for *byün-ba*, e.g. *ran-byön*; with root of the verb: *phur-byon-pas* preparing to fly *Mil.*; *ma-byón-pa* = *ma-óns-pa* future (*Buddhas*) *S.O.*; to rise, to appear; with dat. inf. = *jug-pa* to begin, to set about a certain work *Tar.* 125, 16.

འབྱོར་བ་ *byór-pa* wealth, riches, goods, treasures, *byor-pa zád-mi-šes-pa dan ldán-pa* one possessing inexhaustible wealth, *bdé-ba dan byór-pa* joy and treasures *S.O.*; *byór-pa* drug *Pth.*, prob. six kinds of temporal goods; *rán-gi byór-pa lña* and *γzan-gyi byor-pa-lña* five subjective and five objective goods, of a similar nature as those mentioned sub *dal-byor*, yet without any evident reason for being thus divided *Thgy.*; *byor-lán* rich, mostly used as a noun personal.

འབྱོར་བ་, འབྲབ་བ་ *byór-ba*, *byár-ba* I. intrs. of *sbyór-ba* 1. to stick to, adhere to *Med.*; \**Kyág-la jar soñ\**, it is frozen fast *W.*; *byár-byed spyin* glue *Lex.*; *byor-smán* sticking-plaster *W.*; to infect, of diseases, *byor-nad* an infectious disease *Cs.* also mentally: \**lo* or *sém-la jar\** it sticks fast, is remembered, borne in mind.

2. to be prepared, ready, at hand, ex-tant, *ša ma byór-nas* there being no meat prepared *Dzl.*; *phál-du byér-ba ma yin* that is not at once in readiness *Dzl.*; *či byór-ba des mčód-pa byéd-pa* to offer sacrifice of such things as are at hand *Dzl.*; *či-ste byór-bar mi gyúr-na* but if he has not such a thing at his disposal! *Sambh.* — 3. to agree, *mi-byór-ba ká-čig* some disagreements, contradictions *Tar.* — II. resp. to come, arrive, *W.*, *C.*; \**Kyó-kyi ku dñin-du jar-gyu yin\** I shall appear before your Honour *C.*; \**nyúr-du jar yon\** I shall immediately attend *C.*

འབྱོལ་བ་ *byól-ba*, pf. and imp. *byol*, fut. (and pres. in *C.*) *dbyol* to give or make way, to turn out of the way, to step aside, *γčig-gis γčig-la Dzl.*; *byól-te gro* in walking I make way (to people) *Dzl.*; *W.* with accus.: \**ruł, las, dig-pa jót-čē\** to step out of the way of, to shun, a serpent, toil, sin. Sometimes *jót-ba*.

འབྲག་གོ་ *brá-go* n. of a medicine *Med.*

འབྲང་ *bran* v. *brañ* II.

འབྲང་བྱས་ *brañ-rgyás* *Mil.* sacrifice, offering of eatables.

འབྲང་བ་ *brán-ba* 1. pf. *brañs*, imp. *broñ*, to bear, bring forth, give birth; to litter, *brán-mo* an animal going with young, bearing *Cs.* — 2. also *brén-ba*, pf. *brañs*, imp. *breñs* *Mil.* (*broñ* *Sch* ?) to follow, to walk at another's heels, with *pyir*, *pyi-bžin* (-du), *rjes-su*, *W.* \**tiñ-la\** with genit., to follow, pursue, hunt after, *dbyug-pas* with a stick *Pth.*; to pursue, in one's thoughts.

འབྲད་བ་, འབྲེད་བ་ *brád-pa*, *drád-pa*, pf. *brad*, imp. *brod* to scratch, to scrape, with the nails, claws etc.; to lacerate by scratching, *γdoñ Dzl.*; also to gnaw, nibble at.

འབྲབ་བ་ *bráb-pa*, pf. *brab*, imp. *brob* 1. to catch suddenly, to snap away, snatch away, a fly with one's hand, the prey with a bound. — 2. to beat, to scourge, *čser-lčag-gis* with thorns *Thgy.* — 3. to throw out, to scatter, magical objects, such as grains of barley etc.

འབྲེལ་བ་ *brál-ba*, pf. *bral*, imp. *brol*, intrs. of *prál-ba*, **to be separated, parted from, deprived of**, c. *dan*, e.g. from one's retinue, of the light of doctrine *Dzl.*; *brál-bar mi pód bú-mo kyod* thou, my daughter, from whom I am not able to part *Glr.*; *čün-nu-nas pá-má ynyis dan brál-te* from a child bereft of parents, an orphan from infancy *Pth.*; **to lose, to be bereft**, frq. used in reference to the death of near relations; *mdo-sdé dan lág-pa mi brál-zin* as the sacred writings never came out of his hands; *skóm-pa dan brál-bar gyúr-to* he got rid of his thirst; *nad dan brál-bar gyúr-to* he recovered from his illness, frq. (in such cases often confounded by the illiterate with *nád-las bsgral* etc.); more particularly: *srog dan* etc. **to die, perish**, frq.; *jig-čin brál-bar gyúr-ba* to be dissolved, of the human body *Dzl.*; *dú-ba yód-na brál-bar on* what was solid, is dissolved in dust *Dzl.*; *bral(-bar) med (-pa)* inseparable, indissoluble, frq.

འབྲས་ *bras*, C. also *brás-mo*, resp. *bsaṅ-brás* (*Pur.* \**bras\**, *Ld.* \**das\**, *Lh.* \**da\**, C. \**de\**) 1. **rice**; *bras-dkár(-mo)* white rice, *bras-dmár* red rice (the inferior and cheaper sort); of the former there seem to be distinguished: *bo-tsa-li* (*Hd.* \**basmati\**), *rgyal-mo-ysán*, *ham-dzém*, *dzin-dzin* the second sort, acc. to *Cs.*; *brás-kyi srus* peeled rice *Sch.*; *bras-sá-lu* 'wild rice' *Sch.*; *bras-so-ba* *Sch.* and *Schr.*, rice not husked *bras-mo spos-sél* or *dkar-dzóm Ts.* maize.

**Comp.** *bras-čan* rice-wine, rice-beer. — *bras-čan* boiled rice. — *ša-brás* rice mixed with small pieces of meat. — *bras-fug* rice-soup. — *bras-zin* rice-field. — *bras-zán* dish of rice. — *bras-yós* parched rice *Med.* — *bras-sil* C. boiled rice, got up with butter, sugar, apricots etc., *W.* \**pu-lá*, *pó-lá\**, ཕུ་ལ་ལ།. — 2. **tumour**, esp. larger swellings in the groin etc.

འབྲས་ལྗོངས་ *bras - ljon* (\**de - jon\**) n. p., **Sikim**.

འབྲས་སྤྱངས་ *bras - spuṅs* n. p., monastery near Lhasa.

འབྲས་བུ་ *brás-bu* 1. **fruit**, e.g. *šin-gi Mil.*; *brás-bu ye-méd-kyi sa* a country

producing no fruit *Thgy.*; **corn, grain**, *brás-bu zór-bas brá-ba Mil.*; *bras-nan* a failure of fruit. — 2. **testicle** *Wdn.* cf. *rlig-pa*; *mig-brás* apple of the eye. — 3. **fig. effect, consequence**, esp. as opp. to *rgyu*, hence *rgyu-brás* cause and effect, more esp. in moral philosophy = **retribution, requital, recompense, reward**, three grades being distinguished: 1. *rnám-par smín-pai brás-bu* full recompense, in the worst case by the punishments of hell; 2. *rgyu btún-pai brás-bu* by adversity during life; 3. *dbán-gi brás-bu* by unpleasant local circumstances, — so *Thgy.*; *rgyu-brás* and *brás-bu* also directly denote the **doctrine of final retribution**, *brás-bu mi bden* the doctrine of requital is not true *Thgy.*; further: *brás-bu* reward of ascetic exercises, the various grades of perfection, of which four are distinguished: a. *rgyün-du-zugs-pa* རྟུན་དུ་རྩུག་པ། or as partic. འཕྲ།, he who enters the stream (that takes from the external world to Nirwana); b. *lan-yöig-pyir-on-ba* ལན་ཡོལ་པུ་ལོན་པ། he who returns once more (for the period of a human birth); c. *pyir-mi-on-ba* པུ་ལོན་པའི་འཕྲ། he who returns no more, being a candidate of Nirwana; d. *dgra-bcom-pa* དག་རབ་པ།, the Arhat, the finished saint; v. *Köpp.* I, 398.

འབྲི་ཁང་ or བྱང་ *bri - kün* or *-gün* sect of Lamás and monastery in Tibet, *bri-kün-pa* member of that sect.

འབྲི་ཏ་ *bri-ta* a form of medicine, prob. a kind of extract *Med.*; *bri-ta-sa-dzin* medicinal herb, an emetic, *Med.*; in *Lh.* *Cuscuta*, which however does not agree with the descriptions.

འབྲི་བ་ *bri-ba*, I. pf. and imp. *bri*, intrs. of *prí-ba* **to lessen, decrease, diminish**, of water, frq. in conjunction with *ka*, at the surface, used with regard to size, number and intensity (synon. *grib-pa*). — II. pf. and imp. *bris* (*Glr.* also *bri*) 1. **to draw, design, describe**, *dkyil-kor zig* to describe a circle or other figure; also to paint *Glr.* 2. **to write**, *yi-ge* letters, a letter (epistle); *yi-ger* 'literis mandare', to record, to write down, something from hearing *Dzl.*; *bri-smyug* writing-reed, pen, pencil etc.



འབྱི་མོ་ *bri-mo*, **चमरी**, tame female yak; *rgod-bri* Pth., or *broñ-bri* Cs., wild female yak; *bri-zal* young female yak *Ld.-Glr.*, *bri-o* yak-milk; *bri-mar* yak-butter; *bri-mdzo* (W. \**brim-dzo*\*) bastard of bull and yak.

འབྱི་མོ་ག་ *bri-móg* medicinal herb *Med.*

འབྱི་རྩ་ *brin* middle, midst, mean, middling, moderate, *brin zig* something moderate, of middling quality, = *tsád-ma* or *fig-tsád* W.; *brin-po* the middle one, of three sons *Dzl.* and elsewhere; between *stobs-dé* and *čün-nu* Lt.; *bzan nan brin ysum*; *rnal-byór brin-po* one that is moderately advanced in contemplation *Thgr.*; *zla-ba brin-po* v. *zla-ba*; *brin-gis* middling, moderately, adv.

འབྱི་རྩ་བ་ *brin-ba*, in *zabs-brin byéd-pa* for *brán-ba* *Mil.*

འབྱི་དྲ་བ་ *brid-pa* 1. also *drid-pa*, pf. *brid*, to deceive, cheat, impose upon, *blo brid-pa* id. *Glr.*; *brid-de riód-pa-las* Tar., as she wanted to seduce him deceitfully; *ka-mnar-brid* deceitfully, insidiously sweet, being followed by a nauseous, acrid or burning taste *Med.* — 2. Cs. = *pri-ba*.

འབྱི་མ་ག་ *brim-pa*, I. vb., pf. *brim(s)* 1. to distribute, deal out, hand round, sweet-meats, flowers, poems *Dzl.*, Tar.; ... *la*, to ... — 2. *Ld.* to throw away, what is worthless, = \**pán-čes*\*. — II. sbst. distributor, dispenser, waiter at table *Dzl.*; *brim (-pa)-po*, id. Cs.

འབྱུ་ *bru* grain, corn, seed, frq.; grain of sand, *byé-ma bru rei stén-na* on every grain of sand *Glr.*; *bru tag-pa* to pound grains *Lex.* — 2. a single grain, piece, letter, *yi-ge bru yéig* a single letter; also without *yi-ge*: *bru drüg* the six letters = *yi-ge-drüg-pa*, v. *drug*. — 3. collectively, grain, corn, in gen. *brui kal* a load of grain *Dzl.*; *brú-sna mi kruñs* no kind of grain is growing *Glr.*; *bru gán-bu-čan* pulse, legume *S.g.*; nor dan *bru-rnams pel* money and corn multiply. — *bru-rdóg* grain of seed. — *brú-sna* v. above. — *bru-bán* granary. — *bru-bu* corn-worm, weevil Cs.

*bru-már* oil extracted from seeds; lamp-oil *Dzl.* — *brú-tson-pa* oil-merchant.

འབྱུ་ཐང་ *bru-tán*, n. of a superior sort of tea.

འབྱུ་བ་, འབྱུ་བ་ *brü-ba, bru-ba*, pf. and imp *brus, drü-ba, drus* 1. to dig, *kün-bu, dur, don* (cf. *rkó-ba*). — 2. to chisel, carve, cut. — 3. *Sch.* to look through, *yig* a writing; to examine, *bru* grain; hence *mtsán bru-ba* to spy out, smell out, faults, stirring up brawls and quarrels by it, *Stg.* to irritate, vex, provoke, *mtsán brü-bai tsig* provoking words *Lex.*; *snyad, snyon brü-ba* to accuse W.

འབྱུ་མ་ *brü-ma* tumour, swelling, weal *Sch.*

འབྱུ་ཆ་ *bru-tsa* an angular kind of Tibetan current handwriting, v. *Csoma Gram.*

འབྱུ་ཤ་པ་, འབྱུ་ཤ་ *bru-šál, bru-ša* v. *bru-šá*.

འབྱུག་ *brug* (Bal. \**blug*\*) 1. thunder, *brug-skád, brug-sgrá* id.; *skád-čen brug* loud thunder; *brug bód-pa* Cs., *grág-pa* *Dzl.*, *ldir-ba* *Lex.* and elsewhere, thundering. — 2. dragon (to which thunder is ascribed *Sch.*); *gyu-brug shón-po* blue dragon *Glr*

འབྱུག་པ་ *brüg-pa* I. sbst. 1. sect of Lamas, clothed in red, *Schl. 73.*, established in the province of Bhotan, acc. to *Sch.* = *ža-dmár, = sá-skya*. — 2. Bhotan. —

II. vb. for *brúb-pa* *Mil.* frq.

འབྱུད་པ་ *brüd-pa, = brü-ba*, also *drid-pa*.

འབྱུབ་པ་ *brüb-pa* 1. gen. with *ču*, to cause to overflow, to gush, to spout forth to flow over, *Mil.*, Tar. and elsewhere; *ču-brub* *Lex.*, *brubs* *Sch.* water that has flown over(?). *brub-po* fluid, liquid; fluidity, a fluid, Cs.(?). — 2. Cs. to deal out. — 3. *Sch.* to shut up, wrap up.

འབྱུས་པ་ *brüm-pa* 1. Cs. grain, minute particle, *brum-rdóg, bru-rdóg* a single grain, = *bru*; fruit, *rgun-brüm* grape; *se-brüm* hip (fruit of wild brier) *Sik.* — 2. pustule, pock, gen. *brüm-bu*; *brum-nad* small-pox; *brum-nág* black or deadly small-pox; *brum-dkár* white small-pox; *brum-kirá* coloured small-pox *Med.*, *brum-*

*pa* and *brüm-pa nág-po* as name of a disease of the groin, prob. bubo *Med.* — *brum-rjes* pock-mark. — *brüm-po* a large grain *Cs.*; *brüm-bu* a small grain; pock, pustule, v. above.

འབྲུམ་ལྷ་མོ་ *brum-lha-mo* *Sch.* a tutelary goddess of little children, worshipped by the Shamans.

འབྲེ་བ་ *bré-ba*, pf. and imp. *bres* to draw over or before, to spread, to stretch, a net *Glr.*, a curtain *Glr.*, a canopy, awning *Lev.*; to wrap a thing up in a cloth, in order to carry it, as books, a corpse *Thgy.*

འབྲེག་པ་ *brég-pa*, pf. *breg(s)*, imp. *brog(s)*, also *drég-pa* to cut off, *šin-ta-lai lo-ma bregs-pa* a plantain branch cut off, as representing a being irremediably cut off from its former state of existence *Mil.*; to mow *Sch.*; of parts of the body: *ske* to cut off a person's neck *Thgr.*, *po-mtsán* the membrum virile *Schr.*, *rtai sùg-pa* the foot of a horse, prob. only the tendon of it, as much as to lame, to disable *Glr.*; also to sever with a saw; most frq. in reference to the hair, to cut off, to shave, with the scissors or a razor, *skra dan ká-spu* frq.; *brég-mkán* barber, hair-cutter *Dzl.*; *breg-spyád* a sharp small knife *Sch.*

འབྲེང་བ་ *brén-pa* *Cs.*, *brén-ba* strap, rope, *ko-brén* leather strap; *ša-brén* *Mil.*; *brén-tag* *Cs.* cane-ribbon, made of buck-leather; leading-rope, guide-line. — *brén-bu* *Cs.* cobbler's strap.

འབྲེང་བ་ *brén-ba* frq. for *brán-ba*.

འབྲེལ་ *brél* sbst. v. *brél-ba* II.

འབྲེལ་པ་ *brél-pa* connection, conjunction, yet only in certain applications: 1. connection between cause and effect, used also at once for effect, consequence, efficacy, *smón-lam-gyi brél-pa* the efficacy of prayer *Mil.* frq.; *jog-pa* to apply, make use of it *Mil.* — 2. the vascular and nervous system conjunctively, the two systems in their totality, ni f., *Med.* — 3. genitive case, the sixth case of Tibetan Grammarians, *brél-pai sgra*, the termination of it, *kyi.* — 4. a small quantity, a little, a bit, *zás-kyi brél-*

*pa zìg dgos* I ask for a little bit to eat *Mil.* frq.; *čos(-kyi) brél(-pa) tób-pa* to snatch up a little bit of religion *Mil.*

འབྲེལ་བ་ *brél-ba* I. vb., intrs. of *sbrél-ba*,

1. to hang together, to cohere, to be connected, *rtsa dan rus-pa tsam brél-ba* connected only by veins and bones, nothing but skin and bone *Dzl.*; *od-zér-gyi drá-bas brél-te* covered with a continuous net of rays *Glr.*; gen. with *dan*, *bod dan rgyai brél-tsul* the connection with, or the intercourse between Tibet and China *Glr.*; *de dan brél-bai las* the functions connected with, and peculiar to (a certain organ) *Lt.*; *brél-mtsams* 1. joint, or rivet of pincers etc. *S.g.* 2. boundary, *W.* — 2. to come together, to meet, to join, *brél-rtam* gossipings in meeting on the road *Mil.* — 3. to meet sexually, to cohabit, *de dan lus brél-ba* to cohabit with (him or her) *Glr.*; (*lhan-du*) *brél-ba-la(s) bu skyes* they having cohabited, a child was born *Glr.* — II. sbst. *brél-ba* or *brél* union, communication, connection, *bod dan brél byun* the union with Tibet took place *Glr.*; *rgya bod ynyis brél čád* the union ceases *Glr.*; *\*nor-dél čó-čé, nor-dél-la čá-čé\** *W.*, to form a mercantile connection, to enter into commercial intercourse. — *las-brél* = *las-šro* q.v. — *ynyis-brél*, *ysum-brél* a double, triple consonant, e.g. *sk, skr.*

འབྲོག་ *brog* solitude, wilderness, uncultivated land, esp. summer-pasture for cattle in the mountains; thus *brog-skyon-ba* *Ld.-Glr.*, *Schl.* 15, 6 might imply: to attend to a mountain dairy; *gám-brog* a near, *rgyán-brog* a remote summer-pasture; *brog-kyi* *Cs.* a large shaggy shepherd's dog; *bróg-dgon*, *bróg-ston*, *bróg-sa* = *brog*. *bróg-ynas* 1. pasture-land 2. people occupying it. — *bróg-pa*, *bróg-mi* id.; more particularly, inhabitants of the steppe, nomadic Tibetans *Sch.*, *bróg-mo* wife, *brog-prug* child of such a nomad. — *brog-žád* *Sch.* rude, rough, boorish, *brog-žad stón-pa* to be rude etc.

འབྲོང་ *broñ* 1. (चमर) = *ryag-rgod*, wild yak *Glr.*; *byán-kai broñ*, the yak of



Jang-thang; *broñ-bri* cow, *broñ-prüg* calf, *broñ-ko* skin, leather, *broñ-sa* flesh, *broñ-ru* or *-ra* *Glr.* horns of the wild yak. — 2. v. *brán-ba*.

འབྲེས་ *brom* noun personal; *brom-stón* a celebrated Lama and scholar in the 11th. century.

འབྲེས་པ་ *brós-pa*, pf. and imp. *bros*, to flee, to run away (*W.* \**šor-čé\**), *brós-šin gáb-pa* to flee and hide one's self *Dzl.*; *pyir brós-so* (the army) took to flight *Glr.*; *brós-pai ynas* *Dzl.*, *brós-sa* *Glr.* place of refuge; fig. *miy kun-du bros* his eyes are sunk, hollow *S.g.* — *brós-sa* a large dorsal muscle *Med.* — *ynyid-brós-pa* = *ynyid-lóg-pa* (?) *Dzl.* 32, 9.

བ་ *rba* v. *dba*.

ར་ *rbad* 1. *Sch.* a large species of eagles. — 2. *W.* crutch, = *pañ-ka*. — 3. = *rbab*. — 4. great (?) v. *ka-rbad*; *rbad-sgra* a strong voice *Sch.*; cf. *rbod-rbód*. — 5. quite, wholly, entirely (?) *rbád-yèd-pa*, *rbad-tsér yèd-pa* *Mil.* to cut off entirely, to extirpate; \**tag-čö be'-čö\** resolute *C.*

བད་སྒྲུག་ *rbad-skyögs* *Sch.* residue, residuum, dregs, husks etc.

བད་པ་ *rbád-pa* 1. vb., imp. *rbod*, to set on, incite, *Tar.*, *C.*, e.g. *Kyi*; to excite, instigate, animate, *Cs.*; *rbad-ka* *S.g.* an inciting talk (?). — 2. adj. undulating, undulatory *Sch.*

བད་ཐོན་ *rbad-rbód*, thick, dense, close, strong, great *Cs.*, *skra rbad-rbód* *Lex.*

བལ་ *rbab*, 1. *Med.*, *Sch.*: a kind of dropsy, *skya-rbáb* *Sch.*, also *ša-rbab* *Lt.* id. (?) — 2. the rolling down, also *rbad*, e.g. *rdorbab* loose stones rolling down, a frequent annoyance in high mountains *Pth.*, *rbab ži-bas* after the rolling of detritus had ceased *Mil.*; \**bad pög soñ\** a piece of rock rolling down hit him *W.*; *rbab sgril-ba* *Lex.* to roll down, *trs.*; *rbáb-pa* id. *intrs.*; *már-la rbábtu šor* it rolled down and away *Mil.*

བེ་ *rbe* *Sch.* 'the fur of the stone-fox'.

བོ་ *rbo* *Sch.* milt of fish.

ར་ *rbod* v. *rbád-pa*.

ལ་ *lbá-ba* 1. wen, goitre. — 2. knots, excrescences on trees, on account of their speckled appearance often worked into drinking-bowls; *lbá-tsa* *Med.*, prob. a kind of salt, used as a curative of goitre.

ལག་ *lbag* bubbles (?), \**ču bag gyáb-čé\** to strike the water, so as to make it splash and foam *W.*

ལུ་བ་, རྒྱུ་བ་ *lbú-ba*, *dbú-ba* bubble, foam, froth, slaver; *ču-lbu* *Lex.*; *lbú-bčas nyuñ* producing little froth *Lt.*; *lbú-ba bsál-ba* to scum or skim off *Cs.*; *grogs ču-yi lbú-ba dan dra* a friend is like water-bubbles.

ས་ *sba* v. *spa*.

ས་ནག་ *sba-nág* *Sch.* a mean house, hovel, hut.

སྤ་བ་ *sbá-ba* 1. vb. fut. of *sbed-pa* q.v. — 2. sbst. privy parts, pudenda *Stg.*

སྤག་པ་ *sbág-pa*, pf. *sbags*, imp. *sbogs* (cf. *bag-pa*), to soil, stain, defile, pollute, *dri-mas* *Lex.* — 2. to mingle, intermix, *Lex.*

སྤན་བ་ *sbán-ba* v. *sbón-ba*.

སྤན་མ་ *sbán-ma* malt from which beer has been brewed, v. *čan*; *sban-skóm* id. dried, *sban-pyé* id. reduced to flour (of an inferior quality) *Cs.*; *glum-sbán* *Ts.* = *sbán-ma*; *sban-ču* barm prepared from it *W.*

སྤམ་ *sbañs* dung of larger animals, *rtai sbañs* *Glr.* (\**stal-bán(s)\** *Ld.*), *boñ-sbañs*, *glañ-po-čei sbañs* *Cs.*; *sbañs-lúd* id., used for manure; *sbañs-skám* id. dried for fuel.

སྤབ་ཅ་ *sbáb-ča* *C.*, \**sbáb-ja\** *W.* a certain number or quantity of trading-articles, e.g. of paper, a quire of 10—100 sheets, a bundle of matches etc.

སྤམ་པ་ *sbám-pa*, pf. *sbams*, imp. *sboms*, to put or place together, to collect, to gather, *pyögs yèig-tu* *Lex.*; *smýüg-ma sbáms-pa dra* like reeds laid together *Wdn.*

སྤར་བ་ *sbár-ba*, v. *sbór-ba*.

སྤར་མོ་ *sbár-mo* v. *spár-mo*.

མཐལ་ *sbal* (perh. the same as the following *sbal-pa*), *lág-pai* the soft muscles of the inner hand, cf. also *pyag-sbál*; the soft part of the paw of animals.

མཐལ་བ་ and བ་ *sbál-pa* and *-ba* frog (rather scarce in Tibet), one *Lex.* **ककट**, crab, crawfish(?); *sbál-pa dkár-po* *Stg.* stated to be a large species of frog; *nágs-sbal* *Lt.* prob. tree-frog; *rús-sbal* tortoise; *sbál-čün* or *-lön* *Pth.* 1. a young frog, tadpole *Cs.* 2. vulg. (from ignorance) lizard; *sbál-rgyáb* *S.g.* tortoise-shell.

མཐལ་མིག་ *sbal-mig* bud, eye, gem, sprout, shoot, ཏོང་ comes forth, ཇེ་ opens *Stg.*

མཐོང་བ་ *sbid-pa* *Ts.* for *sbúd-pa* bellows, instrument for blowing.

མཐུ་གུ་ *sbú-gu* hollow, cavity, in the stem of a plant or a grass-blade *Mil.*

མཐུ་བ་ *sbú-ba* v. *lbú-ba*.

མཐུ་ལ་ཁ་ *sbú-la-ka* *Ts.* = *bka-blon-sram* sable, *mustela zibellina*.

མཐུ་ལྷན་ *sbu-lhán* *Ts.* (\**bu-hlén*\*) plane, tool used in joinery.

མཐུ་ཆོལ་, མཐུ་ཆལ་, *sbug-čól*, *sbub-čál* *Cs.*, \**bog* - ཅོལ་ (?) *Ld.-Glr.*; \**sbug-žál*, *sbum-žól*\* *W.* large brass cymbal; \**dün-če*, *páb-če*\* *W.* to play the cymbals.

མཐུ་བ་ *sbúg-pa* = *búgs-pa*, to perforate, to pierce.

མཐུ་(མཐུ་)འོ་ *sbug-(sbug-)po* *Cs.* hollow.

མཐུ་(ས་) *sbug(s)*, more frq. *sbubs*, hollow, cavity, excavation, interior space, *Kün-bui* *Lex.* tubular cavity, in bones etc. *S.g.*; subterranean passage, conduit, sewer *C.*; *sbubs-su* *jug-pa*, *sbubs-nas* *ton-pa* to put into an underground hole or recess, to come forth from it *Glr.*, *Mil.*; *sbúgtu* nor *sbá-ba* to hide money in such a place *Lex.*; hiding-place, hidden recess, = *san-sen*; hole for inserting the handle of some instrument *Sch.*; *śáns kyi sbubs ynyis* hollow, expanded nostrils *Cs.*; *sbubs-byár* *Med.* disease of the penis, prob. stoppage of its orifice by gonorrhoea, cf. *mje*.

མཐུ་ས་ནག་ *sbugs-hág* (\**bu-hág*\*) 1. the panting of a dog *Sik.* — 2. bassoon with a large and nearly globular bell-mouth *W.* —

མཐུང་བ་ *sbúd-pa* 1. vb. to light, kindle, set on fire, seldom, *Lex.*: *mé-čas sbúd-pa* q. v. — sbst. bellows, usually consisting of two skin-bags, the orifices of which are opened and shut by the hands, and which are then squeezed together, so that the compressed air passing through a tube is driven into the fire; *sbúd-pa* *búd-pa* *Cs.* or *rgyán-ba* *Sch.* to blow or work the bellows; *sbud-rgyál* = *sbúd-pa*.

མཐུང་པ་ *sbún-pa* v. *spún-pa*.

མཐུ་གཏེར་ *sbun-ytér* *Pth.* a small building in the style of a monument, in which sacred writings are deposited.

མཐུ་ *sbur* ant *Cs.*, prob. identical with the following (cf. *gróg-sbur*).

མཐུ་བ་ *sbúr-pa* beetle, *čú-sbur* *S.g.*; *sbur-čén*, *-čün*, *-dmár*, *-mgyógs* *Cs.*, denoting various kinds of beetles.

མཐུ་ས་ *sbúr-ma*, = *sbún-pa*, chaff, husks etc.; *rlün-gis sbúr-ma bú-s-pa ltar* *Dzl.*, *sóg-sbur* *čus gyén-ba ltar* *Pth.* like chaff scattered by the wind, carried along by the water; *sbu-lén* or *-lón* amber *Wts.*

མཐེ་ག་ *sbé-ga* *Lex.* w.e.

མཐེ་བ་ *sbé-ba* *Sch.* to scuffle, wrestle.

མཐེ་བ་ *sbég-pa* lean, lank, thin *S.g.*

མཐོང་བ་ *sbéd-pa*, pf. *sbas*, fut. and common secondary form *sba*, imp. *sbos*, *W.* \**sbá-če*\*, pf. *sbas*, to hide, conceal, *γter* a treasure, *mázód-du* in a store-house; *mámo sbéd-pai* *jug* cavern in which a Mamo is concealed *Mil.*; *dpün-gi tsogs tsál-du* to conceal troops in a wood *Dzl.*; *ytér-du* to deposit as a treasure *Glr.*; *sai-óg-tu* in the ground *Dzl.*; also as much as to inter, to bury *Dzl.*; \**sbás-te* or *bé-te bor-če*\* *W.* = *sbéd-pa*; \**sbás-te*\* secretly, clandestinely, by stealth *W.*; *mi sdág-can-la lus sba pyir* in order to hide our form before sinful men, in order not to be recognized by them *Mil.*;



to hide from, to guard, secure, protect from, *srün-zin sbá-ba* id.; to keep, preserve, *sba-sri-med-par* (to bestow) freely, amply, without restriction.

མེད་མ་ sbéd-ma a veiled woman; name of a wife of Buddha Cs.

མེད་ sbó Sch. the upper part of the belly; *sbo-tsil* bacon C.; *sbo-rkün-pa* pickpocket C.

མེད་་ sbó-ba pf. *sbos* = རོ་ba 2, to swell(up), to distend, *ltó-ba sbos* Lt. the belly is swollen, turgid; *sbó-krog-pa* Sch. 'to wheeze from inflation' (?).

མེད་(ས་)་་ sbóg(s)-pa v. *sbág-pa*; *ráñ-gi bú-tsai tsig-sbóg* Mil., seems to imply a man that is receiving abusive language from his own sons (?).

མེད་་ sbon-ba, pf. *sbañs*, fut. *sbañ* to steep in water, to soak, to drench; \**bán-te bor\** W. soak it in water!

མེད་་ sbód-pa tassel, tuft.

མེད་་ sbóm-pa, more frq. *sbóm-po* thick, *pra-ba-las zlog sbóm-po* Zam. the contrary to *prá-ba* is *sbóm-po*; *sbom-prá dan rin-tün mnyam* of equal length and thickness Dzl.; stout; coarse, clumsy, heavy, also applied to sins; *sbóm-ma* a stout woman Cs.; sbst. thickness, stoutness, heaviness.

མེད་་ sbór-ba, pf., fut. and secondary form *sbar*, trs. of ར་ba, to light, kindle, inflame.

མེད་ལོ་ sbór-lo *Anemone polyantha* Lh.

མེད་་ sbyán-ba v. *sbyón-ba*.

མེད་་ sbyár-ba v. *sbyór-ba*.

མེད་་ sbyár-pa Wdn., n. of a tree, prob. = *dbyar-pa*.

མེད་་ sbyig-pa, *sbyig-mo* Lex. w.e.

མེད་་ sbyin-pa, I. vb., pf. and imp. *byin*, 1. to give, to bestow (in B. a common word, in W. almost unknown; yet v. *smín-pa* II.), without any ceremonial difference between high and low; to hand, deliver; to give up, deliver over; to give back, give for a present; to offer, proffer, hold out, *rin-la byin-no* he offered as an equivalent Pth.;

*ma byin-par mi lén-pa* v. *dgé-ba*. — 2. to add, to sum up Wdk. —

II. sbst. gift, present, alms; the expression *sbyin-pa ysum* comprises: *zan-zin-gi* the bestowing of goods, *mi-jigs-pai* the affording of protection, and *čos-kyi sbyin-pa*, the giving of moral instruction Cs., *sbyin-ytón* distribution of gifts, *sbyin-ytón čen-po byed-pa* Dzl. — *sbyin-bdag* dispenser of gifts, more especially in the first beginnings of Buddhism a layman manifesting his piety by making presents to the priesthood, v. Köpp. I, 487, and in almost all legends; also the reverse, *len-pa* the receiver of gifts, *Dulva* v. Feer Introd. p. 71. — *sbyin-sreg*, རྟོམ་, burnt-offering, v. Was. (194), Schl. 251 sqq.

མེད་ sbyu, sometimes for *sgyu* Sch.

མེད་་ sbyón-ba, pf. *sbyañs*, fut. *sbyañ* མེད་ 1. to clean, remove by cleaning, clear away, as *dág-pa*, esp. *sdig-pa* Tar., *sgrib(-pa)* Thgy.; less frq. in a physical sense, e.g. removing phlegm by vomiting Med., *kru-sbyóns* diarrhoea Lex.; to cleanse, *sbyón-byed* 1. cleansing, purifying, *rañ sbyon-byed-kyi šes-rab* Mil. the knowledge how a man may be purified by his own doings. 2. Med.: purging medicine. — 2. to remove, take away, in a general sense Cs.; to subtract, *de-rnams tig-mtsams sbyañ-ste* Wdk., 60 being subtracted, cf. ར་pri-ba; to cease, of diseases Med. — 3. to exercise, to train, *blo* one's mind Cs., *ka* one's mouth, hence *ka-sbyañ* eloquence Mil. (having reference also to *ka-γčän* q.v.); *ñion yón-tan sbyáñs-pa sön-bai mñus* by dint of formerly cultivated abilities Glr.; *tugs yóns-su sbyáñs-pai skyés-bu* Mil. a saint of a thoroughly cultivated (or purified) mind; to exercise, to practise, *da-rin sbyañ dgos* that must be practised still better; to study, *sde-snod-la* the holy scriptures Mil., and with accus. *γžün-lugs* Tar. 14.9 (where *byañ* stands); *rtsis-la sbyán-ba* to learn mathematics Pth.; to practise, to perform; to recite, to repeat, formulas, *bšar-sbyán byéd-pa* Mil., \**kor jan dō-čē\** W.; to accustom, familiarize, \**mi dan*

*jañ-kān\** accustomed to man, tame, also without *\*mi dan\** W.; *\*jañ-kyád\** custom, use, habit W. — 4. to accumulate(?) Cs. — 5. to conjure to the spot, to call by magic(?) Tar. 76, 15 Schf.

མྱེད་བྱ་ sbyór-ba I. vb., pf. and fut. *sbyar*, W. *\*žár-čē\**, trs. of *byór-ba*, 1. to affix, attach, fasten, stick, a writing, a plaster W.: *\*žar gyab-čē\**; to apply *lè-rtse dkān-la* Gram.; fig. *bló-la*, *séms-la* to impress; *\*kár-ya dan\** to solder W.; *\*zer gyáb-la žor\** nail it fast! W.; *\*me-skām žar tsar\** the trigger is drawn W.; to put on, a plaster, v. above, an arrow on the bow-string; to subjoin, take up, resume, a subject in a treatise Thgy., Tar. 127, 14; to put together, to join, unite, *rús-pa čág-pa* Med., *dbān-po rnyis* v. sub II.; to compile, compose, a book; *ka* 1. to close, shut, one's mouth, = *fáms-pa* Pth. 2. to kiss C.; to insert, to dispose in proper classes or divisions Gram., *byá-bai sgra ma sbyar yañ* also without the word *bya* being added; *bdé-ba-la*, *byañ-čub-la* Mil., like *gód-pa* 3; to join, connect, combine, words, letters; *tsig de don dan sbyár-tsana* if these sentences are joined with their significations, i.e. if their explanation is given Mil.; *rtsis-su* to count together, to sum up Dzl.; *sbyór-la*, gen. written *žor-la*, joined, connected, combined, *\*tsig nyi sum žor-la yon\** two or three words are found joined to one another; this word is frq. used to express simultaneousness of action, where in English expressions as 'along with', 'together with', 'at the same time' etc. are used: *žor-la gró-ba* to go along with (another person) Mil.; *žor-la kur-kyer* take this also along with it! *\*ko čá-te žor dan kal soñ\** W. as he was going, we sent it along with him; *žor-la gyel soñ* it fell at the same time (by coming in contact with some other falling body); *\*žor-la kyér-wa\** to take hold of and take away at the same time; *kó-la žor póg-pa* he was also (simultaneously) affected by (the loss); *\*žor-la zér-kān žig\** or even *\*tsig-gi žor\** a mere expletive, without any appreciable meaning C.; *bdag sdig-sgrib čēs-pai žor-la* (the ca-

lamity has befallen the others too), owing to their connection with such a great sinner as I am Mil. nt. — 2. to prepare, procure, to get ready, *yo-byád* the appurtenances Dzl., *čsób-ba* victuals Dzl.; *rta dan sbyár-bai šin-rta* a carriage ready to start Stg. (or acc. to no. 1, a carriage attached to the horses); to mix, *ču dan* with water Dzl. and elsewh.; *yžan-du* to prepare, to turn one thing into another, to change, transform Thgy.; frq. to prepare one's own mind, to compose one's self, *dád-pa-la sbyór-bar gyis* make up your mind to believe Mil. — to join, fit together, adjust, make agree, esp. one's course of action; to conform one's self to, with *dan*, *kó-moi yid dan sbyor čig* accommodate yourself to my wishes Dzl.; *krimś dan sbyár-ro* Dzl. then we must conform to the law; most frq.: ... *dan sbyár-nas* or *-te* corresponding, agreeable to, according to, *krimś* according to the law, to usage etc. Dzl.; *bú-moi yid* according to the wish of the daughter Dzl.; also to compare Tar. 89, 16, Thgy.; *yžan-rgyüd-la sbyór-ba* seems to imply: to gain knowledge by observing others, opp. to *rañ-rgyüd-la brtág-pa*, to ascertain by one's own immediate judgment. — 4. to compose poetry, ... *kyis sbyár-bao* = *sdeb-pa* 5 — II. sbst. 1. adjunction, conjunction, union, *dbān-po rnyis-kyi sbyór-ba byéd-pa*, 'membrorum amborum conjunctionem efficere' Wdñ.; hence coition, cohabitation, *bud-méd-la sbyór-babyéd-pa* to effectuate it with a woman Pth.; *sgra-sbyor-ba* a joining or combination of sounds (letters), orthography(?) Zam. — 2. a mingling, a mixture, e.g. of medicines, also *sbyar-čābs* Med.; *sbyor-sde-bži* the four departments of pharmacy Glr. (apparently the title of a book); preparation = *šñón-gro* Schl. 240, also mental preparation, esp. the preparation of the mind for prayer, and the arrangement of it, meditation preparatory to it (nif.) cf. *mśams sbyár-ba*. — 3. syllogism Was. (278). — 4. comparison, agreement, harmony, *yčām-gyi* the harmony of history Schf.

སྤྱ sbra 1. W. *\*(s)bra\**, C. *\*da\** felt-tent, སྤྱ sbra-gür id.; *sbra-tág* ropes, *sbra-šin*



frame-work, *sbrá-pa* inmate, of such a tent.  
2. v. sub *rysai*.

སྒྲུབ་པ་ *sbrág-pa*, pf. *sbrags*, C. \**dág-pa*\*,  
W. \**rág-če*\* to lay, to put, a thing  
over or by the side of an other, *pyogs-yétg-*  
*tu Lex.*; gen. used only in the gerund: \**tsa*  
*dor rág-ng\** together with salt and spices  
W.: \**ná-ža dan rág-te mi dug\** he does  
not belong to us W., or in compounds: *nyi-*  
*rág* double-barreled gun (one barrel beside  
the other), W. \**ran-bár dug-rág\** six-barreled  
pistol, revolver W., *bse-sgo bdun-sbrag Pth.*,  
sevenfold skin-door, used as a target for  
shooting at.

སྒྲུབ་མ་ *sbrág-ma* hay-fork, Cs.

སྒྲུབ་བྱ་ *sbrán-bu* C. \**dán-bu*\*, W. \**rán-ñu*,  
*ra-un*\* fly, and similar insects without  
a sting; *sbrán-ma* 1. id. 2. C. bee, *sbrán-*  
*mai tsogs* swarm of bees. — *sbrán-rtsi* W.  
\**rán-si*\* honey; \**rán-si rán-ñu*\* W. bee. —  
*sbrán-čan* mead or something similar. —  
*sbran - tsán* and *sbran - dön* Cs. cells in a  
honey-comb, the honey-comb itself. —  
*sbran-bug* bee-hive Sch. — *sbran-byi* marten  
Sch. — *sbran-yáb* flap, fly-brush Cs.

སྒྲུབ་པ་ *sbrád-pa* = *brád-pa* to scratch Sch.

སྒྲོན་པ་ *sbrán-pa* = *sbrón-pa*.

སྒྲུབ་བྱ་ *sbrám-bu* unwrought gold Cs.

སྒྲུབ་པ་ *sbrid-pa* 1. to sneeze Med.; *sbrid-pa*  
*byun* I am seized with a sneezing  
Med. — 2. to become numb, torpid, \**kán-*  
*pe nya did son\** my foot is asleep W. —  
3. Dzl. མཆོད་པ་ 5 Sch. to flutter before one's  
eyes (?).

སྒྲུབ་པ་ *sbrúd-pa*, pf. and imp. *sbrus*, fut. and  
sec. form *sbru*, W. \**rú-če*\* to stir with  
one's hand, *zan Lex.*; to knead (Cs.) is *rdzi-*  
*ba* which is not identical with *sbrúd-pa*,  
at least not in W.

སྒྲུབ་པ་ *sbrüm-pa* pregnant, big with young;  
*mi dan srog-čags sbrum-ma-rnams*  
Dzl. women with child and beasts with  
young; *sbrüm-par gyur-ba* to conceive, to  
become pregnant, frq.; *sbrüm-par tsór-nas*  
feeling pregnant Pth.; *prü-qu sbrum byün-*

*bas* having conceived, being with child  
Pth.

སྒྲུབ་པ་ *sbrul*, Pur. *sbrul*, Lh. \**rül*\*, C. \**dul*\*  
1. serpent, snake; *sbrul* and *sbrül-mo*  
also mythical demoniac beings; *sbrul ydug-*  
*pa* or *dug-sbrul* venomous serpent; *sbrul*  
*kas sdigs-po* Sch. serpent-tamer; *sbrül-gyi*  
*snyin-po* v. *tsán-dan*. — *sbrül-mgo* 1. a  
serpent's head. 2. v. *an-ke*. — *sbrul-sgón*  
a serpent's egg. — \**dul-nyá*\* eel or some  
other esculent snake-like fish C. — *sbrul-*  
*dug* venom of serpents. — *sbrul-mig* 1. a  
snake's eye. 2. n. of a certain vein Med. —  
*sbrul-tsil* snake's grease Med. — *sbrul-žags* v.  
*žags*. — *sbrul-ló* serpent-year, *sbrül-lo-pa*  
one born in such a year v. *lo*. — *sbrul-*  
*śun* slough, skin of a snake. — 2. symb.  
num.: 8, = *klu*.

སྒྲུབ་པ་ (ད) *sbre(d)* Lex. n. of an animal; Sch.:  
stone-fox.

སྒྲུབ་པ་, རེ་བྱ་, རེ་བྱ་ *sbré-bo*, *ré-bo*, *ré-ba* a  
coarse material manu-  
factured of yak's hair for tent-coverings.  
སྒྲུབ་པ་ *sbrén-ba*, pf. *sbréns*, Cs.: to play an  
instrument; acc. to Dzl. སྒྲུབ་པ་, 16, to  
jerk, a chord, a bow-string.

སྒྲུབ་པ་ *sbrébs-pa* Cs.: resp. for *ltógs-pa*  
hungry.

སྒྲུབ་པ་ *sbrél-ba*, W. \**rél-če(s)*\* to stitch to-  
gether, paper; to stitch to, to sew on;  
to fasten on, a package on a horse; *lāgs-*  
*sgróg lág-pa sbrél-nas* having one's hands  
shackled together; *bar zám-gyis sbrel* the  
chasm is overarched by a bridge Glr.; (iron  
chains) *sén-ge dan* fastened to (stone) lions;  
in a gen. sense: to connect, to join, *nyis-*  
*sbrél*, *ysum-sbrél* two or three consonants  
joined together, cf. *min-yzi*.

སྒྲུབ་པ་ *sbrés-pa* Cs. frozen, stiff, hard.

སྒྲོན་པ་ *sbrón-pa*, pf. and fut. *sbran* 1. to call to  
the spot, *rá-mda*, *grogs* for assistance  
Lex.; to send for, the minister Glr. — 2.  
to call to Thgy.; to give information, notice,  
intelligence, *rgyál-po-la rmi-lam-du* to warn  
the king by a dream Dzl.; *mi žig sbrán-*  
*du btán-nas* Dzl. to dispatch a man in order  
to convey intelligence. — 3. to sprinkle, to  
stain, to pollute, *fiy-les* Sch.

## མ

མ ma 1. the letter **m**. — 2. numerical figure: 16.

མ ma I. sbst. 1. **mother**, col. *ǎ-ma*, resp. *yum*; *mai rum* womb, matrix; *rán-gi ma yčig-pai srin-mo* full sister by the same mother, whilst *mas dbén-pai srin-mo* denotes half-sister, step-sister, by another mother. — 2. frq. used metonymically, e.g. **capital**, v. below; \**ma tsam yod\** W., what is the amount of the sum advanced? **original text**, **copy to write after**, **pattern** v. below; **a letter written above** another. — **Comp.**: *ma-kál* amount in bushels of grain lent out. — *ma-kú* mother and uncle, v. *ká-bo*. — *ma-rgyud* Sch. 1. **original, primary cause**. 2. **line of descent** by the mother's side, when however it should be spelt *brgyud*. — *má-ču* the first infusion of malt or stronger beer, v. *čan*. — *ma-čün* Cs.: 'a mother's younger sister', perh. more correctly: a father's second wife, as to rank; *ma-čen* 1. Cs.: 'a mother's elder sister', or a father's principal wife. 2. v. the respective article. — *ma-pár* capital and interest W. — *ma-bu* mother and son; capital and interest; original and copy; *ma-bú mčün-pa bri-ba* to copy accurately Schr.; a letter written above and below another letter; principal and cross beam etc. — *má-mo* v. that article. — *ma-tsáb* foster-mother Sch. — *ma-yži* v. sub II. — *ma-pyár* step-mother Cs. — *ma-ró* a mother's corpse Pth.

II. a root signifying **below**, opp. to *ya*: *má-gi* the lower one, e.g. *ču-bo* Mil.; *ma-gi-na* below, at the bottom, *má-gi-nas* from below, out of the valley, in *Sik.*: from, out of, the Indian plain (v. *mta*); *má-mču* lower lip. — *má-tem* sill, threshold. — *má-tog* v. *tog* I, 2. — *má-rdo* = *rmán-rdo*. — *ma-rábs* mean descent, people of low extraction Dzl. — *ma-ri* Sch. downward(?) — *ma-ré* = *ma-tém*, v. *re*.

III. negative adv. **not**, however only in some cases: a. in the simplest form of prohibition, where in the Tibetan language inst. of the imperative the root of the present with *ma* is used: *ma gro* do not go, *ma byed* do not do (it). With the form of the future *mi* is placed: *nyód-par mi byao* it shall not, should not be pronounced *Dom.*; *mi de dgrar mi bslan* they should not make the man their enemy S.g. — b. with the preterite: *ma soñ* he did not go, *ma byas* he did not do (it). — c. with the present tense also in conjunction with the words *yin*, *lags*, *mčis*, *red*. — d. without any evident reason, and perh. not always correctly, with many substantives and adjectives that are formed of infinitives or participles, and are conveying a negative sense: *ma-rig-pa* a not knowing, ignorance; *ma-rün-ba* v. *rün-ba* (v. *mi*).

IV. In the col. language of *Lh.* *ma* is used as an **interrogative**, when a question is returned by a question: \**kyód-di mün či zer\** what is your name? \**mün ma?*\* my name?

V. Affix, so-called article, frq. denoting the fem. of the masc. in *pa*, if *mo* is not used inst. of it; gen. put to the names of inanimate things, utensils etc., as also to compound adjectives: *zañs ru - bži - ma* a four-handed kettle (cf. *bu lo-yngis-pa* a boy two years old, sub *pa*).

VI. *mai nyin* two days before yesterday C., = *snón-ma žag* W.

མ mā W. always with a marked accent and a long vowel, prob. abbrev. of *mañs* **very**, before adjectives and adverbs, \**mā mán-po\** very much, \**mā gyál-la\** very good.

མཁར་ ma-kár (Hind. *مکار* impostor) W. **deceit, imposition, intrigue**, \**ma-kár čò-te zer\** he speaks hypocritically, with some secret design; *ma-kar-čan*, **hypocritical, fawning**.



མ་ཀ་ར་ ma-ka-ra Ssk. sea-monster.

མ་ཁ་ ma-ká 1. Lt. = mtsan-dbye. — 2. Mecca Stg.

མ་ཁལ་ ma-kál v. ma I.

མ་ཁལ་ ma-mkán v. ma-rgán.

མ་གལ་ ma-gál Wdn., W. poplar-tree.

མ་གྱི་ má-gi v. ma II.

མ་གད་ ma-rgád, \*mar-gád\* Glr., from मरकत, emerald.

མ་གན་ ma-rgán W. \*mar-gán\* 1. matron, grandam. 2. C. also \*ma-kén\* cook; quarter-master.

མ་ཇོན་ ma-čen 1. v. ma I. — 2. head-cook.

མ་རྩི་མུ་རྩི་མ་ལ་འཇུ་ ma-tri-mu-tri-sa-la-dzu is said to be a form of prayer of the Bonpos, as the Ommanipadmehūm is of the Buddhists; Desg. p. 242 has: ma tehri mou me sa le gou.

མ་དང་ (?) ma-dán Ld. a place on the roof of a house cleared for spreading grain there.

མ་གདན་ ma-ydán, W. \*mag-dán\*, C. \*ma-dén\* ground, basis, foundation; also for ma-ydán-gyi ri-mo ground-plan.

མ་རྩུ་, མ་རྩུ་ (?) ma-rdú, \*ma-dú\* W. thorn, prickly, má - rdu - dan thorny, prickly.

མ་རོ་ má-rdo, \*mar-do\* W. prob. a careless pronunciation of rmán-rdo.

མ་ནིང་ ma-niñ 1. without sexual distinction Med. and Gram. — 2. impotent, unable to beget S.g. — 3. barren, childless Wdn. (explained by bu-tsa-méd-pa). — 4. Cs.: also hermaphrodite, Wdn. however denotes this explicitly by mtsan-ynnis-pa.

མ་ནུ་ ma-nu Med.? Cs. = मनु, मनस, yid; as symb. num.: 14.

མ་ནུ་པ་འ་ ma-nu-pa-tra a medicine Wdn.; in Lh. Bryonia dioeca.

མ་ཁི་ má-ñi (Ssk. precious stone) 1. abbrev. of Ommanipadmehūm; \*má-ni tán-čé\* W. 1. to mutter prayers. 2. to purr like a cat. Hence 2. praying-cylinder, prop. ma-ni-čos-

kór Schl. 230. — 3. consecrated stone-heaps or stone-walls (Mongul Obo) Schl. 196; maní bka-būm title of a book; as to its contents v. Schl. 84.

མ་པང་ ma-pán Mil., ma-pám Cs. = madrós-pa, v. drós-pa.

མ་མ་ má-ma children's nurse Dzl., Glr., Cs.: nú-ma snün-pai wet-nurse, dri-ma jyi-bai nurse for cleaning, pán-du kúr-bai for carrying, rtséd-grogs-kyi for playing.

མ་མུན་ ma-mün Ld. col. for na-bün, fog.

མ་མོ་ má-mo 1. Sch. grandmother. — 2. Sch. ewe, sheep that has lambed. — 3. Mil. and elsewh. frq., a kind of wicked demons.

མ་ཞི་ ma-zi Lt. medicinal plant (?).

མ་ཞུ་ má-zü v. zü-ba.

མ་གཞི་ má-yzi, W. \*máb-zi\* 1. ground-work, basis, elementary principle, component part; prime colour; principal thing, main point. — 2. Sch. originally (?).

མ་ཡ་ mā-yā Ssk. = Tib. sgyu-jrul-ma 22 'delusion', n. of the mother of Buddha Sākyamuni.

མ་གཡོག་ ma-yyóg = tab-yyóg kitchen-boy, scullion W.

མ་རི་, མ་རི་ ma-ri, ma-ré v. ma II.

མ་རུ་ má-ru n. of a castle, perh. = rmé-ru.

མ་རུ་ཅེ་ ma-ru-rtsé 1. n. of a medicine Med. — 2. n. of a country Pth.

མ་ལ་ ma-la Sch. excellent! capital! — In Feer Introd. p. 69 it was explained by our Lama as = 'é-ma ah, well! Also Feer has: Eh bien!

མ་ལ་ཁན་ má-la-lan Ld. snake-charmer, conjurer.

མ་ལ་ལ་ má-la-ya the western Ghauts famous for sandal-wood; the tracts along their foot, Malayalim, Malabar.

མ་ལ་ལ་ཅེ་ ma-la-la-tsé Ld. small lizard.

མ་ལག་ má-lag Ld. somerset; \*má-lag lóg-čé\* to perform a somerset, to play the tricks of a mountebank; to roll on the ground with legs turned up, of horses etc.

མ་ལམ་ *má-lam* high-road, broad passage *W.*

མ་ཤ་ *má-sha* 1. *Ssk.* མཤ, *pea*, *Phaseolus radiatus*, = *mon-srán* or *greu Wdn.* — 2. *W.* the contrary of *ya-sha*, **contempt, scorn, disregard.** — 3. *W.* trigger of a musket.

མ་ཤ་ཀ་ *ma-sha-ka* *Ssk.* མཤཀ, *Cs.*: a small gold weight and coin in ancient India.

མ་ཤི་ཀ་ *ma-shi-ka* name formed from the Hebrew ܡܫܝܚ, for **Christ**, the Greek word not being adapted to the Tib. language *Chr. Prot.*

མ་ཤྭ་ *ma-hā* *Ssk.* **great**, used in names and titles: *ma-hā-kā-la* and *de-ba* = *Siva Glr.*; *ma-hā-tsi-na*, *ma-hā-tsin* the modern name of China, formerly *rgya-nág*; *ma-hā-tsi-nai skad* the Chinese language *Wdk.*; *ma-hā-rā-dzā* the great king, title of some princes, particularly that of Kashmere.

མ་ཤེ་ *ma-he*, *Ssk.* མཤེ, **buffalo** *Glr.*, *ma-he-mo* female of it.

མ་ག་པ་ *mag-pa* 1. **son-in-law** *Dzl.*, *mag-skud* son-in-law and father-in-law *Dom.* 2. **bridegroom** *col.*

མ་ག་མལ་ *mag-mal*, *Ar.* مخمل, **velvet** *W.*

མང་ *man* 1. *C.* *col.* for *mi on*, *mi dug* (?); so also in some passages of the *Ma.* — 2. *v.* *mán-po*.

མང་ག་ལམ་ *man-ga-lam* *Ssk.* = *bkra-šis*.

མང་པོ་ *mán-po* 1. **much, many**, *mi mán-po* (*rnams*) **many people**, also (like *oi πολλοί*) **most people, the gross or bulk of the people**, for which *W.* *\*mán - čē\**, e.g. *\*mán-čē zer dug\** most people say, or, mostly it is said etc.; *ḡor mán-po* (*rnams*) the numerous retinue *Dzl.*; *mán-por* adverb **mostly** (not *frq.*) *Zam.*; *ču mán-nyun ltos* look after the height of the water, whether there is much or little of it; *yèig bsgyur-ba-la mán-nyun med* if you multiply by 1, you will get neither more nor less *Wdk.* — 2. **very, very much**, with verbs, chiefly *col.*, *mán-po jigs* I am very much afraid.

**Comp. and deriv.** *mán-bkür* = *mán-pos bkür-ba* *v.* *bkür-ba* I. and II. — *mán-gé-*

*mo* long ago, long since (?) *Cs.* — *\*man-ña\** *W.* *col.* for *mán-por*, *mán-ba(r)*; *\*žag dan žag mán-ña mán-ña tán-čē\** to give a little more every day. — *mán-čē* *v.* above. — *mán-ja* a liberal distribution of tea *Ld.-Glr. Schl.* fol. 27, a, and p. 72. *mán-du* is not only the termin. case, but also a compound of *man* and the synon. *du*, being used exactly like *mán-po*, both in the nomin. and accus. case, *ḡdams-nág mán-du bstán-pas brás-bu bži tób-pa mán-du byun* as he gave manifold instructions, many became obtainers of the four fruits *Tar.* 14, 3.

མང་བ་ *mán-ba* I. *vb.* pf. *mañs*, **to be much**, *ḡdi mán-nam de man* is this much or that? i.e. which is more, this or that? *Dzl.*; *dgra mañs-pas* as the enemies had become very numerous *Dzl.*; *smán-dpyád mañs-pas pán-rgyu med* by making much of medical treatment he will not grow well *Mil*; *ma mán čig* be it not much, let it not grow too much *Mil.* and elsewh.; *mañs-kyis dōgs - pa* fearing lest it should grow too much *Wdn.* — II. *adj.* 1. *mán-po*. — 2. **having much**, *bu man-bar gyur-ba* to get many children, *bu-mañs* rich in children *Pth.* — *mañs-tsig* a sign of the plural number, e.g. *dag Gram.* — III. also *subst.* **plenty.** *མང་ཡུལ་* *mán-yul*, a province of Tibet bordering on Nepal, in which *skyid-grón* is situated, *v.* *skyid*.

མན་ཇི་ར་ *man-dzi-ra* *S.g.* a mineral medicine; perh. *man-dza-ri* *Ssk.* **pearl.**

མན་ལ་ *mandal* *Ssk.*, prop. *Tib.* *dkyil - ḡor* jewels, viands etc. presented as offerings, and arranged in a circle *Glr.* and elsewhere, cf. *tsogs*.

མན་ *mad* 1. = *nad* (?) *lus mad-méd-čün Sambh.* — 2. sometimes for *smad*.

མན་པ་ *mád-pa* **true**, *kyed mad ḡsün-zün* as you speak what is true *Mil.*; *ma nyés-pai bden-tsig mád-po smras kyan* although he solemnly declared not to have committed it *Pth.*

མན་ *man* I. *subst.*, also *mán-na*, *mā-na* *Hind.* a 'man' or Indian hundredweight, equal to about 80 pounds, anglicized **maund.** — II *W.* for *ma yin* (*B. min*) 1. it is not;



\**i man*\* this it is not; \**mán-na*\* is it not so? isn't it? is it? In conjunction with a negative it is col. almost the only word for **only, but** etc.: \**de mán-na mi yon*, *de mán-na med*\* only this one is to be met with, besides this there are none; \**la-dág-gi lug éin-se mán-na mi yon*\* there are only small sheep in Ladak; \**dún-la mán-na mi tón-kan*\* he who sees only what is close before him, a short-sighted person; \**dé-bu lo gyad thi-la mán-na mi yon*\* fruit will appear only after a space of eight years; \**dí-rin mán-na ma ton*\* I have seen (him, it) only to-day, i.e. to-day for the first time cf. *min*. — 2. **no**. — III. = *ma* II., *man-yán* below and above *Cs.*; *man-čád*, -čád, -čód 1. **adv.** and **postp.** c. accus., **below, downward, on the lower side of, as far as**, *lté-ba man-čád ču nán-du nub Glr*, he was immersed in the water below his navel, i.e. up to his navel; **inst.** of *man-čád* also merely *man*: *pús-mo goñ man Mil.*, lit below the parts over the knee i.e. higher than the knee; *de man-čód*, below that *Glr.*; in reference to time, **from**, *do-nub man čad* from this evening *Mil.*; *de man-čád since, from that time forward Mil.*; *rmañ bñin-ba man rab-ynás mdzád-pa yán-la* from the foundation up to the consecration *Glr.*; **even to** (the last man), (all) **except or save** (one), also \**mán-pa*, *mán-pe*, *mán-kan*, *man-na*\* *W.* (*B. mín-pa*). — 2. **sbst.** **lower part** of a country, **lowland**, thus in *Lh.* as a proper name.

མན་ངག་ *man-nág*, *Ssk.* འཕདེམ, **advice, direction, information**, *stón-pa* to give, *man-nag (-gi) -rgyüd v. rgyud* 2; in later writings and in the mind of the common people, it coincides with *snags*, in as much as the esoteric doctrines of mysticism, i.e. magic art, are concerned, which are communicated in no other way than by word of mouth; cf. *ka-rgyan*.

མན་ཅད་, མད་, མོད་, བ་, ལྷག་ *man - čad, čad, čod, pa, lhay*, v. *man* II. and III.

མན་ད་ར་བ་ *man-da-ra-ba*, མན་ད་ར་བ་, a tree in paradise *Stg.*

མན་(ན)ལྷན་(ནེ) *man(-na)-mún(-ne) Ld.*, turbid, muddy, dingy, dim, dull, dusky, as to water, flames of light etc.

མན་ཅི་ *mán-tsi Sch.* a kind of silk-cloth.

མན་ཇི་ *man-dzi* 1. *Sch.* 'a small square table', acc. to others a tripod with long curved feet, for sacrificial purposes. — 2. *W. bed Hindi मञ्च*.

མན་ཤེལ་ *man-šel* crystal, glass *Pth.*

མར་ *mar* I. **sbst.**, resp. *ysol-már* 1. **butter** *Thgy, C., W.* — 2. **col.** also **oil**. —

**Comp.** *skya-már*, *Ld. kág-la mar* fresh, not melted butter; *ba - már* cow-butter; *brimár* yak-butter; *bru-már* oil from oleaginous seeds, rape-seed oil etc. *Dzl.* and elsewhere; *rtsi-már* oil from the stones of apricots etc.; *mdzo-már* butter from the bastard-cow; *žun-már* melted butter, *ghi (Hind.)*, the usual form of butter in India and frq. also in Tibet, highly esteemed both as food and as medicine; \**žum-már-pa*\* *C.* **lamp**; *mar-dkár Med.* = *skya-már*. — *már-ku* melted, liquid butter. — *mar-rnyin* old, rancid butter, recommended by physicians for diseases of the mind, fainting-fits, wounds. — \**mar-nág*\* *W.* oil, \**nyun-dkar-mar-nág*\* rape-seed oil. — \**mar-blug*\* *W.* a small urn-shaped vessel for butter or oil. — *mar-mé lamp*, at present only for holy uses, thus: \**mar-mé ghyen - tsén*\* holy, heavenward burning lamp *C.* (formerly any lamp *Dzl. U.S.*, 11; *Glr.*); *mar me mdzád Buddha Dipaṅkara*, v. *Dzl.* XXXVII.; — *mar-žogs Mil.* a part cut off, one half of a *mar-ril*, i.e. a globular lump of fresh butter, about one pound in weight, not unfrequently offered to travellers as a gift of courtesy. — *mar-ysár* fresh butter *Lt.* — II. **termin.** of *ma* I., to or 'into' the mother; *mar-gyur gró-ba* regarded as a mother, a creature loved like a mother, *Mil.*; v. *ma* II. down, downward, *már-la* id., *B.* and *C.*; v. *rbab* and *grib-pa*; *mar-ño* v. *ño* 5.

མར་ཀ་ལ་ག་ *mar-ka-la-ga* (?) a fine ochreous earth, found e.g. on the Baralasa pass between *Lh.* and *Ld.*, used

as ground-colour in staining houses with *dkár-rtsi* *Ld.*

མར་རྒྱན་ *mar-rgán* v. *ma-rgán*.

མར་རྩོ་ *mar-nó* v. *no* 5.

མར་དོན་ *mar-dón* perh. *dmár-dón*.

མར་པ་ *már-pa*, n. of a holy Lama, teacher of Milaraspa, by whom he was highly respected.

མར་བ་ *mar-ba* province. for *dmár-ba* *Sch.*

མར་ཡུལ་ *már-yul* *Ma.*, n.p. = *la-dwags* *Ladak*.

མལ་ *mal*, the place where a thing is, its **site, situation**, \**mál-du* *žag-pa*\* *C.* \**bór-čé*\* *W.*, to put a thing in its own place; also where a thing has been, its **trace, vestige**, *šin-rtai* *rut*, wheel-mark, track; *mal* *γčig-tu* *mi* *dug-pa* prob. to be unstable, changeable, fickle, restless; more esp. place of rest, **couch, bed**, *mál-gyi* *og-tu* under the bed *Glr.*; *dgoñs-mal* resp. for night-quarters *Dzl.* ༡༩, 3 (so acc. to the xylographic copy; *Sch.* having the less appropriate *dgoñs-lam*); \**mal* *dug-čé*\* *W.* to live in a strange place, *ἐπιδημεῖν*; *mal* *bdé-ba* *Sch.* a quiet sleep, *ñai lus sems mál-du* *bde* I now may safely lie down, fig. for: the danger is now over *Glr.* — *mal-kri* bed-frame, bed-stead. — *mal-gós* *Cs.*, *mal-čá* *Lex.*, \**mal-čé*\* *C.*, \**-stán*\* *C.*, *W.* *Dzl.* bed-ding, bed-clothes. — *mal-ldan* *Sch.* 'cradle', rather improb., perh. hammock. — *mal-yól* bed-curtain. — *mál-sa*, resp. *yzims-mál* couch, bed.

མལ་ལ་ལྷུལ་ལེ་ *mal-la-mül-lé* *Ld.* lukewarm, tepid.

མལ་ལི་ཀ་ *mal-li-ka* *Ssk.*, properly name of a flower, *Jasminum Champaca*, used as an epithet in pompous titles of books.

མས་ *mas* 1. instrum. case of *ma* mother. — 2. v. *ma* II, the lower part, gen. however with terminative meaning, **downward, towards the lower parts**, *mas btán-ba* *Med.* to move downward, to purge; **backward, last** *Sch.*; used also as a sbst.: *más-kyi* the last,

e.g. *yi-ge* final letter *Cs.*; *más-la* downward, below *Sch.*, *más-nas* from below *Sch.*; cf. the contrary *yás*.

མི་ *mi*, I. num. figure: 46. — II. sbst. **man**, *mi* *ysod-pa* to kill men, to murder, *mi-méd ri-kród* uninhabited, desolate mountains *Mil.*; *mi-rnams ná-re* people said *Mil.*; *mi-la ma lab* tell no body else of it *Mil.*; *rán-gis bságs-pa mi-yis spyod* what we gathered ourselves, is enjoyed by others *Mil.*; *mi-nor ran slón-ba* to gather by begging what belongs to others *Mil.*; *mi bi-mo* 1. daughters of men, opp. to *lhai bi-mo* e.g. witches appear in the shape of daughters of men *Mil.* 2. daughters of others, opp. to *rán-gi bi-mo* *Mil.*, cf. also *mi-bu* further on; pleon. before a pers. pron. of the first person: *mi-ná*, *mi-bdág* I, *Mil.* (cf. *po*), and with certain sbst.: *γtsó-bo* *mi drug* (we) six lords *Glr.*; plur. also *mi-tsó* *Sch.*

**Comp.** *mi-ka*, (idle) talk of the people, common talk, *γül-sdei nán-nas mi-ka* *sdud* in the whole neighbourhood one is an object of gossip, nif.; defaming talk; imprecating speech, with or without *nán-pa*, *mi-ka* *zug* or *pog* (damnation) lights on (me, him) *Dom.* — *mi-kyim* 1. **human dwelling, house**, (the Chinese capital contained) *mi-kyim būm-tso* 100 000 houses *Glr.* 2. *Ld.-Glr. Schl.* 20. b. and *Glr.* 94, 7 it seems to imply **the people of a household, domestics**, the same as *kyim-ghi* *mi*. — *mi-grén* v. *grén-ba*. — *mi-rgód* v. *rgód-pa* II. — *mi-brgyud* v. *brgyud*. — *mi-rjé* sovereign, king, *mi-rjé mdzad-pa* to be king, to reign *Glr.* — *mi-nyid* *Cs.* 'humanity, honesty'; *mi-nyid-čan* 'humane, honest' (?) — *mi-brdág*. 1. = *mi-rjé*. 2. symb. num.: 16. — *mi-mda* (vulgo *min-da*) *Mil.* and *C.*, *W.*: men, persons preceded by a numeral, e.g. six men, six women (prop. a line or row of people). — *mi-sdé* v. *sde*. *Sch.* has also: *lha-sdé* *mi-sdé* princes and nations. — *mi-sná* 1. **race of men, class of people** (seldom). 2. **messenger, delegate**, not frq met with in books, yet not unknown in *C.* and *W.*, and used esp. of messengers with an errand or



charge given them in words; in our translations introduced for **apostle**, *pó-nya* having been adopted for 'angel'. — *mī-dpón* prefect *Glr.*, *C.* — *mi(i)-bu* 1. a child of man, a mortal, *po.*, *Mil.*, cf. *mī bū-mo* above. 2. son of man, when Christ speaks of himself as such, otherwise *mīi sras Chr. Prot.* — *mi-bo* *Cs.*, rarely for *mi*. — *mi-dbañ*, prince, potentate. — *mi-ma-yin(-pa)* *འཇམ་གུ་ཕ*, one that is not a human being, *mi dan mi-ma-yin-pa tams-èád* all human and not human (adversaries) *Dom.*, esp. ghosts, demons, *dur-kród-kyi mi-ma-yin-pa-rnams* the ghosts of a grave-yard (not the souls of the dead); *mká-la rgyi-bai mi-ma-yin* the ghosts that walk in the air *Mil.*; *dkár-pyogs-kyi mi-ma yin-rnams* good genii *Mil.*; *mi-ma-yin-gyi ño-prúl* apparitions of ghosts *Mil.* — *mi-mo* woman, yet only in contraposition to *lhá-mo* and other not human female beings *Mil.* and elsewh. — *mi(i)-yul* human world, lower world, earth, opp. to regions of the gods or of infernal beings *Glr.*, *Pth.* — *mi-rabs* mankind. — *mi-riqs* v. *riqs*. — *Mi-la-rás-pa*, often only *Mi-la*, name of a Buddhist ascetic, of the 11 century (*Wdk.*), who between the periods of his meditations itinerating in the southern part of Middle Tibet as a mendicant friar, instructed the people by his improvisations delivered in poetry and song, brought the indifferent to his faith, refuted and converted the heretics, wrought manifold miracles (*rdzu-prúl*), and whose legends, written not without wit and poetical merit, are still at the present day the most popular and widely circulated book in Tibet. — *mi-lág* servant, \**mi-lág-tu dō-wa*\* to do servant's work, to perform drudgery *W.* — *mi-lús* 1. the human body. 2. v. *lús-pa*. — *mi-ser* 1. subject, servant, menial, drudge. 2. robber, thief, sharper. — 3. v. below.

III. negative adv.: not, in all such cases where *ma* (q.v.) is not used. With simple verbs the place of the negation is always immediately before them, in compound forms gen. before the last of the component parts, e.g. *byññ-bar mi gyir-ro*, unless logically

it belongs to the first, in which case often *ma* inst. of *mi* is employed. This rule, however, is not always strictly observed, so *Glr.* 70: *de dan nám-du yañ mī brál-bar gyis ñig*, and immediately after: *skad yñig kyañ ma brál-bar gyis ñig* do never part with it

མི་ལྷ་, མི་ལྷ་ *mi-nyág, me-nyág*, and བྱ་དྲུག་

Tanggud, names of two provinces closely connected with each other, situated in the north-eastern part of Tibet and forming in ancient times a separate kingdom *Glr.*

མི་མ་ *mi-ma* *Sch.* tears.

མི་སེར་ *mi-sér* 1. n.p., formed after *مصر*, *mi-sér yul* Egypt, *mi-sér-pa* Egyptian, *Chr. Prot.* — 2. v. *mi*.

མི་འཇམ་ཅི་ *miam-çi*, *Ssk.* *किन्नर*, fabulous beings of Indian origin, nearly related to the *dri-za*, and belonging to the retinue of Kuvera; fem *miam-çi-mo*.

མི་འུ་ *miu* 1. a little man, dwarf, also *miu-tün* *Wdn.*; *mig-gi miu* v. *mig*. — 2. perh. applicable also to puppet, doll.

མིག་ *mig*, resp. 1. eye. — 2. eye of a needle; hole in a hatchet or hammer, to insert the handle. — 3. symb. num.: 2. — *mig-gi gañs* *Sch.*, the white of the eye; *mig-gi rgyál-mo* or *miu*, 'the queen or the little man in the eye': 1. pupil. 2. iris *Stg.*; *mig-gi snág-tsa* or *-mtso* *Cs.*, vulgo *mig-gi nág-po* id.; *mig-gi mé-tog* *Sch.* the luminous point of the eye: *mig nyáms-pa* *Cs.* weak eyes; *mig ltá-ba* to see with the eyes, to look up, to look round *Glr.*; *mig dzum-pa* to shut the eyes, *byéd-pa* to open the eyes, v. *byéd-pa* 1; *dón-pa*, *byin-pa* to cut or tear out the eyes, to squeeze them out by a particular instrument, as a torture or punishment *C.*; *mig bčár-ba* *Lex.*, acc. to *Sch.* id.; *mdóns-pa*, *mdóns-par gyür-ba* to get blind or blinded, to be deprived of sight *Dzl.*; *mig kyid-pa* *Sch.*, to distort or roll the eyes; *mig skü-ba* *Dom.* (*bskü-ba*?) n. of a certain magic trick; *mig čid-pa* inflammation of the eyes through cold, snow-blindness *C.* (perh. *fyid-pa*); \**mig zug son*\*

it has struck my eyes, I should like to have it *C.*, *W.*; \**mig log ltá-cé*\* to eye one obliquely, with envy or jealousy *W.* —

**Comp.** *mig-kyóg* squinting *Sch.* — *mig-rkyén* *Mil.*, is said to be the same as *mig-ltós*. — \**mig-skyór*\* *W.* eye-ball. — *mig-skyág* the impurities in the eyes *Cs.* — *mig-kún* eye-hole, socket *Sch.* — *mig-krul* *Mil.* v. *mig-ṣprul*. — *mig-grogs* one's sweet-heart *Cs.* — *mig-gram* edge of the eye *Sch.* — *mig-rgyañ* 1. v. *rgyañ-ma*. 2. far-sightedness, *mig-rgyán-čan* one that is far-sighted, *mig-rgyañ-tún* short-sighted *Bhar.* *mig-sgyu* mirage, looming, Fata Morgana, *sós-kai tán-la mig-sgyu gyi-ba bžin Thgr.* like the mirage on a plain in the hot season. — *mig-sgyur-ma* = *mká-gro-ma* *Mil.* — *mig-čan* 1. having eyes. 2. having seeds or grains, fructified, of ears of corn *W.* — *mig-čer* v. *če-re*. — *mig-lcibs* eye-lid *Med.* — *mig-ču* 1. tears *W.* 2. hydrophthalmia *Med.* 3. *mig-ču dzág-pa* blear-eyes *Schr.* — *mig-brnyás Kyér-ba Mil.* c. dat., to slight, to treat contemptuously. — *mig-rtül* dim, dull eyes *Sch.* — *mig-lta* (resp. *žál-lta*, *žál-ta*) *byéd-pa* to inspect, superintend (\**mig-ta-kan*\* overseer of workmen); to keep, to guard; to care for, to minister, to serve. — *mig-ltág* *Sch.* = *mig-skyóg* (?) — *mig-ltós* 1. eye-sight, look, mien *Cs.* 2. *C. W.* learning by observation and close ocular attention, \**gár-ža-pe hin-dui mig-tós kur*, or *Kyon*, or *lob dug*\* *W.* the people of Lahoul copy the Hindoos; \**mig-tós nán-pa kur*, or *lob son*\* *W.* he has imitated what is not good. — \**mig-tó-la pém-pa*, or *no-pa*\* *C.* to derive profit or harm from observing and imitating others (?) \**mig-tó-la pém-pe 'tim*\* deterring punishment. — \**mig-tág tón-wa*\* a kind of torture in *C.*, little hooks, connected by strings, being fastened in the lower eye-lids as well as in the chest, by which means the former are constantly drawn down and prevented from closing. — *mig-tún* short-sightedness *Cs.*, *mig-tún-čan* short-sighted. — \**mig-ḍa*\* snow-spectacles, shades formed of a texture of horse-hair. — \**mig-dól*\* *C.* = *nyid-rdöl*. — *mig-*

*ldán* = *mig-čan* *po.* needle. — *mig-nád*, disease of the eye. — *mig-po* = *mig* *Cs.*, *mig-po-čé* a large eye *Cs.* — \**mig-pág*\* *C.*, *W.* eye-lid. — *mig-sprin* 'a white spot in the eye' *Sch.*; acc. to *Lt.* it seems to be the white of the eye, sclerotica, in *C.* the cataract is called so. — *mig-pór* *Cs.* = *mig-kún*. — *mig-krul* *Mil.* optical deception, *mig-krul-mkan* a showman *Cs.* — *mig-bu* 'Augenklappe' *Sch.* (?) — *mig-búr* goggle-eyes. — *mig-bras* apple of the eye, eye-ball, \**mig-dás lóg-če*, or *mig-kár lóg-če*\* *W.* to roll the eyes; *bdág-gi mig-gi bras ltar yčes-na yañ* although she is as dear to me as the apple of my eye. — *mig-mán(s)* chess-board, game at tables, *mig-mán rtsé-ba Dzl.* to play at chess, *mig-man-ris-su bris-pa Gbr.* chequered, painted or in-laid work after the pattern of a chess-board. — *mig-méd* eyeless, blind. — *mig-dmár* 1. red eye, as a symptom of disease *Lt.* 2. the planet Mars. — *mig-smán* eye-medicine. — *mig-rtsa* 1. prob. Vena facialis externa *Med.* 2. the blood-vessels of the sclerotica, *mig-rtsa krugs-pa* the blood-vessels irritated, reddened *Med.* — \**mig-sál*\* *W.* sharp-sightedness, \**mig-sál-kan*\* sharp-sighted, \**mig-sal-nyám*\* the contrary. — *mig-rtség* the wrinkles of the eye-lid *Cs.* — *mig-tsil*, 1. fat in the eye *Mil.* 2. the white in the eye *Cs.* — \**mig-tsig(-če)*\* *W.* inflammation of the eye, \**ká-mig-tsig*\* caused by snow, \**dúd-mig-tsig*\* caused by smoke. — *mig-zi* mist before the eyes *Sch.* — *mig-zúr* corner of the eye *Sch.* — *mig-yžugs* *S.g.* optical perception, a picture of objects being formed on the retina by reflected rays of light (merely guessed by Tibetan science, not ascertained by observation and research). \**mig-yañ(s)*\* *C.*, *W.* liberal, bountiful. — *mig-yór*, 1. *Sch.* = *mig-rtül*. 2. = *mig-sgyi* *Thgr.* — *mig-rig-rig* *Mil.* timidly, anxiously looking to and fro, hither and thither. — *mig-rin-čan* = *mig-rgyañ-čan* *Cs.* — *mig-ris* artificial eye-brows *Cs.* — *mig-rüs* eye-bone *Cs.* — *mig-slobs* the act of accustoming the eyes to . . ., *mig-słobs nán-pa skye Mil.* you habituate yourself to a faulty look, i.e.



downward, to what is earthly. — \*mig-sòg\* W. eye-lash. — mig-sér 1. jaundice, also \*gya-nág mig - sér\* W. 2. envy, jealousy, mig-sér-can envious, jealous. — mig-hu-ré v. hu-re.

མིང་ min, resp. mtsan, name, kyód-kyi min òi yin Mil. or \*òi zer\* W. what is your name? dei min yan med Glr. such a thing is or was not known at all, such a thing does not exist; min-tsam-gyi dge-slón Dzl. priest only by name; W.: \*min-gi nán-na\* id.; C. also: \*tál-gyi min tsám-le me\* this tax exists only nominally; **appellation, designation, word**, tén - pai min a word for drawing (pulling) Gram.; min - gi mdzod **dictionary**; \*kyod - su min dan\* or \*su min-ni nán-na\* or \*su min nén-te\* or \*su min-la tén - te ça dug\* W. in whose name or business, upon whose order are you going? \*òi min dan\* W. for what cause, in behalf of what affair? min-nas rjód-pa, or smó-ba Dzl. and elsewh., to call by name, also to call upon the name of, hence . . . kyi min-nas brjód-de in the name of; min dōgs-pa to name v. min 2; dnós-min v. dnós; btāgs-min a name given (e.g. a Christian name) Cs., rjes-grub-kyi min a surname Cs., rus-min a family name Cs.

**Comp.** min-rkyán a single syllable or name Cs., cf. min-sbyár. — min-grōgs one's name-sake Cs. — min-sgrá a mere name, word, or sound (philosophical term.) Was. — min - nán a bad name, infamy Cs. — min-can having a name, dpal-byór min-can one of the name of Paljor. — min-ton v. tón-pa. — min-mld final letter Cs. — min-sbyár compound name. — min-méd 1. nameless. 2. the fourth finger. — min-tsig word, appellation. — min-yzi the first letter of the root of a word, in contradistinction to the second, the third, and the prefix-letters, min-yzi rkyán-pa a single initial, e. g. ཀ, including ཀྱ, ཀྲ, ཀླ, Zam.; ynyis-sbrél, ysum-sbrél a double, triple, letter, like ཀྱ, ཀྲ, Cs.(?) — min-bzán good reputation Cs

མིང་པོ་ min-po brother in relation to his sister, min-srin brother and sister;

de na dan min-srin-du byao Dzl. her and myself I shall make to be sister and brother, i.e. I shall raise her to be my sister.

མེད་ mid a large fish Cs.; mid-mid id.

མེད་པ་ mid-pa 1. sbst. gullet, oesophagus Mil. and elsewh.; mid-skrán a tumour of it, incident to horses Sch. — 2. vb. to swallow, to-gulp down, frq.

མེད་ min, W. \*man\*, 1. for ma yin (he, she, it) is not, òa-min-tsil-min Mil. they are neither 'flesh nor fat'. — 2. abbrev. for min-pa and min-par v. below; btan-min for \*btan yin-nam ma yin\* W. will it be given or not? min-pa and ma yin-pa to be not; often as a participle supplying the place of a prep. or adv. (for min-par), **excepted, except, besides**, de ma yin-pai òin Stg. the other trees except this one; klu ma yin-pa yžan mi tub Dzl. except he that is a Lu cannot . . . ; sañs-rgyās min-pa sus kyañ mi šes Mil. besides Buddha no one knows of it, no one knows it except Buddha; nas yug yzig min-pa mi bsad Mil. I have been sitting down only this moment; ro zér-ba min-pa skyab-pai min mi yon-ba dug Mil. one can only say 'corpse', and the appellation 'skyab-pa' is not admissible; de min **besides, otherwise, else, apart from, setting aside** Mil.; even: de-min-rnams Glr. those that are not doing so. Cf. man.

མེད་པ་ min-da v. mi-mda, sub mi compounds.

མེད་ mim, the Hind. mēm, **Madam, mim** sá-heb the mistress or lady of the house.

མེད་ mir termin., མེད་ mis instrum. case of mi.

མུ mu 1. num. fig.: 76. — 2. sbst. **border, boundary, limit, edge, end**, zñ - mu - la yñas-pai lha deity residing on the land-mark; mú-la skye (the plant) grows on the edges of fields Wñ.; mta méd-ñin mu med Stg. there is neither limit nor end; mu bzì = mta bzì Mil., S.g. seems to be used in a philosophical sense for 'perfect limitedness'; mu-kyud **circumference, compass**, the **hoops** of a cask Sch., the **rim** of a wheel Stg.; mu-kyud-dzin n.p., the least of the

seven mountains surrounding the Sumeru. *mü-stegs-pa*, also *mü-stegs-can* Ssk. ལྷོ་ཁྱེ་ལྷོ་ཁྱེ་ (overlooking the word *stegs*) it is gen. explained in an intellectual sense, so by Cunningham: adherents of the doctrine of finite existence (Bhilsa Topes), *Cs.*: the doctrine of perpetual duration or of perpetual annihilation(?); but should not rather *mü-stegs* be the same as *báb-stegs* (v. *báb-pa*), being a literal translation of ལྷོ་ཁྱེ་ and therefore prop. a Brahmanic ascetic (v. Ssk. dict.), in Buddhist literature always equivalent to Brahmanist, Non-Buddhist, heretic (infidel)? — 3. *Sch.* has besides: *mü-la* in a circle, continuously; *mu-ltar* or *mü-nas* = *bzin-du* C.; in *W* they say: \**mu cig-la bor\** throw it together on a heap!

མུ་གེ *mü-ge* 1. *W.* desire, appetite, \**zan za-čē\** or \**čan tün-čē mü-ge rag\** I have a longing for food, for beer; *mü-ge-can* fond of dainties, lickerish, of men and animals. — 2. *B.* and col., famine, *mü-ge* *byun* Dzl., *Mil.* a famine is caused, breaks out.

མུ་ཅོར་ *mu-cór* nonsense, *smrá - ba* Stg. to talk nonsense.

མུ་ཁྱེ་ *mü-tig* pearl frq., *mü-tig-rgyan* a pearl ornament *Cs*; *mu-tig-čün-po*, *mu-tig-drá-ba* *Glr.* garland formed of pearls; *mu-tig-pren* string of pearls.

མུ་ཁྱེ་ལ་ *mu-ti-la* mother of pearl *Sch.*(?).

མུ་ནི་ *mu - ni* Ssk. saint, ascetic, anchorite, chiefly in names: *Sā-kyā-mu-ni* the saint of the Sākyas, Buddha.

མུ་ནི་ཏི་ *mu-ni-ti* *Sch.* = *mu-tig*(?).

མུ་མེན་ *mu-mén* *Glr.*, *Mil.* a precious stone, of a dark blue, yet inferior to the azure-stone, occasionally used for rosaries; mention is also made of *mu-mén dmár-po* *Wdn.*

མུ་རྩོད་ *mu - rtsód*(?) colt's foot, Tussilago farfara *Lh.*

མུ་ཟི་ *mü-zi* brimstone, sulphur *Med.*, *mü-zi-can* containing sulphur, sulphurous; *mü-zi skyür-rtsi* (*snun* *Schr.*) sulphuric acid *Cs.*(?).

མུ་རྩ་ *mu-rán* hoop, of casks etc. *Sch.*

མུ་ལ་ *mü-la* Ssk., root; particular roots, such as those of *Arum campanulatum*, so perh. *Lt.*

མུ་གེ་ལོ་ *müg-ge* sometimes for *mü-ge*.

མུ་གེ་པ་ *müg-pa*, 1. sbst. moth, worm, *müg-ma* id. *Glr.*, also *mün-ma*; *gós-müg* clothes-moth, *bál-müg* id., *lčágs-müg* a worm that eats iron away(?) *Cs.*; *müg-zan* moth-eaten, destroyed by worms *Cs.* — 2. vb. with *yid-*, *yi-*, resp. *tugs-*, to despair *Pth.*; *blómüg-po* a gloomy, doleful way of thinking *Sch.*

མུ་ན་པ་ *mün-pa* 1. sbst. obscurity, darkness, frq. — *mün-pai smag-rüm* id., frq.; *mün-pa-nas mün-par gro* Dzl. they wander in eternal darkness; *mün-pa sél-ba* to lighten the darkness; frq. fig. with and without *bloi*. — 2. adj. obscure, dark. — 3. vb. in *W.*, *mün son* he has become insensible. — **Comp.** *mün-kan* dark room, e.g. the sanctuary containing the images of the gods *Glr.*; prison *Cs.* — *mün-kuñ* Dzl. prison, dungeon. — \**mun-čig*\* *Lh.*, *mun-kród* Dzl., \**mun-nág*\* *W.*, *C.*, *mun-brág* *Sch.* and *Lh.*(?) close darkness. — \**mun-dül*, or *mun-nyüg tán-čē*\* *W.* to grope in the dark. — \**mün-ču*, *nüm - ču*\* *W.* the dusk of evening, \**mün* (-*ču*) *rub*\* sets in. — \**mün*-(*s*)*pe-ra tán-čē*\* *W.* to talk confusedly, wildly. — *mun-sprül* *Tar.* 56,17, to judge by the context: ignorance, stupidity; so *Schf.* — *mün-srīb*s *Lex.* the darkness of night. — *mun - sró* furious passion, \**mün-sro yon dug*\* *W.* he rages in his passion. — \**mun-srós* = *mün-ču*\* *W.*

མུ་མ་ *mum* (*Hind.*) *W.* wax.

མུ་ར་ *mur* 1. termin. of *mu*, hence *mur-tug* to the extremity, till the end of *Cs.*; perh. also *mur-dim* (or *-zlum*?) *Ld.* dull, of knives, hatchets; *mür-dug* = *mü-stegs-pa* *Sch.* — 2. gills of fish.

མུ་ར་གོ་ *mur - gon* the temples *Sch.*; *mur-grám* id. *Cs*; jaw, jaw-bone *Sch.* — *mur-tór* ulcers in the mouth *Sch.*

མུ་ར་བ་ *mür-ba* 1. to gnaw, to destroy by gnawing, to bite asunder, e.g. bones *Thgr.* — 2. to masticate, to chew(?).



མུལ་ཏུག mul-tug W. fist, \*mul-tug cò-çe, gám-çe\* to threaten with the fist, \*gyáb-çe\* to strike with the fist.

མེ me I. num. fig.: 106. — II. sbst. 1. resp. zugs C., \*nán-me\* W., fire, me bar the fire burns, sor breaks out, mēd spreads, si is extinguished; \*me sòn-na\* W. is the fire burning (again)? kán-pa mes (vulgo \*mé-la\*) bsregs, sor, kyer the house is burnt down, \*dugs son\* W. ignited, burnt (partially); me sbór-ba, búd-pa, yton-ba B., \*(s)bár-çe, pú-çe, dug-çe\* W. to light a fire, ysó-ba, \*són-te cò-çe\* W. to stir, poke, trim the fire, \*nyál-çe\* W. to cover the glowing embers with ashes, in order to preserve the heat; rgyáb-pa 1. to set on fire, kým-la a house Glr. 2. to strike fire W., me ldé-ba B. and col., to warm one's self at the fire. — 2. symb. num.: 3. —

Comp. me-skám cock (of a gun), \*me-kám jar tsar\* W. the gun is cocked. — me-skyógs C. a shovel for live coals. — me-sgyógs, gyogs = sgyogs 2. — me-mgál fire-brand, me-mgál-gyi kór-lo the circle made by a firebrand, when quickly swung round Cs. — \*me-dén\* torch C. — mé-can fiery, containing fire. — me-léags fire-steel, pocket-fire. — mé-lēe flame of fire. — me-čá fire-steel (?) Sch., \*me - čé\* C. every thing requisite for kindling a fire, as it is got in readiness for the following morning. — me-mnyam-rluñ v. rluñ. — \*me-tág\* C. 1. (rtags) a mark of burning. 2. (ltag or stag) spark, sparklet, a bit of live coal in the ashes. — me-táb fire-place, hearth; stove. — me-dón Dzl. fire-pit, pool of fire. — me-dród v. drod. — \*me-dá\* C., musket, pistol; \*me-da pag-čen\* canon Schr.; \*me-dá gyáb-pa\* to discharge a gun; \*me-da-sin\* resinous wood, the coal of which is particularly used for making gun-powder. — \*me-dág\* (mdag) C. coals glowing underneath the ashes. — me-rdél bullet, musket-ball Sch. — me-rdó flint Cs. — me-núr Sch. = me-mdág. — me-snód, or -pór coal-pan, chafing-dish, perfuming-pan. — me-puñ, me-bum cupping-glass, cup Lt. — mé-ba Dzl. = me. — mé-bo = me a large fire, mé-bo če Dzl. — me-

dbál a disease Med.; it is said to be a cutaneous eruption, hot and smarting, perh. erysipelas? — me-múr = me-mdág Dzl.; me-ma-múr Thgy. id.? — me-btsá v. btsa. — \*me - tság\* spark W. — \*me-dzē\* gun-powder C. — me-yzi anvil Sch. — me-yzób mark of singeing, of having caught fire. — \*me-zi\* W. = me-ltág. — me-óbs = me-dón Sch. — mé-ri fire-mountain, introduced by us for volcano. — me-rts a figure resembling a flame Sch. — me-ró an extinguished fire, fig. bstán-pai me-ró lañ Glr. the extinct doctrine revives again. — \*me-lin\* W. flame. — me-lén fire-tongs. — me-sél burning-glass. — me-lhá the god of fire, v. Schl. 251 sqq. — III. v. also mé-tog.

མེ་ཏུག me-nyág v. mi-nyág.

མེ་ཏོག mē-tog, W. \*mén-tog\*, 1. flower, mē-tog bar, ka bus the flower opens, begins to bloom, mé-tog-gi prén-ba chaplet, wreath of flowers. — 2. W. tuft or crest on the head of some birds. — 3. W. snow-flake.

མེ་ལོང་ mē-loñ 1. mirror, looking-glass, frq.; lás-kyi mē-loñ a magic mirror, revealing the future Glr.; also fig., esp. in titles of books, e.g. rgyal-rábs-kyi ysál-bai mē-loñ A bright Mirror of the History of Kings. 2. plain surface, flat body extending in length and breadth, e.g. the flatness of the shoulder-blade, table-top, door-pannels etc., hence sgo mē-loñ-can Glr. an opening provided with a frame of boards to close it, not merely an 'ostium', of which description most of the inner doors in Tibetan houses are.

མེའེ་ me-a the mewling of a cat.

མེད་པ་ mēd-pa for mi yód-pa to be not, to exist not (v. yód-pa), med he is not here, he is gone etc.; \*ka-čul-du sòn-te med\* W. he is off, having gone to Kashmere; \*čag-mag ā-pe kyer-te med\* W. the tinder-box is not here, father has taken it with him; \*št-te med\* W. he is dead and gone; skabs med Dzl. there is, or there was, no opportunity; čos-kyi min tsam yañ med Glr. religious law does not, or did not, exist at all; med kyañ even if nothing is extant,

though the thing does not exist in reality; \**ni méd-na yañ yon dug*\* the 'ni' may be dispensed with, though 'ni' be omitted, it will be all right; *rgyá-la méd-pai yi-ge drug Glr.* six letters not existing in Sanskrit; *méd-kyan-rün-bai yig-bru yèig* a letter that may also be wanting, a dispensable letter, e.g. གྲུ Glr.; *méd-kyan dgós-pai kral-bsdud Mil.* a taxation necessary, and even if one possesses nothing, yet as it were inexorable; *méd-pa* (*W. \*méd-kan\**) not being, not existing, not having; *blá-ma-la bzugs-grogs méd-pa lágs-sam Mil.* has your Reverence no fellow-resident in your house? fem. *méd-ma Mil.*; *W. \*mā dud-pa-méd-kan\** very or quite smokeless; *mi brnāns-pa skyug-tu méd-pa mid-du méd-pa Dzl.* a man about to be choked, being neither able to spit out, nor to swallow down; *bdag* (or *bdag-la*) *čan dbul-du med Dzl.* we are not able to give any thing; *med-mi-rün-gi bu-tsa Mil.* the sons and grandsons that are to get something (as a heritage); *kyim der méd-du mi ytib-pa*, or *mi rün-ba* indispensable in the house *Thgy.*; so also *med-fabs-méd-pai blón-po Glr.*; *méd-par gyür-ba* to be annihilated, to disappear, *stág-mo méd-par gyür-to Pth.* the tigress disappeared; *ynam dan sa yañ med-gyur-na Dzl.* when heaven and earth shall pass away; \**da na čian méd-kan son\** *W.* now I am quite undone; *blón-po-rnams gran-sems-méd-par gyür-to Glr.* the ministers lost their litigiousness, gave up quarreling; *zas brim-du méd-par gyür-to Dzl.* the distribution of the dishes became impossible; \**pé-ra zér-če méd-kan son\** *W.* he became speechless; *med-par byéd-pa* to annihilate, an enemy *Dzl.*, to put an end to, a quarrel *Glr.*; frq. *méd-pa(r)* may be rendered by 'without': *rgyál-po žig méd-na mi rün*, or *fabs-méd Pth.* we cannot do without a king; *mta-rten-méd-pai mta* a termination without a final consonant *Gram.*; *rgyu méd-par S. g.* without cause; or by 'instead of': *rgyál-po méd-par Glr.* instead of the king, *snár-gyi lus méd-par Glr.* instead of the former shape; *nyin-mtsan-méd-par* making

no difference between day and night, *po-mo-méd-par* between male and female, *rgan-byis-méd-par* old and young; vulgo also *nyin-med-mtsan-med* etc. — *méd-po*, *W. \*méd-kan\**, fem. *méd-mo*, a poor man, pauper.

མེན་ *men Mil.* an ornament, piece of finery.

མེན་པོ་ *mendi, Ssk. मेन्धी*, *Lawsonia alba*, a plant used for staining the finger-nails red *Mil.*

མེན་ཅོ་ *mén-tsi* a coloured silk handkerchief *W.*

མེན་ཁྲི་ *mén-hri* a kind of fur? *mén-hri dmár-poi slóg-pa* a fur-coat of red *men-hri* is mentioned as the vesture of a Lha.

མེར་ *mer termin. of me.*

མེར་བ་ *mér-ba Cs.*: 'a quaking; thinness; *mér-po*, *mer-mér* thin, as liquids'; *Sch.*: '*mér-gyis gañ* full to the brim'. I met with 1. *mer* in *žig-mér* q.v. — 2. *mér-ba* as adj. for *mtso* the lake *Mil.* — 3. \**mer-mér\** *W.* adj. like a thin pap, and sbst. a muddy substance, e.g. street-mire; \**mer-mér čó-če\** to make a mire. — 4. *mér-mer-ba* adj in connection with such sbst. as light, ray, beam, brightness *Thgr.*, *Mil.* — 5. *mér-mer-po* used in medical writings in a similar manner as *nür-nur-po*, to define the shape of an embryo, oblong, oval; these descriptions, however, though partly founded on observation, are frequently very arbitrary, vague, and even contradictory. In *W.* the word has only the signification 3; a Lama from *C.* rendered it with 'full', which would agree with *Sch.* and no. 1, as well as with 'glittering, quivering', having some relation to no. 2 and no. 4.

མེལ་ཅོ་ or ཅོ་ *mél-tse* or *-tse* 1. watch, watchman, sentinel; watcher, spy, *mél-tse byéd-pa* to watch, to keep watch *Dzl.*; *ja-ra-mél-tse* = \**mél-tse\** *W.* — 2. steatite or soap-stone, of a greenish colour.

མེས་པོ་ *més-po*, vulgo \**me-mé\**, grandfather; also forefather, ancestor, progenitor, *sans-rgyás tams-čad-kyi spyi-mes kun-tu-bzán-po Thgr.* *Kuntuzanpo*, the common progenitor of all the Buddhas; *mes rgyál-po Glr.* merely equivalent to 'the old king';



*pá-més* the grandfather by the father's, *ma-més* by the mother's side *Cs.*; *yañ-més* great-grandfather *Glr.*; *že-* or *yzi-més* *Sch.* great-great-grandfather; *mes - dbón* grandfather and grandchildren, resp., e.g. *rgyál-po mes-dbón* the kings from one generation to another, the royal ancestors *Glr.*; *mes-rábs* id. *Sch.*; \**me-mé*\*, reverential name given to men of a more advanced age *W.* also *C.*

མི་ཏི་ me-tri, མེ་ཏི་, v. *byáms-pa* *Mil.*

མོ་ mo, I. num. figure: 136.

II. woman, female, opp. to *pó*, = *bud-méd*: *mo na-re* the woman said *Glr.*, *Mil.*; of animals: **female**. — \**mo-kyán*\* *W.* virgin. — *mo-gós* woman's gown, petticoat. — *mo-brgyúd* female line of descent. — *mo-bí* female calf. — *mo-byis* *Mil.*, *mo-dbyis* (\**mo-yi*\*) *C.* girl, female child. — *mo-btsún* nun *Glr.* — *mo-mtsán*, *moi dbán-po* female genitals. — *mo-rán-(mo)* 1. **single, unmarried woman**, so perh. in the passage, *ydon nán-gyi kyó-bas mo-rán skyid* happier is a single woman than one with a husband of a bad face; more frq., the word implies 2. **a poor, destitute female**, one who did not get a husband *W.* 3. **she, herself** *C.*, *Lew.* — *mo-ri*, *mo-ré* a female kid. — *mo-rigs* female sex. *Cs.* — *mo-lús* the female body *Sch.* — *mo-yśám* a barren female, hence *mo-yśám-gyi bu* a non-sense, an incongruity.

III. **lot**, *mo dēbs-pa* to cast the lot, always a religious ceremony performed by Lamas (cf. *rgyan* and *rtags-ril*), which however does not preclude the possibility of an imposture; *mó-pa* one dealing with these practices, a soothsayer, *mó-pa dre mtón-ba* a soothsayer that pretends to have seen a ghost; *mó-mkan* *Cs.*, *mó-rtsis-pa* *Glr.* id. (the latter expression in the respective passage = court-astrologer); *mo-ma* the feminine of it *Cs.*, which however is at variance with *Mil.*, who in several places has *bla-ma mkas-pai mo-ma*.

IV. affix, so-called article, corresponding to the masc. terminations *po* and *pa*, and denoting the fem. gender of persons, *bú-mo* daughter, *bód-mo* a Tibetan woman.

མོ་ཁུབ་ mo-káb v. *kab*.

མོག་པ་ móg-pa **dark** (coloured) *Cs.*; *móg-ro* of horses, yellowish-brown *Glr.*

མོག་མོག་ móg-móg 1. *Cs.* = *móg-pa*. — 2. **meat-pie**, meat-balls in a cover of paste.

མོག་ཤ་ móg-ša **mushroom** *W.*

མོག་ས་ཙ་ར་ móg-sa-ra *Lt.* n. of a plant; in *Lh. móg-ša-ras* is a large species of *Ferula* or *Dorema*, of a yellow flower and a fetid smell.

མོང་གོ་པ་ món-gol a Mongul *Tib. sóg-po*.

མོང་ལྷུ་ mōn-rtul *Lex.* = *blun-po* dull, stupid.

མོང་ལོ་ mōn-lo, *W.* for *lón-mo* knuckle, anklebone.

མོད་ mod **moment**, occurring only in the following combinations: *lán-bai mod* (*de-nyid*)-*la* at the very moment of rising *Pth.*, *Mil.*, *dei mód-la* the moment after *Glr.*; gen. *mód-la* **instantly, immediately**, *mód-la dráns-so* *Glr.* he immediately pulled it out; *kra yañ mód-la pyin-te* *Dzl.* immediately after there came also the hawk; *dé-nas mód-la* id. *Dzl.*

མོད་པ་ mód-pa (cognate to *mád-pa*?) an emphatic word for **to be**, 1. as an augmentative of *yin*, sometimes superadded to this word; occasionally untranslatable, sometimes = **indeed, to be sure**, *žes smras mód-kyi* *Dzl.* though indeed you may say so; *dpag-tu-méd mód-kyi* though indeed it is immeasurable *Dzl.*; *jsa dé-ka na yin mod* *Mil.* the snow-leopard indeed was I myself; *dí ma yin mod on-kyañ* . . . to be sure, it is not this one, yet . . . *Tar.*; *gró-ba yin mod* (although not invited) yet after all you must go. — 2. as augmentative of *yod*, signifying abundance, plenty *B.*, *C.*, *W.*; *de mi byéd-na dgra mod* if you omit to do this, you will have plenty of enemies, *nad mod* plenty of diseases; *sti-bstán-gi křims šin-tu mód-kyi* although they abounded in compliments; *mód-pa* having an abundance, *loñs-spyód mód-par gyur* he becomes the owner of great wealth *Dzl.*; *šin-fog mód-*

*pa* *Glr.* abounding in tree-fruit; *mód-po* adj. plentiful, abounding, *kúl-lu-ru* *šin mód-po* in Kullu wood is plentiful, or *šin mód-poi yul* (Kullu is) a country abounding in wood, opp. to *dkón-po*, hence 'cheap' may occasionally stand for it.

མོན་ *mon* 1. n. p., general name for the different nations living between Tibet and the Indian plain *Mil* : *món-yul-gyi bándhe* a monk from Nepal; *Glr.*: *dpal-gro món-la* Paldo in Bhotan; *mon-ta-wa* is stated to be a commercial place in Assam, from whence much rice is brought to Tibet; the people of Lahoul are looked upon by the real Tibetans as Mon, though for the most part they speak the Tibetan language, and they in their turn consider the Hindoos in Kullu as Mon; that this appellation is often extended to the Hindoos in general, appears from such names as, *món-gre*, *món-sran* Indian pea, *Phaseolus radiatus*, *माष*; *món-ča-ra* the ever-green oak and its fruit; of the southern Himalaya ridges *Wdi.*; in *Ld.* the musicians (*Ld.-Glr. Schl.* 25, b), carpenters, and wood-cutters coming from the south, are likewise denominated Mon. — The form *mon-pa* *Cs.* is not known to me; *mon-mo* fem. *Pth.* — 2. sometimes for *mun*.

མོན་ལ་ *mon-za* (or perh. *yāa*) *W.*, popularity, respect, reputation, *món-za tob* he makes himself generally beloved, is highly respected; *món-za-can* beloved, popular.

མོར་ *mor* termin. of *mo*.

མོལ་བ་ *mól-ba* the usual resp. term, esp. in *W.*, for to say, to speak, as *bsqó-ba* and *bka'-rtsal-ba* are used in earlier, and *ysún-ba* in later literature and in *C.*, hence it is often to be rendered by 'to order'; *\*sá-heb-la sa-lám mol zu\** have the goodness to present (say) my compliments to that gentleman; *\*mól-læ tán-čé\** to flatter, to caress; *\*mól-la tán-wa\** *C.* to make known(?).

མོས་པ་ *mós-pa* vb. and sbst. to be pleased, *la* with, to wish, to have a mind, *gró-bar* *mós-so* *Glr.* I took a fancy to go there; *ču-la sós-par* *mós-na* *Thgy.* if you wish for water or something of the kind; *mós-*

*pa dan* *dód-pa* *S.O.* desiring and coveting (are the origin of all the misery of sin); to take pleasure in, to rejoice at, *mós-pai glu* *Glr.* song of rejoicing; as sbst.: pleasure, satisfaction, esteem. — 2. to respect, to esteem, with *la*, to respect with devotion, to revere, to adore *čós-la* frq.; *kyod gán-la* *mos* to whom do you direct your devotions? *Mil.*; *mós-nas búl-ba yin* I give it merely from devout veneration, i.e. I shall take nothing for it *Pth.*; frq. joined with *gús-pa*: *yid-mos-gús drág-pos* with fervent veneration; *dad-mós* devotion; *mos spyód-pa* as participle, a pious man, a devotee *Tar.* 109, 7.

མྱ་ངན་ *mya-nán*, trouble, misery, affliction, *mya-nán-gyis ydün-ste* *Dzl.*; *mya-nán vi yañ med* *Dzl.* I have no trouble, no uneasiness, whatever; *mya-nán bsal* *Tar.* the time of mourning is at an end; *mya-nán byéd-pa* to lament, to wail; *mya-nán-méd*, *अशोक* n. of a famous king of ancient India *Glr.*, *Tar.* ch. VI; *mya-nán-las dás-pa*, abbr. *myañ-das* (and so also pronounced, as for instance in a verse of *Mil.*, where it occurs as a trochee) 'having been delivered from pain', the usual, illiteral, Tibetan version of *निर्वाण*, the absolute cessation of all motion and excitement both of body and mind, which is necessarily connected with personal existence; absolute rest, which by orientals is thought to be the highest degree of happiness, imagined by some as a perfect annihilation of existence, by others, more or less, only as a cessation of all that is unpleasant in human existence, — well set forth by *Köpp.* I. 304 sqq.

མྱ་ངན་ *mya-nam* a fearful desert *Lex.*, *Thgy.*

མྱ་ཁ་ *myág-pa* *Sch.* 'to chew'; acc. to medical writings, the chemical decomposition of the chyme in the stomach; to cause putrefaction; pf. *myags*; *myágs-par byéd-pa* = *myag-pa* *S.g.*; *rul-čin myágs-pa* *Dzl.* decomposed, putrefied; *ro-myágs* the watery product of putrefaction, 'tabes' *Thgy.*

མྱ་བ་ *myán-ba* v. *myón-ba*.

མྱ་པ་ *myád-pa* *Sch.* = *míd-pa* sbst.



མྱིང་ myin Sch. = min.

མྱུ་གུ་ myü-gu, མྱུ་གུ་ myug, 1. Sch. reed, rush, flag, also = smyü-gu. — 2. Ca. sprout, the first shoot of corn etc., myü-gu siñn-po Thgy. the young green corn.

མྱུ་པ་ myüg-pa, myüg-myug-pa 1. to run, roam, stroll idle about Sch. — 2. to show, exhibit ostentatiously, to boast with Cs. v. dmyüg-pa.

མྱུར་བ་ myür-ba quick, swift, speedy, myür-po id. Mil.; mostly as adv., myür-du quickly, speedily; soon; ÷i-myür as speedily as possible; myür-du-btsá-rtags symptoms of immediate parturition Med.

མྱུལ་བ་ myül-ba to examine closely, to search into, to scrutinize, c. accus. or termin. of place Stg., Mil., prob. but a different spelling for nyül-ba. — lde-myül Mig., Lt. a symptom of disease, acc. to Wise p. 282: a quivering motion of the tongue.

མྱོ་བ་ myó-ba v. smyó-ba.

མྱོང་བ་ myón-ba, pf. myans, also myon, fut. myan W. \*nyán-čē\*, 1. to taste Dzl.; to try by tasting, myan-bas zim-po tsor-nas perceiving the relish by tasting; ro myón-ba \*dlob-lág nyán-čē\* W., id.; to enjoy, mto-ris-kyi loñs-spyód the bliss of paradise Dzl.; myón-bar byéd-pa to make, or to permit to, enjoy, kyod čós-kyi zas myón-bar byao I shall make thee enjoy the food of religious doctrine Sch., yet it may be rendered also more simply: thou wilt enjoy . . . Dzl. ག་མ་, b. — 2. in philosophy: to perceive, in relation to the perceptions of sense, Ssk. वेदन्. — 3. to experience, to suffer, both good and evil, sdug-bñal, distress etc. frq.; to get, mi-sdug-pai lus an ugly body; seldom with termin., ynás-skabs yžán-du myón-bar gyür-bai lás-rnams works which would bring upon their author another state of existence (after his death) Thgy.; myón-bar mi gyür-ba to be preserved from Dom.; ran-gi byás-pa rán-gi myón-ba yin Pth. your own doings are your own sufferings; as you have brewed, so you must drink. — 4. auxil. of the pf. like byun, but chiefly in negative sentences:

btsal ma myon Dzl. I have never yet sought, mtoñ ma myon Mil. I have never yet seen, tos ma myon Mil. I have never yet heard, — a construction, that has originated from the earlier one c. inf.: rdzun smrá-ba ma myon, dgé-bai sems skyéd-pa ma myon dealing with falsehood, producing virtuous thoughts, has never happened to me yet Dzl.

དམའ་བ་ dmá-ba to be low, dbus dma mta ynyis mtó-na if (in pregnancy) the middle parts of the body are low, and the sides high Med.; sbst. lowness; adj., also dmá-mo, low, low water, low voice, low rank, short measure or weight, frq.; dmá-la kyád-du ysód-pa to despise the low and humble Lt.; dmá-na if I live in humble circumstances Dom.; ná-yis mto mto byás-pa dma dma byun aspiring higher and higher, I fell deep Pth.; of religion: čün-zad dmá-bai dús-su as it had somewhat fallen into decay Pth.; dma bəbs-pa (frq. written sma) W. \*ma bab kál-čē\*, and intrs. dma báb-pa to lower, to degrade, by words: to abuse, to vilify Do. by deeds: to deface, to deform, to mar Pth.; to disgrace, dishonour, profane Pth.; to humiliate Tar.; to oppress, to ruin Schr.; \*ma-bab-čän\* W. humiliated, brought low. — dmá-sa 1. Sch. low land(?) 2. = dmán-sa. — Cf. dmán-pa.

དམག་ dmag Lexx. མེས་ 1. army, host, dmag-tsogs, dmag-dpñin, less frq. dmag-yséb id.; dmag dan bəás-pa with an army Tar.; mi-la dmag skyür-ba to commit the command of an army to a person Glr.; yül-la dmag dren-pa to lead an army against, to invade a country, frq.; dmag rgyág-pa Glr., \*mag táb-pa\* C. to war, to make or wage war, dmag-rgyág (or dmag-dren) res mán-du byéd-pa to make war upon each other Glr.; mü-stegs-pai dmág-gis bzun he was made a prisoner by an army of Brahmanists Glr.; dmag ston 1000 men Pth.; dmág-gi tsogs ston-prág sim-ču an army of 30 000 men Dzl. — 2. in a gen. sense, multitude, number, host, \*mag-liñ(s)\* W. a beating up of game, a battue; \*mag-nór\* property of the community, = \*(s)pt-nor\* W. — 3. Cs. and Sch. war. —

**Comp.** *dmag-krim*s 'martial law' *Cs.* — \**mag-ñug*\* *W.* war, contention, contest. — *dmag-mgó* *Ma.* vanguard, front or first line of the army. — *dmag-sgár* encampment, *degs-pa* to pitch a camp. — *dmag-bsgrig* troops drawn up, battle-array *Sch.* — *dmag-ěás* requisites for war, military stores, ammunition *Pth.* — \**mag-táb*\* *C.*, *W.* war. — *dmag-nór* v. above sub no. 2 *mag-nór*. — *dmag-sná* = *dmag-mgó* *Ma.* — *dmag-dpuñ* army. — *dmag-dpón* commander, general. — *dmag-brán* = *dmag-sgár*. — *dmag-mi* warrior, soldier. — *dmag-mo* = *dmag*, *dmag-mo* *ě* *bskúr-ba* *Pth.* to send out a great army. — *dmag-tsógs* = *dmag-dpuñ*. — *dmag-lñs* v. above.

དམག་པ་ *dmag-pa* v. མག་པ་ *mág-pa*.

དམངས་ *dmāns* the common people, populace, multitude, vulgar; *dmāns-kyi stón-mo* a banquet for all *Mil.*; *dmāns pāl-pa* the vulgar, the common people; one of the common people; *dmāns-rigs* id.; used also as an abusive word: mean fellow; when referred to Indian matters = ལྷན་, the caste of craftsmen, not so low as *ydól-ba*.

དམད་པ་ *dmád-pa* *Sch.* invective, abuse, (does not suit to *S.g.* 21).

དམན་པ་ *dmán-pa* (cf. *dmá-ba*) 1. low, v. *mtó-ba*; gen. fig., in reference to quantity, little, *dmān lhaq log* either too little, or too much, or badly constituted, e.g. gall, and other humours of the human body *Med.*; *bsód-nams dmán-pa* having little merit, *blo dmán-pa* having little sense *Glr.*; with *skye-ba* v. *skye-ba* II.; in reference to quality: indifferent, inferior *Ssk.* རྒྱུ་ལྡན་, *rim-pas dān-po mčog yin pyi-ma dmān* in the order (of enumeration) the first is always better, the next following inferior *S.g.*; \**men-śár*\* maiden, girl, virgin *C.* (cf. *skye-dmān*); depressed in spirits *Wdn.*; poor, pitiable, *ri-dwāgs dmān-ma* the poor deer *Mil.*; *dmān-sa* or *dmān-ěa*, *dzin-pa* to choose the low, humble part, to be humble, to humble one's self; frq.; *dmān-sa zuñ dān mtó-sar sleb* *Mil.* choose what is low, and you will obtain what is high. — 2. *dmān*

for *skye-dmān woman*, opp. to *pó Mil.* — 3. in *Mil.* sometimes also for *mā-mo*, *srin-mo*. དམར་ *dmār* profit, gain, good success, *dmār* *čun* a small profit *Mil.*; *dmār-po* adj., *tugs-dām dmār-po byūñ-nām* did it go on well with your meditation? *Mil.*, *dmār-krid* *Cs.* 'practical instruction', e.g. in the healing art; acc. to my authorities it signifies the last 'finishing' instruction, in religion *Mil.*, in medical science *Med.*

དམར་པོ་ *dmār-po*, fem. *dmār-mo* (seldom), *dmār-ba*, adj. 1. red, frq., *mdog-dmār-po* one red-coloured (lit. red as to colour) *Dom.*; *dmār-bai spyān* red eyes *Glr.*; *sna dmār-ba* having a red trunk or proboscis *Glr.*; *dmār-ba*, also redness and to be red. — 2. v. *dmār*. — **Comp.** *dmār-skyá* pale red. — *dmār-kṛá* *Lt.*, red-spotted. — *dmār-krid* v. *dmār*. — \**mar-žen*\* raw meat *W.* — *dmār-ljāñ* greenish red *Mil.* — \**mār-tag* *čod*\* *W.* the red of evening has vanished from the mountains. — *dmār-táb?* — *dmār-tór* v. *tór-pa*. — *dmār-mdāns* *Sch.* 1. bright red(?) 2. ruddy complexion. — *dmār-don* *Lt.* medicinal herb; in *Lh.* = *bya-po-tsi-tsi*. — *dmār-nág*, *skud-pa dmār-nág rnyis* two threads, one black, the other red, used in magic. — *dmār-smyug* blackish red. — *mar-zan-zāñ* scarlet-red. — *dmār-yól* red china-ware (?) opp. to *dkar-yól* *Med.* — *dmār-bśál* *Sch.* dysentery, bloody flux. — *dmār-sér* (-*po*) reddish yellow, honey-coloured *Glr.*

དམས་པ་ *dmās-pa* *Cs.* wounded.

དམིག་པ་, དམིག་བྱ་ *dmig-pa*, *dmig-bu* *Lex.* and *Cs.* hole.

དམིགས་ *dmigs* sbst. v. the following.

དམིགས་པ་ *dmigs-pa* 1. vb. (analogous to *sgom-pa*), to fancy, to imagine *Tar.* 73, 5. prob.; to think, to construe in one's mind, *dmigs-te* *Glr.* or vulgo *dmigs-la* in imagination, e.g. to do a thing in one's mind, which at the time one is not able to perform in reality; this according to a Buddhist's belief is permitted in various cases (e.g. \**sém-mi mig-la púl-ěe*\* *W.*, to bring an offering in mind, in imagination); it is attended with the same beneficial effects, as



if actually done, and in legends, especially, it is generally followed by a happy realisation of what had been desired. — *dmigs-so* *S.O.* prob.: it is imaginable, it may be done in mind; *don dmigs-pa* to intend a benefit or profit for another person *Mil.* — Generally 2. sbst., **thought, idea, fancy** *ལྟོན་པ་*, vulgo *\*mig(s)\**; *dmigs-pai rten* prob.: a thing only supposed, an object imagined *Thgr.*; *dmigs-pa zig ston-pa*, *boḡs-pa* to give (to another person) an idea of, to make a suggestion *Mil.*; *\*mig-la čò gò\** *W.* means also: do it, execute it, according to your own mind, I cannot supply you an exact pattern of it; *dmigs-čan ingenious, skilful* in contriving *W.*; *dmigs-pa-las dás-pa* = *bsám-byai yül-las dás-pa?* — *yéus-med(-par)* *dmigs-pa (dañ) brál-bas-na* indisturbable by fancies of the mind, free from every working of the imagination *Mil.*; *dmigs-pa-méd-pai snyin-rje* *Mil.* seems to be, acc. to *Thgy.* the pity which the accomplished saint, who has found every thing, even religion, to be vain and empty, feels towards all other beings, in as far as they are still subject to error and mistake, opp. to *séms-čan-la dmigs-pai snyin-rje*, and *čós-la dmigs-pai snyin-rje* the tender sympathies called forth by the sight of beings that are really suffering and of those defective in morality — a play upon empty phrases, in as much as in the very narrative, from which the passage above is quoted, the natural softness of Milaraspa is evidently excited by a very positive case, and not by any reflexions of an abstract nature. — *\*mig-pa-ne zq̄-pa\** (v. *bzò-ba*) *C.* done only in thought, supposed, fictitious; *dmigs tams-čád brjéd-nas* forgetful of all the beautiful fancies, schemes, and airy notions; *dmigs-pa ytód-pa* prob.: to direct one's thoughts, fancies, *la* to *Tar.* 189, 2. (where, no doubt, *ytád-na* is to be read); *dmigs-ytád mental object*, *dmigs-ytád brál-bai rnál-byor-pa* a saint that is free from such objects; acc. to our Lama also = *ytád-so* q.v.; *dmigs-ysál* *Lex.*; (*Sch.*: 'a clear notion'), perh. misspelt for *dmigs-bsál* exception from a rule *Gram.*;

a particular mention, marking out, exemption of a person, in magisterial orders or enactments *W.* — *dmigs-bu* a blind man's leader *Dzl.*, *Lex* = *lón-krid-pa*. — *nyes-dmigs* *Mil.* and elsewh., punishment. In the last three examples the etymological relationship is not quite evident.

དམུ་, མུ་ *dmu, rmu* a kind of **evil demon**, rarely mentioned *Lex.*; *rmu-rgód* **wild, angry, passionate**; a violent fellow, not safe to deal with *Mil.*; *dmu-bló* a wild, irascible mind *Sch.*; hence *dmus-byün* terrifying, frightful *Sch.*; perh. also *dmus-lón* blind, bodily blind, whilst *lón-ba* may be applied also to spiritual blindness *Dzl.*, *Glr.* and elsewh., and *dmu-čú* **dropsy**, esp. in the chest and in the belly *Med.*; *dmu-skrán* *Sch.* an oedema, tumour filled with water.

དམུན་པ་ *dmün-pa* **darkened, obscured**, *blo; mün-pa.*

དམུལ་བ་ *dmul-ba* v. *dzüm-pa.*

དམུར་བ་ *dmür-ba* v. *mür-ba.*

དམུས་ལོང་ *dmüs-loñ* v. *dmu.*

དམེ་བ་ *dmé-ba* v. *rmé-ba.*

དམོད་པ་ *dmód-pa* I. vb. *Cs.* to curse, accurse, execrate, *dmód-pa byéd-pa* id. *Tar.* 14. 17. — II. sbst. *dmod-pa* *Dzl.*, *dmod*, *Glr.* and elsewh., **imprecation, execration, malediction**; *dmód-mo* id.; joined with *bór-ba*, *dór-ba*, *dzüg-pa*, *smó-ba*: 1. **to curse, to execrate**, *drañ-sron-gis dmod-pa bor-bai lo bču-ynyis* the twelve years on which a curse had been pronounced by the saint *Dzl.* 2. **to swear**, to confirm a treaty by an oath *Glr.* 3. **to pronounce a prayer or conjuration**, *lha-la* to the deity *Glr.* 4. **to affirm**, e.g. to say ' *\*kon-čög že\** or the like. The word seems to be nearly related both to *smód-pa*, and to *smón-pa*, but, as expressly stated by the *Lex.*, is not synon. with these verbs.

དམུལ་བ་ *dmu'ba* I. vb. **to cut up**, to cut into little pieces, meat at dinner *Dzl.*, a punishment of hell *Dzl.* — II. sbst. **hell**, also *séms-čan-dmu'ba*; *dmu'ba-bar* *gró-ba* to go to hell, *dmu'ba bču-brgyád*

དུག་པ་ *dmyug-pa*

the 18 regions of hell; *tsa-dmyál* the hot hell, *gran-dmyál* the cold hell. — *dmyál-ba-pa, -po*, occupant of hell. — \**nyál-wa-çan\** *W.* poor, miserable, wretched; also like *غريب Urd.*, = my own little self, for 'I', in humble speech.

དུག་པ་ *dmyug-pa* *Cs.* to show, *dmyug-dmyug-pa*, *dmyug-pa byéd-pa* to show repeatedly, to boast. Yet cf. *myug-pa*.

མ་ *rma* wound *B, C*; *ná-la rma byün* I was wounded; *rma byün-pa* to wound, *rma ysó-ba* to heal a wound; *rmai lhá-ba* *Sch.* 'a wound growing worse'; yet cf. *lhá-ba*. — *rmá-ka* 1. the orifice or edges of a wound. 2. *W.* inst. of *rma* wound, \**rül-li tá-m-te má-ka fon\** he has been wounded by the bite of a serpent. — *rma-çás* *Sch.* plaster, cataplasm, dressing, bandage. — *rma-rjes* *Sch.* scar, cicatrix. — *rma-rnyin* an old wound. — *rma-smán*, *rma-rtsis* medicine or salve for a wound. — *rma-mtsan* scar *Bhar.* — *rma-ró* *Sch.* scurf, scab. — *rma-šú* a festering, suppurating wound. — *rma-šúl* scar. — *rma-srol* *Sch.* the act of wounding, the wound received(?) — *rma-ysál* a fresh wound.

མ་ཅུ་ *rmá-çu* *n.p.*, the river *Hoangho Gbr.*

མ་ཅེན་ *rma-çén* *v.* *rmá-bya*.

མ་བ་ *rmá-ba*, *pf.* *rmas* 1. to ask, *obs.*, *Lex.* 2. to wound *Dzl.*

མ་བྱ་ *rma-bya* (vulgo often \**máb-ja\**), मयूर, peacock, living wild in India, an object of superstition with Buddhists and Brahmanists. — *rma-bya-çén-po* *n.* of a deity *Dom.*; *rma-çén* *Wdk.*, महामायूरी *Will.*: 'one of the 5 tutelar deities of the Buddhists'; *Sch.*: *rma-çén bom-ra* 'lord of the yellow stream' (?).

མ་ང་ *rmán*, provinc. *rmin* *Gbr.* ground, foundation, *rmán diñ-ba* to lay a foundation *Gbr.*; *rtsig-rmán* *id.*; *rmán-rdo* foundation-stone.

མ་ང་འཛོར་ *rmán-çsér*, *smañ-çsér* or *-tsar* *Sch.* 1. pincers to pluck out hairs; *Cs.* instrument for cleaning the nostrils. — 2. *Sch.* rake (instrument).

མྱ་པ་ *rmüg-pa*

མྱ་ང་ལ་ *rmán-lam* *Sch.* = *rmi-lam*, of rare occurrence.

མྱ་ད་པ་ *rmád-pa* or rather usually: *rmád-du byün-ba*, *rmad-byün* wonderful, marvelous, and *no-mtsar-rmád-du gyür-ba* to wonder, to be surprised at, *fq.*

མྱ་ན་པ་ *rmán-pa* *Sch.* wounded; *rmás-pa v.* *rmá-ba*.

མྱི་བ་ *rmi-ba*, *pf.* *rmiis*, to dream; *rmi-lam* resp. *mnál-lam* a dream, *rmi-lam za-zi* a troubled dream *Lt.*; *mi-bzan-ba* a portentous, ill-boding dream *S.g.*; *rmi-lam mtón-ba*, *rmi-ba* to dream, *rmi-lam-du rál-bar rmiis-so* he dreamt that he had been torn to pieces *Dzl.*; *rmi-lam-du byün-ba* to appear in a dream *Dzl.*; *rmi-lam brtág-pa* *Cs.* to judge of dreams, *bšád-pa* *Cs.* to interpret dreams.

མྱི་ག་སྐ་ *rmig-sga* *Sch.* a saddle that may be folded together.

མྱི་ག་པ་ *rmig-pa* 1. hoof, *rmig-pa ka-brág*, *rmig-brág* *Cs.* a cloven hoof, *nig-pa-ka-brág-çan* cloven-footed; *rmig-zlüm* an undivided hoof; *rta-rmig* a horse's hoof, also name of a plant *Wdk.*; *pyág-rmig* a yak's hoof; *rmig-léags* horse-shoe *Cs.*; *rmig-(γ)zer* horse-shoe nail, hob-nail *Cs.* — 2. *W.* horse-shoe, *gyab-çe* to put on a horse-shoe, to shoe.

མྱི་ག་(ས་)་པ་ *rmig(s)-pa* lizard, of a small kind *S.g.*

མྱི་ང་ *rmin* *v.* *rmái*.

མྱི་ *rmu* *v.* *dmu*.

མྱི་བ་ *rmü-ba* *Cs.* 1. dullness, heaviness. — 2. fog. — *rmus-pa* 1. *Cs.* dull, heavy; *Lex.* peevish, loath, listless. 2. foggy, gloomy, dark, *nam rmüs-pa* a dark night *Dzl.*, cf. *rmigs-pa*; covered with fog, *yul*, *Dzl.* — *rmu-tag* 1. a cord to which little flags are attached, on convents etc. 2. *Gbr.* fol. 24, sqq., here the word seems to denote some supernatural means of communication between certain ancient kings and their ancestors dwelling among the gods.

མྱི་ག་པ་ *rmig-pa*, *pf.* *rmugs*, 1. to bite, *B., C.*, — 2. to hurt, to sting, of bees etc. *W.*;



མྱུགས་པ་ *rmügs-pa*

མ

མྱུབ་ *rmýá-ba*

to gall, the feet by friction of the shoes *W.*  
— 3. to bark *W.*

མྱུགས་པ་ *rmügs-pa* 1. a dense fog, *Kyim* fog is coming on, ཁྱིའི་ཆུ་མཚན་ *Cs.* id.; *sans* has cleared away *Cs.*; *rmügs-pa-dan* foggy; *nam rmügs-pa Dzl.* 220, 12, a dark, foggy night (another reading: *rmüs-pa*); *Dzl.* 200, 15, *nyin-mtsán-du yul rmügs-pa (rmüs-pa)*, covered with fog, wrapt in darkness. — 2. *Sch.* eyes heavy with sleep. — 3. inertness, languor, laziness *Mil.*; inert, languid, sluggish, *rmügs-par byéd-pa Dom.*

མྱུག་པོ་ *rmün-po Cs.* dull, heavy, stupid; མྱུག་པོ་ *S.g.* sour milk (?).

མྱུར་བ་ *rmür-ba* to gnarl and bite each other, of dogs *Lex.*

མྱུས་པ་ *rmüs-pa v. rmü-ba.*

མྱེ་བ་ *rmé-ba I.* to be economizing, parsimonious *Lex.*; *bsris-* (*Sch. srid?*) and *sér-rme-ba Lex.* id. —

II. also *dmé-ba* and *smé-ba* 1. *sbst.* spot, speck, mark, a natural mark, on a cane *Mil.*; mole, mother-spot; \**mé-zól\** *W.* mark of burning; a detestable sin, esp. murder; uncleanness of food, *rme-ytsan-méd* or *ytsan-rme-méd* making no difference as to clean or unclean food *Mil.*; *rme-grib* moral defilement; *rme-ša-dan Wdn.*, \**me-ša za-kan\** *W.*, eating unclean flesh, as an animal that devours its own young. — 2. *adj.*, also *rmé-ba-dan*, *rmé-dan Wdn.*, *rmé-po Lex.* unclean, defiled, contaminated.

མྱེ་རུ་ *rmé-ru, n.p.* 1. mountain on the Chinese frontier *Glr.* — 2. a castle in Lhasa *Glr.*

མྱེག་པ་ *rmeg-pa = ytan* order, series, row *Lex.*, *rmég-med-pa* disordered, not regulated.

མྱེད་ *rmed* crupper, attached to a saddle, *sgá-yi rméd Lexx.*; *gón-rmed Pth.*

མྱེད་པ་ *rméd-pa I.* also *sméd-pa*, *pf. rmes*, to ask, *dri-zün sméd-par mdzád-pa* id. resp. *Mil.*; *snyün-dri sméd-pa Mil.* = *snyün-dri zu-ba*. — II. to plough and sow; *rméd-du jug-pa* to cause to be ploughed and sown, e.g. rice *Dzl.*

མྱེན་པ་ *rmen-pa Lex. rmén-bu Lt., ša-rmén Mil.* and vulgo, gland, swelling of the glands, wen.

མྱེལ་བ་, མྱེལ་བ་ *rmél-ba, smél-ba* 1. to pluck out, *C., W., Lex., v. bal.* — 2. to become threadbare *W.* — 3. *Sch.* to appoint, to call, to invite.

མྱོ་སྒྲུགས་ *rmo-sñags Sch.* = *smre-sñags.*

མྱོ་མོ་ *rmó-mo* 1. *Cs.* = *ma-čün.* — 2. *Sch.* grandmother.

མྱོ་བ་ *rmó-ba*, *pf.* and *imp. rmos* 1. to plough (up), *žin frq.*; to sow and plough in *bras Dzl.*; *ma rmós-pai lo-tóg* 1. a fabulous kind of grain in the mythical age. 2. maize, *C., W.* — *rmó-po, rmó-mkan* ploughman. — 2. *gyód-rmo-ba v. gyód-pa.*

མྱོག་ *rmog* helmet *Glr.*; *rmog-tsáns Cs.* 'the padding in a helmet'; *krab-rmog* coat of mail and helmet.

མྱོང་བ་ *rmón-ba vb.* and *sbst.*, *pf. rmons* to be obscured; obscurity, chiefly in a spiritual sense; also *adj. obscured, stultified Stg.*; more *frq. rmons-pa*, e.g. *blo*, the mind darkened, by false doctrine *Thgy.*; by sorrow, despondency, = despairing, despondent, unnerved *Dzl.*, with *la* or *termin.*, as to, with regard to . . .; *blo ma rmóns-pa*, or *rmons-méd Mil.* a mind lively, unimpaired, susceptible, *la of*; *kun-tu-rmón šas-čé-ba* an ample share of irrationality, the principal obstacle to the happiness (*ma-kóm-pa*) of those beings which are born as beasts; *rmón-par gyúr-ba* to be obscured, darkened, *byéd-pa* to obscure, to darken *Glr.*, also: to confound, perplex, deceive, = *mgo skór-ba Tar.*; *rmón-bu Lex.* without expl., *Cs.*: 'a kind of distemper'; *rmón-spu* hair of the abdomen and the pudenda, *ra-tug rmon-spus lhog-pa Jom S.g.* the belly-hair of a he-goat tends to heal cancer.

མྱོད་པ་ *rmód-pa Cs.* to plough, *rmód-glán* a plough-ox; *rmód-lám Sch.* furrow.

མྱོན་པ་ *rmón-pa* 1. the act of ploughing; *rmón-pa rgyáb-pa* to plough *Cs.* — 2. a plough-ox, *rmon-dór* a yoke of plough-oxen.

མྱུབ་ *rmýá-ba S.g.* sickness, nausea, *Kams-rmyá Lex.* id.

རྒྱུ་བ་, རྒྱུ་བ་ rmyān-ba, rmyén-ba = snyén-ba to stretch one's self, to stretch forward the neck; *bya-rmyān byéd-pa* id. Cs. also: to yawn.

སྨ་ sma v. dma.

སྨ་ར་ smā-ra beard Mil., smā-ra-can bearded.

སྨ་ཁྲ་ smag 1. a sort of medicine of an as-tringent taste Med.; smāg-rgyu black pepper. — 2. dark; darkness; *mün-pai smag-rim* id. Glr.

སྨ་ཅོར་ sman-tser v. rman-tser.

སྨ་ smad, མཐར་, 1. the lower part, opp. to *stod*; smād-la downward Sch.; *lūs-kyi smad* the lower half of the human body, frq.; smad རྟེན་པ་ Sch.: 'to move the posterior to and fro' (?). — *lūs-smad-lia sā-la ṛtūg-pa* to bring the five lower parts of the body, the belly, the knees, and the points of the feet in close contact with the ground, i.e. to prostrate one's self; hence *čos-gos smad lia* Dzl. 220, 16, the five lower pieces of the priestly apparel, perh. breeches, stockings and boots; the meaning, however, of *sems-smād bəo-brygād Pth.* I am not prepared to settle. — 2. lowland = *man-čād*. — 3. low rank, v. *smad-rigs* below. — 4. with regard to time, the latter part, the second half, མཐར་, of the night, Dzl., of winter, of life etc. — 5. children, in relation to their mother, gen. preceded by *ma* or *bu*, thus: *nied ma-smād* I and my mother Mil.; *rgān-mo ma-smād ysum* the old woman with her (two) sons, those three Dzl.; also of animals: *rgód-ma ma-smād ynyis* the mare and her foal, the two Dzl.; *bu-smād* (Cs. also *mad*) wife and children, family; *nād-pa dei bu-smād* Mil. the sick man's family; *bu-smād-rnams* (my) wife and children Mil.

Comp. smad-ཅལ lewdness, dissoluteness, prostitution, *byéd-pa* to indulge in, to practise Mil. — smad-དོག་ a subscribed letter Gram. — smād-tson-ma 'meretrix', prostitute, harlot, frq. — smad-ཡོག་ nether integuments, breeches, trowsers Wdn. — smad-rigs common people, lower caste Dzl.

སྨ་བ་ smād-pa I. yb. 1. to bend down; to hand, to reach down, the alms bowl to a little boy Dzl.; (Sch. 'to stoop?'); *ṽdon smād-pa* to cast down one's eyes, to be abashed, dejected Tar.; *sems* to humble one's self, *la* before Dzl., *tugs* id. resp.: to be condescending, lowly, meek Dzl. — 2. to vilify, c. *la* or accus.: to blame, to chide, *bū-mo* one's own daughter Dzl., *bdāg-gi séms-la* to blame one's self Dzl.; to abuse, defame, degrade, traduce, *tsig nār-pas ṽpāgs-pa-la* (to abuse) the venerable man with base words Dzl., *dkon-mčog-gi dbu-ṽpān* (to degrade) the highness of the excellent, = to blaspheme; to despise, the doctrine Glr.; to dishonour, violate, ravish, *bu-moi lūs* a girl Pth.; *mā-ga-dha nyāms-smad-pai tse* Tar. 192 when (the country of) Magadha had been brought low, had decayed in its prosperity; smād-pai *tsig* or *niag* abusive word, invective, libel; smād-ra (prop. *sgra*) id., more in the language of the common people, but also Mil.; smād-ra *ṽtōn-ba* Mil., \**tañ-čē\** W. to abuse, to revile; smad-rigs common people.

II. sbst. blame, reproof, reproach, disgrace, contempt.

སྨན་ sman 1. medicine, physic, remedy, both artificially prepared and crude: medicinal herb, drug; *rii sman ṽtū-ba* to gather officinal plants on the mountains Dzl.; *mén-la ṽdō\** C., \**man-la ča\** W. (the plant) is used as a medicine; sman *sbyór-ba* to prepare a medicine, *ṽtōn-ba* to administer, *zá-ba* or *ṽtūn-ba* to take (physic); different forms of medicine are: *tān-gi sman* liquid medicine, infusion, decocture; *ṽpyé-mai sman* powder; *ril-bu* pill; *ldé-gu* electuary, sirup; sman-mār oily medicine (Tar. 39, 8); sman-ཅལ prob. alcoholic tincture; *ṽbri-ta* extract(?). — Further: *kōn-sman* medicine taken internally, *byūg-sman* used externally, unguent; *ṽbyār-sman* plaster; *bzi-sman* sporiferous potion; *skyūg-sman* emetic; *bšāl-sman* purgative, — smān-gyi bla, or smān-bla Glr. and Med.; Sch.: 'physician general', yet to my knowledge it is never used in that sense, but only as a god or Buddha of therapeutics; there are eight such gods,



revered by students of medicine, and frequently invoked in medicinal writings, as well as in medical practice, v. *Schl.* p. 266 sqq. (*smán-gyi lha Glr.*, is prob. but a misprint). — Other compounds: *smán-rkyál* medicine-bag, smaller or larger leather-bags being the usual receptacles for the commodities of grocers and the drugs of physicians. — *smán-kan* apothecary's shop. — *smán-küg* medicine-bag. — *smán-sgá* a kind of official ginger (?) *S.g.* — *smán-sgám* medicine-box. — *smán-mčód* the best, or a very superior medicine *Pth.* — *smán-lyóns* a country rich in medicinal plants. — *smán-rtá* the vehicle or substance in which medicine is taken *Med.* — *smán-snod* medicine glass or vessel. — *smán-pa* physician *Dzl.*, *Glr.*, *Med.* — *smán-dpe* medical book. — *smán-dpyád* v. *dpyád-pa*. — *smán-blá* v. above.

II. the same as, or something like *klu Glr.*, *Mil.*

III. *Lex.* = *pan*; *Sch.* also has: *smán-séms* 'a beneficent mind, a mind intent on working good'.

IV. incorr. for *dman*.

མཐོ་བ་ *smár-ba* 1. sbst, ready money, gen. *smán-rkyán*; *zon min smár* money, and not goods *Lex.* — 2. vb. careless and incorr. pronunciation of *smár-ba*.

མཐོ་བོ་ *smál-po* n. of a lunar mansion v. *rgyu-skár*.

མཐོ་བ་ *smás-pa* *Sch.*, v. *rmás-pa*.

མཐོ་བ་ *smig-rgyú* mirage *Lex.* = *मरिचि*; prob. also a reflection in water, *čur-krul-smig-rgyú*.

མཐོ་བ་ *smig-bu* lizard *Sch.*, v. *rmig(s)-pa*.

མཐོ་བ་ *smig-ma*, provinc. for *smiyü-g-ma* cane; reed *Do*.

མཐོ་བ་ *smín-drüg* 1. also *skár-ma-smín-drüg* कार्त्तिक the Pleiades; *smín-drüg-zlá-ba* the month in which the moon standing near the Pleiades is full, Oct. or Nov., *Glr.*; *smín-drüg-bú*, कार्त्तिकेय, the son of Siva, god of war *Lex.* — 2. *Pur.* *Eremurus spectabilis*, v. *bre*.

མཐོ་བ་ *smín-bdén*, *smé-bdén* the Great Bear, *Ursa major*.

མཐོ་བ་ *smín-pa*, I. (विपाक) to ripen, ripeness, maturity; most freq. ripe, *brás-bu smín-no B.*, *smín son* vulgo, the fruit is ripe; *smín-par gyír-ba Glr.* *smín ón-ba* to ripen; the growing on to maturity of an animal germ; also the 'stadium maturationis', or the full development of a disease *Med.*; applied to conversion *Pth.* and elsewh.; *rgyud smín-čin gról-bar byin-gyis rlobs* give them the benediction for being saved (absorbed into Nirvana) after having attained to maturity of mind *Mil.*; *smín-gról-la* or *smín-gról-gyi lám-la gód-pa* to lead to conversion and salvation *Glr.*; *rnám-par smín-pa* v. *rnám-pa*. — *smín-gról-glin* n. of a monastery *Cs.*

II. *Bal.* to give (*byin-pa*).

མཐོ་བ་ *smín-ma* eye-brow, *smín(-mai) dbrag* *Med.*, *smín-frag* *Mil.*, *smín-mtsams* *Glr.* the space between the eye-brows.

མཐོ་བ་ *smug-čün* *Med.* a plant = *smug-rtsi* (?).

མཐོ་བ་ *smüg-pa* *Sch.* for *rmugs-pa* fog.

མཐོ་བ་ *smüg-po* 1. sbst. a disease, acc. to *Cs.* = *dus-nád*, v. *dü-ba*, 1. — 2. adj. dark bay, cherry-brown, purple-brown; \**gya-müg* *C.* violet coloured; *dmar-smug* brownish white *Wdn.*; *smug-smüg* *Sch.* dark red. — *smug-rtsi* 1. red colour, with which sacrificial utensils are painted *Lex.* — 2. *Macrotomia*, a plant with dark-red root, used for dyeing, *smug-tsós* paint or colour yielded by this plant *Cs.*

མཐོ་བ་ *smé-bdün* v. *smín-bdün*.

མཐོ་བ་ *smé-ba* 1. v. *rme-ba*. — 2. *rtsis-kyi smé-ba* *Lex.* a kind of arithmetical figure in geomancy, which is used together with the Chinese diagrams, *spar-ka* *Mil.*

མཐོ་བ་ *smó-ba*, pf. and imp. *smos*, not freq., yet in some cases of constant use, for *smár-ba* to say, *min-nas smó-ba* to call by name; to name *Do.*; . . . *žes smós-pa* the assertion that . . . *Wdn.*; *gon-du smós-pa* above-mentioned *Do.*; *lta ci smos* v. *lta*.

སྒྲིབ་ smód-pa, pf. smad, Lex. निन्द v. smád-pa, to blame, bdag stod ṛṣan smod to praise one's self, disparaging others; ṛṣogs-smód byéd-pa to slander, calumniate Thgy.; to depreciate, to make contemptible, smód-par gyúr-bas Stg. because it would be disreputable, would detract from his honour. For smod-dzúg-pa it would prob. be better to write dmod-dzug-pa.

སྒྲིབ་ smón-pa to wish, to desire, with la, skyid-pa ṛṣán-la ña mi smon for another happiness I do not wish Mil.; more frq. with termin. of the infinitive, and then = to pray for, rgyál-po skyé-bar (to pray for) being re-born as a king Dzl.; smón-pa bžin-du byéd-pa to fulfil a prayer Dzl.; smón-pai ṛnas the object of a wish or prayer Cs.; yid-smón wish, desire, de tsúr-šog-gi yid-smon ña-la med I do not wish that he should come Mil.; rin-po-nas di-lta-bur yid-smon byéd-par gyúr-te having long ago entertained this wish Stg.; yid-smon os worth wishing, desirable; smon-júg a wish and its accomplishment, smon-júg ṛnyis; smón-lam, प्रणिधि, prayer, whether it be in the general way of expressing a good wish or offering a petition to the deity, or in the specific Brahmanic-Buddhistic form, which is always united with some condition or asseveration, as: if such or such a thing be true, then may . . ., wishing-prayer. — smon-(lam) lóg-(par) dēbs-pa to curse, to execrate.

སྒྲིབ་མགྲིན་ or འཛིན་ smon-mgrin or drin comrade, companion, associate, = grógs-po Lex.

སྒྲིབ་ smyan? Sch.: smyan byéd-pa to travel on business; smyan-byed blo-žan a traveling clerk not very shrewd Bhar. 108; this would seem preferable to the Ssk. equivalent, mentioned in Schf.'s edition.

སྒྲིབ་ smyár-ba Sch. to stretch one's self, after sleep.

སྒྲིབ་(ག)་གུ་, སྒྲིབ་(ག)་གུ་ smyí(g)-gu, smyú(g)-gu thin cane, writing-cane, reed-pen; \*doi nyi-gu\* C. goose-quill, \*cág-gi nyi-gu\* C. steel-pen.

སྒྲིབ་མ་, com. སྒྲིབ་མ་ smyig-ma, smyúg-ma 1. cane, bamboo, smyúg-mai sbubs tube of bamboo Cs. — 2. a pen of reed, jóg-pa, W. \*zóg-čē\* to make a reed-pen; \*di-nyúg\* id, improp. also lead-pencil.

Comp. smyug-króg Cs., acc. to others, smyug-sbróg tube of bamboo; pen-case; small churn, = gur-gur Cs. — \*nyug-kyim\* C. house constructed of bamboo. — smyug-mkan a worker in cane Cs. — smyug-sgám a chest made of reed Cs. — smyug-grí pen-knife. — smyug-lcág flag, flag-stick; long bamboo Cs. — \*nyug-tál\* C. a flat basket. — smyug-tógs writer Cs. — smyug-dón Cs. = gur-gur. — smyug-ydán mat of reed, cane-mat. — smyug-ydúgs an umbrella made of split reeds Cs. — smyug-sdér plate, dish or flat basket, constructed of reed C. — \*nyug-tsá-me-tog\* C., Carthusian pink. — smyug-tsígs knot, node, joint, of reeds. — \*nyug-lóm\* C. flat basket. — smyug-bád comb made of bamboo.

སྒྲིབ་ smyün-ba to fast, to observe a strict diet Med.; often in a religious sense, smyün-bar byás-pa and ma byas-pa he who has strictly observed fasting, and he who has not Do.; smyün-ṛnás the fast, the act of fasting; \*nyén-ne nyün-ne züm-čē\* W. to fast, to practise abstinence. V. Schl. 240.

སྒྲིབ་ smyür-ba to be quick, expeditious, in a hurry, to hasten Cs. Cf. myür-ba.

སྒྲིབ་, སྒྲིབ་ smyó-ba, myó-ba, pf. smyos, myos to be insane, mad, čì-an mi drán-par myós-so they lost their senses and ran mad (with grief) Dzl.; smyos-sam is she mad? Dzl.; smyün myós-pas Do., being deranged; \*nyo dug\* W. he is crazy; to be mad, as dogs Schr.; to be intoxicated, smyó-bai kú-ba intoxicating liquor Dzl.; rtág-tu myós-pai ṛnas pot-houses, fuddling-places Stg.; fig. dod-čágs-kyis myos Dzl. he is mad with lust; smyó-bar byéd-pa to make one mad or drunk. — smyo-byéd 1. narcotic, smyo-byéd-kyi rdzas narcotic medicine, soporiferous potion, maddening drink. 2. smyo-byed(-kyi) ydon a demon that causes a state



of stupefaction or insanity. 3. **frenzy, madness.** 4. symb. num.: 13.

མྱོན་པ་ *smýon-pa* **insane, frantic, mad, la-dág-pa** *nyón-pa* a madman from Ladak; *glán-po-če* Dzl. a mad elephant, *Ryi* a mad dog; \**nyón-pa* *do dug*\* W. he raves, he is stark mad; \**čö-nyón žug*\* W. he has been seized with religious insanity, is deranged, which is stated to be occasionally the effect of severe and long continued meditation. Cf. *lhoñ*.

མྱོན་པ་ *smrá-ba*, sometimes མྱོན་པ་ *smó-ba*, also

མྱོན་པ་ *smár-ba*, pf. *smras*, imp. *smros* 1. **to speak, to talk**, *smra ma nús-te* Dzl. growing dumb, speechless, not being able to speak (physically); *čan mi smrá-bar gyúr-to* they grew speechless, did not know what to say Dzl.; *smra šés-nas mir gyúr-to* they received the faculty of speech and became men *Glr.*; *bsli-bai rnám-pas kyeu dan smrás-te* Dzl. speaking to the youth in a seductive manner; *tsig snyán-par smrá-ba* Dzl. to speak in a friendly way; *čos smrá-ba to preach*, *čos smrá-bai žál-la ltá-ba* to hang on the preacher's lips, to listen very attentively *Pth.*; *da ma smra žig* Dzl. do not lose another word; *smra-mkas(-pa)* speaking shrewdly, well-spoken, eloquent Dzl., *Glr.*; *smra - dód* talkative, loquacious *Cs.*; *smra-nyün* sparing of words, taciturn, *Lt.*; *smra-bčád* forbearing to speak; not being bound to speak *Mil.*; *smra-mčóg*, *smrá-bai dšan-phyug*, *smrá-bai rgyál-po* = *jam-*

*dpál*; also **to treat of**, with reference to books *Was.* — 2. **to say**, *mí-la* to a person; when it precedes the words that are quoted as they were spoken, (the so-called 'oratio obliqua' being very seldom made use of, one instance v. further on): (*dí-skad-čes*) *smrás-pa* or *smrás-so*; when placed after the words spoken, (*čes*) *smrás-so*, *smrás-te* etc.; *smrás-pa* also is equivalent to **he continued** Dzl.; sometimes it is used impersonally, it is said, e.g. it is said in that letter, where we should say, 'that letter says', *Stg.*; *smrárgyu ma byün-ño* there remained nothing more for him to say (v. above); rarely with termin. inf.: *ytug-par ni na mi smrao* that they will reach it, I do not pretend to say *Thgy.*; *šes-par smrá-ba* to profess to know, to understand, like 'artem profiteri' Dzl.; *dnós-por smrá-ba* to acknowledge a thing in substance *Was.*, *med-par smrá-ba* to deny it in sum and substance.

Note. The word which forms the subject of this article, though constantly to be met with in books, seems to be hardly ever used in conversational language.

མྱོན་པ་, མྱོན་པ་ *smrañ*, *smreñ* *Cs.* word, speech; མྱོན་པ་ *smrañ* *ysól-ba* to beg the word, to beg leave to speak

མྱོན་པ་ *smré-ba* 1. = *smrá-ba*(?) — 2. **to wail, to lament** *Pth.*; more com *smre-snágs dón-pa* to utter lamentations; *smre-snágs-kyi sgó-nas* whining (with joy) *Mil.* — *smre-ptsán*?

ཅ

ཅ *tsa*, 1. the letter sounding **ts**; *tenuis*, as in the words 'it got so cold', cf. however ཅ *tsa*; ཅ, ཅ and ཅ represent in *Ssk.* and Hindi-words the palatals च, छ and ज (ज = झ). — 2. num fig.: 17.

ཅ་ *tswa* *Ld.* **spunk**, German tinder.

ཅ་ཀོར་ *tsa - kór*, *Ssk.* चकौर partridge, = *srég-pa*.

ཅ་ཀྱ་བྱ་ཀྱ་ *tsa-kra-bā-ka* red goose, *Anas casarca*.

ཅ་དར་, ཅ་སར་ *tsa-dar, tsa-sar, Pers., Hind.*  
 چدر *shawl, plaid, cloak, toga*  
*W. —*

ཅ་ན་, ཅ་ནས་, ཅ་ལ་ *tsá-na, tsá-nas, tsá-la*  
*v. tsam.*

ཅ་ན་ཀ་ *tsa-na-ka, more corr. ཅ་ཏ་ཀ་ Ssk.,*  
*chick-pea, Cicer arietinum.*

ཅ་བེག་ *tsá-big, v. tsa-big.*

ཅ་རག་ *tsa-rág, \*tsa-rág-zér-ðe\* Ld. to crackle,*  
*of fire, breaking twigs etc.*

ཅ་རུ་ *tsá-ru* 1. *W. curled, frizzled, as hair*  
*and similar things. — 2. Lex.: Ssk.*  
*meat-offering to the manes.*

ཅ་ཤ་(ཀ་) *tsa-ša(-ka), चाष, Coracias Indica,*  
*jay, roller.*

ཅཱ་གེ་ *tság-ge W. the black mark in a target,*  
*tság-ge-la gyob hit the mark!*

ཅན་དན་, ཅན་ན་ *tsán - dan, tsándan, चन्दन,*  
*sandal-tree, Sirium myrtifo-*  
*lium, sandal-wood; used for elegant build-*  
*ings, images of the gods, perfumes, medi-*  
*cines Glr., Med.; in different varieties: dkár-*  
*po, dmár-po etc., also of fabulous kinds:*  
*tsán-dan sbrül-gyi snyin-po, gór-ði-ša, glán-*  
*ngo Glr., Dzl.; fig. something superior in its*  
*kind, pa tsán-dan pú-nu mi-lay-tu son the*  
*elder and younger sons of a distinguished*  
*father perform menial services.*

ཅན་དོན་ *tsan-dón v. btson-dón.*

ཅབ་ཅུབ་, ཅབ་ཅེབ་, ཅབ་ཅུབ་ *tsab-tsúb, tsab-*  
*tsób, rtsab-rtsub*  
*hurry, haste Cs., tsab-tsúb-dan hasty Cs.; tsab-*  
*tsúb mi bya Lex. take your time, don't be*  
*in a hurry! rtsab-rtsub-méd-par not flitting,*  
*like a butterfly, from one object to another*  
*Mil.; tsúb - lín Sch. hastily, in a hurry(?)*  
*— rtsab-hrál Lex.; Sch. a loose, dissolute*  
*course of life(?) — rtsáb-pa Sch. to hurry,*  
*to hasten(?).*

ཅབས་རུ་ *tsabs-rú* 1. *a kind of salt, tsabs-ru-*  
*tsá Sg. — 2. a tube of horn Sch.*

ཅམ་ *tsam* mostly affixed as an enclitic, =  
*snyed (sometimes carelessly for tsám-*  
*pa or tsám-dü) I. in a relative sense, 1. as*  
*much as di-tsam as much as this, = so*

*much, so many; mi di tsam ysód-pa to kill*  
*so many men Glr.; dé-tsam id.; also emphat.:*  
*čos de tsam zig bšád-nas after having given*  
*you so much religious instruction Mil.; by*  
*way of exclamation: di-tsam how much! W.*  
*and B., di-tsam byas how much have you not*  
*done! Glr.; ji-tsam ... dé-tsam how much...*  
*so much (as much as) Cs. — 2. denoting com-*  
*parison, as to size, degree, intensity, like,*  
*as-as, so-as, so that: ri-ráb tsam like Sumeru*  
*(in height) Cs; yün-s-bru tsam as big as a*  
*grain of mustard-seed; \*de ri tón-po tsam*  
*dug dé-tsogs di yañ yod\* W. as high as yon*  
*mountain is also this one; pús-mo núb-pa*  
*tsam even to sinking in up to the knees*  
*(knee-deep); nyi-ma grib-pa tsam so much*  
*that the sun was darkened Glr.; mñai rgyál-*  
*po yañ dbái-du dús-pa tsam byun he be-*  
*came so (powerful), that he could also sub-*  
*due — or could have subdued — the neigh-*  
*bouring kings Glr. — 3. denoting contin-*  
*gency and restriction: perhaps, if need be,*  
*almost, only, but, all but: tsab run tsám-mo*  
*Wdn. this may perhaps be used instead,*  
*this may, if need be, supply its place; bñan-*  
*na nam-mkai bya yañ zin-(pa) tsam yda*  
*if I let him loose, he might almost catch a*  
*bird in the air, = zin-pa dan drao Mil.;*  
*with a partic.: rtags yód-pa tsám-la = rtags*  
*dan yód-pa-la to every one that has the*  
*mark Glr.; rtsa dan rüs-pa tsam Dzl. nothing*  
*but skin and bones; gro mi nüs-pa góg-*  
*pa tsam Dzl. one only creeping; not being*  
*able to walk; ča tsam šes kyañ if one knows*  
*but a particle, but a little bit; sems tsám-*  
*mo they exist only in our fancy Was.; tsigs-*  
*ma tsam yód-dam Dzl. is not the sediment*  
*at least still left? lhág-ma tsam zig Dzl.*  
*but a remnant; brgya tsam may mean: about*  
*one hundred, or: only one hundred; in some*  
*cases tsam is untranslatable: lña-brgyá tsam*  
*tams-čád tsei dus byas-so the 500 merchants*  
*died all Dzl. (15, 9 s.l.c.); bdén-pa tsam yod*  
*Mil. some grain of truth is in the matter;*  
*tsig dan rnám-par drá-ba tsam dug-na-*  
*añ Mil. though it is all but equal to the*  
*words, i.e. very much like the real tenor*  
*or wording; it may also be combined with*



the signs of the cases: *na min tsám-gyi dgé-slon ma yin Dzl.* I am Bhikshu not only by name, I am not merely called so; *da tsám-gyi bár-du Dzl.* till about the present time (standing here rather pleon., as frq. is the case); *brám-ze yèig tsám-gyi slád-du Dzl.* for the sake of a single Brahmin; *spu nyóg-ma tsám-gi gyód-pai sems Dzl.* but a whit (lit. a little hair) of repentance. — 4. *tsám-na* referring to time: **about a certain time, at the time when, when:** *nam-pyéed tsám-na* about midnight; *de tsám-na* then, at that time; esp. with verbs: *Kyím-du pyin tsám-na Dzl.* when he came home; inst. of *tsám-na* it is very common to say *tsá-na*; *byéd-gin yod tsá-na* as he was just doing it *Glr.*; *ynyid sad tsá-na* when he awoke *Glr.*; *zlá-ba bryad son tsá-na* when eight months had passed *Glr.*; esp. col.: *\*yon tsá-na\** *W.* as we came, on our journey hither, when incorr. *\*tsa-ne* (or *sá-ne*)\* is said, which is justifiable only in such cases, as: *\*á-ma kyé-sa-ne\** from one's birth; *ji-tsam-na* or *-nas* **when**, yet mostly pleon., in as far as the sentence beginning with *ji-tsam-na* after all concludes with *nas*, *pa dan*, *dus-kyi tse* etc., v. *Feer* *Intro.* frq., also *Tar.* — 5. *tsám-du* denoting extent, degree, intensity: **as far as, about so far, nearly up to, even to, till, so that**, and *tsam* in various other applications: *lam pyed tsám-du* about half way; frq. with verbs: *bá-spu láns-pa tsám-du skrags Dzl.* he was so frightened, that his hair stood on end; *düm-bur bèad-pa tsám-du sdug-bsñal-gyis ydüñs-te Dzl.* tormented by a pain, as if he were cut to pieces; *bus ma mtón-ba tsám-du dgá-ste Dzl.* 'being glad even to a mother's being seen by her child', i.e. so glad as a child is, when beholding its mother again; sometimes *tsám-la* for *tsám-na* and *tsám-du* *Mil.* yet not frq. and more col.: *ñib tsám-la* in the shade; *\*ñi-ni tsám-la\** *W.* under, before, near a tree; *tsám-gyis* instrum.: *nan-nön tsám-gyis cög-šes-pa* content with every thing, as poor as it may be; com. added to the inf.: *smrás-pa tsám-du* as soon as it

had been said *Dzl.* frq., or also: 'in the mere saying so' *Stg.*; inst. of it, col.: *\*zer tsam zig-la\**; *W.*: *\*zér-ra tsám-zig-ga\**. — *tsam yañ* with a following negative: **not the least, mós-pa tsam yañ mi byéd-pa *Mil.* to pay not the least respect; **not in the least, not at all:** *nyi-ma dan zlá-ba tsam yañ ltar med Dzl.* neither sun nor moon is to be seen at all. — *tsám-pa* adj., *mi-tsad-tsám-pa* man-sized, having the size of a man *Tar.* — *tsám-po* *Mil.* *mi tsám-po yóns-kyi sems-la* *Jug* prob: I shall enter into the soul of the very first man I meet with; also = *gañ* (cf. *rtags gañ yód-pa-la* above). — *Cs.* has besides: *tsám-po-ba* a comparing, estimating; *tsam-poi tsig* a comparative expression; *tsám-poi don* a comparative sense(?). II. used interrogatively: **how much? how many?** *\*rin tsam?\** *W.* how dear?**

ཙམ་པ་ *tsám-pa* 1. v. *tsam* towards end of preced. article. — 2. sbst. **flour** from parched barley, v. *rtsám-pa*. — 3. n. of a country *Tar.* 10, 14; 20, 16; acc. to *Ssk. Lex.* = Bhagalpore, v. *Köpp.* I, 96; in modern geography: the small Hindu mountain-province **Chamba** on the river Ravi, under British protection.

ཙམ་པ་ཀ་ *tsám-pa-ka* *Ssk.* magnolia, *Michelia Champaca*.

ཙམ་ཙམ་ *tsam-tsóm* tripping to and fro, **fid-geling about** *W.* (cf. *tsab-tsób*).

ཙའ་མ་ *tsár-ma* n. of a place, freq. resorted to by *Mil.*

ཙེ *tsi* num. fig.: 47.

ཙེ་ཀ་ *tsi-tra-ka* *Ssk.* 1. a painted mark on the forehead, being the badge of various sects *Sch.* — 2. name of several plants, esp. *Ricinus communis*, so perh. *Lt.*; in *Lh.*: *Anemone rivularis*, common there.

ཙེ་ལྷ་ *tsi-stág* n. of a purgative *Med.*

ཙེ་ན་ *tsi-na* རྒྱལ་ཡུལ་ *China Cs.*; now com. *ma-ha-tsin*.

ཙེ་ཙེ་ *tsi-tsi* mouse *C.*, *tsi-ghi* id. *Ts.*; *tsi-čün* shrew (mouse) *Sch.*; *ñan-gi tsi-tsi* field-mouse *Schr.*; *sai tsi-tsi* mole *Schr.*; *tsi-tsis-dzin* n. of a plant *Wdn.*

ཙི་ཙི་འ་ tsi-tsi-dzó-la Cs., tsi-tsi-dzó-ba Sch. **cancer** (disease), said to be a Nepalese word.

ཙི་ཙི་ tsi-tsé v. tse-tsé.

ཙིག་ཙིག་ tsiq-tsiq byéd-pa to quarrel, to be at variance Sch.

ཙི་ tsiitta Ssk. the heart as seat of the intellect, v. Burn. I, 637.

ཙི་ tsid anvil Sch.

ཙུ་ tsu num. fig.: 77.

ཙུ་ཏ་ tsü-da, tsü-dai ñin n. of a tree Sch.

ཙུག་ tsug for ñi-ltar adv. interrog. and cor-relat., **how, as**, rarely occurring in books; Pth.: de gar gro, tsug byed where she is going, and what she is doing. In W. com. in the form zug, in such combinations as: gá-zug for ñi-tsug, ñi-ltar; \*l'-zug or di-zug, and á'-zug\* or \*dé-zug\*: **so**; \*dan de-zug de-zug\* and more of that kind; de-tsug lags in Lex.

ཙུག་ཙུག་ tsug-tsüg the noise of **smacking** in eating, tsug-tsüg mi bya do not smack Zam.

ཙེ་ tse num. fig.: 107.

ཙེ་གུར་ tse-gür Sch.: 1. a small **tube**. — 2. a little.

ཙེ་པོ་, ཙེ་པོ་ tsé-po, tsél-po a **basket** carried on the back, dossier, esp. W.; \*cán-tse or cág-tse\* a wicker basket, \*nyün-tse or nyüg-tse\* a cane basket Ts.; \*tsel-çug\* the wands used for such a basket; \*tsel-çág\* a broken dossier W.; \*tsel-rá\* the frame-work of a basket Cs.; \*tsel-lün\* string or strap for carrying it.

ཙེ་ཙེ་, ཙེ་ཙེ་ tse-tsé, tsi-tsé millet Cs.

ཙེ་རེ་ tse-ré 1. **song, tune** Lex. — 2. = tse-ré.

ཙེག་ཙེག་ tseg-tség, tseg-tség zér-ba to **rustle**, 'to make a noise like dry hay' Cs.

ཙེབ་ཙེབ་ tseb-tseb **sharp-pointed**, of needles, thorns.

ཙེམ་ཙེམ་ tsém-tse = cém-tse **small scissors**.

ཙེལ་རི་ tseu-ri a species of female demons Thgr.

ཙེར་ཙེར་ tser-tser, tser-tser byéd-pa to **tremble, shake, quake** Sch.

ཙེལ་པོ་ tsél-po v. tsé-po.

ཙོ་ tso num. fig.: 137.

ཙོ་ར་ tsó-ra Wñ., Ssk. n. for the medicinal herb srúb-ka; in Ssk. Lex. no botanical explication is given, but only the notice, that it is a perfume; in Kullu a sweet-scented white lily is called so.

ཙོག་པུ་ tsóg-pu (acc. to one Lex. = ཙོག་པུ་, which is not to be found; on the other hand Burn. I, 310 gives tsóg-pu-pa = རེལ་དུ་ཁ་ one sitting down) the posture of **cowering, squatting, crouching**, tsog(-tsog)-pur sdód-pa, düg-pa resp. bžugs-pa Pth., col. \*tsón-tson, tsom-tsóm\*, to **cower, squat, crouch**; tsóg-pu mi nus he cannot even cower, of one sick unto death Thgy.; tsog mi yzüg-pa of a similar sense Sch. — (The version 'to sit on one leg drawn in' Sch., which has also been adopted by Burn., may possibly be founded on a mistake of Sch., who in Cs.'s explanation: 'sitting in a crouching posture upon one's legs', prob. read 'upon one leg').

ཙོན་ཁ་ tsón-ka n. of a place in Eastern Tibet Ma.; tsón-ka-pa 1. inhabitant of that place. 2. n. of a celebrated teacher of religion and reformer, about the year 1400.

ཙོན་ཙོན་ tsón-tson 1. = tsog-tsóg v. tsóg-pu. — 2. tsón-tson-la kur carry it straight W.

ཙོན་དོན་ tson-dón v. btson-dón.

ཙོབ་ཙོབ་ tsob-tsób, \*tsob-tsób-la düg-çé\* Ld. to stand or sit in different groups, not in rows.

ཙོར་མོ་ tsór-mo a **five-finger pinch** Cs.

མཚང་པ་ ytság-pa v. tság-pa; ytság-bu also btságs-bu **lancet** for bleeding.

མཚང་ ytsan 1. **clean, pure** v. ytsán-ba. — 2. n. of a province in C., where Tasilhumpo is situated; ytsán-pa inhabitant of it.



གཅང་བ་ *ytsan-ba* 1. vb. to be clean, pure *Dom.* — 2. sbst. cleanness, purity. — 3. adj. clean, pure. Most frq. as sbst. with negation: *mi-ytsán-ba* impurity, foulness, filth *Dzl.* and elsewh.; excrement *S.g.*; *mi-ytsán-ba rnám-pa sna-tsógs-kyi pün-po* heap of all kinds of filth, mass of corruption, sometimes applied to the human body *Dzl.*; *ytsán-ma* adj., clean, as to the body, clothes etc.; *de nā rab-bkris ytsán-ma yin* that man is well washed and clean *S O.*; *ytsan-btsog-méd(-pa)* one that knows no difference between clean and unclean (cf. *méd*); dirty, slovenly; rude, uncouth *Glr.*; *ytsán-mar byéd-pa* 1. to clean. 2. to make one's self clean, smart, tidy; *\*tsán-ma jhé'-pa* *C.*, *\*cō-cē* *W.* is said to be a euphemism for circumcision. — *\*šul-tsán-po* *C.* one that clears his plate, empties his cup; one that does a thing thoroughly. — *ytsán-kan* *Cs.*, com. *dri-ytsan-kan* v. *dri.* — *ytsan-sbrá* religious purity, བུའི་གཅིག་པ་ *ytsan-sbrá-čan* (or *dan ldán-pa*) morally pure, *ytsan-sbra-méd-pa* impure *Do.* — *ytsan-ris* *Sch.*: the pure country and its inhabitants, the pure, the saints.

གཅང་པོ་ *ytsán-po*, *Ld.* *\*tsáns-po* river, stream; esp. the large stream flowing through Tibet from west to east, gen. called *\*Yarutsanpo*; *ytsan-ču*, resp. *ytsan-čab*, id.

གཅང་བུ་ *ytsan-bu* screen, parasol *Sch.*

གཅང་གཅོང་ *ytsan-ytson* (or *\*dzañ-dzon*?) *Ld.*, steep, rugged, mountainous.

གཅབ་བ་ *ytsab-pa* to detach with a crow-bar.

གཅོ་བ་ *ytsi-ba*, pf. *ytsis*, to invite, summon, call, appoint *Sch.*

གཅོག་པ་ *ytsigs* 1. importance *Cs.*, *ytsigs(su)* -*če* very important *Lex.*; *ytsigs čé-bar byéd-pa* to make much of *Cs.*; *Sch.* also *mi-ytsigs* insignificant; unapt, and *ma-ytsigs* unimportant; without difficulty, whereas in one *Lex.* *mi-ytsigs spyód-pa* is explained by *mi-rigs-pa*. — 2. *Pth.* 85: (but as a girl was born, the king and his ministers were quite in despair, and) *btsun-mo-la yañ tugs ytsigs-čün-bar gyur-to* also the queen's mind

was much dejected(?). — 3. *Mil.*: *ytsiga-la bēbs-pa* frq.; by the context: to subdue, to force, compel, also with supine, *bāns bgyid-par* to compel to obey. — 4. *Sch.*: *ytsigs-pai blo* quick comprehension, retentive memory.

གཅོག་པ་ *ytsigs-pa*, with or without *mčé-ba*, to show one's teeth, to grin *Glr.*; *rnam-par ytsigs-pa* id. *Glr.*

གཅོར་བ་ *ytsir-ba* v. *tsir-ba*.

གཅུག་ *ytsug* 1. crown of the head, vertex *Lt.*, *spyi-ytsug* id. *Glr.* frq.; *ytsug-tu čin-ba* to fasten on the head; fig. *sá-yig ytsug-tu bčins-pai ga*, cf. *toḍ*. — 2. tuft, crest, of birds *Sch.* — 3. whirlpool, eddy, vortex, in the water *Sch.*; *ytsug-kyil* *Wdn.*, also *rtsub-kyil*, perh. id. (?); *ytsug-rgyán* head-ornament, *ytsug-(gi) nór(-bu)* jewel of the head; frq. fig.: most high, most glorious among . . . , c.genit.; also *ytsug-gi nór-bur gyúr-pa* *Glr.*, = *mčóg-tu gyúr-pa*. — *ytsug-tor* = *tor-čog*, རྩལ་པ་, conical or flame-shaped hair-tuft on the crown of a Buddha, in later times represented as an excrescence of the skull itself, v. *Burn.* II., 558. *Schl.* 209.

གཅུག་ལག་ *ytsug-lág* 1. sciences, 'literae'; *ytsug-lág rnám-pa bčö-brgyád* the eighteen sciences; *Kyod ytsug-lág čé-zin dzüns-pa* thou, who art rich in knowledge and wisdom. — 2. scientific work or works, frq.; *ytsug-lag-kan* विहार, academy, convent-temple and school; cf. also *gándhola*; *ytsug-lag-mkan* or *-pa* *Cs.* a learned man.

གཅུག་པ་ *ytsugs-pa* to bore out, scoop out, excavate *Sch.* (?).

གཅུབ་བ་ *ytsub-pa*, pf. *ytsubs*, to rub, *ytsub-šin*, a piece of dry wood that is rubbed against another (*ytsub-stán* or *-ytán*) in order to make fire *Cs.*

གཅོ་བ་ *ytsé-ba*, pf. *ytses* v. *tsé-ba*.

གཅོག་པ་ *ytségs-pa* = *dzigs-pa* *Sch.*

གཅོང་བ་ *ytsén-ba* = *ytsi-ba* *Sch.*

གཅོར་བ་ *ytsér-ba* = *tsé-ba* *Lex.*

གཅོ་ *yts'o* 1. v. *ytsó-bo*. — 2. v. *ytsod*.

**གཙོ་བོ་** *γtsó-bo* (*Ssk.* प्रधान, consequently = *mčog*) 1. the highest in perfection, the most excellent in its kind, *γtsó-bor* or *γtsor byéd-pa, lén-pa* to place foremost, to consider the first or most excellent; *γtsó byás-pai bú-mo lña* the five noblest of the girls *Mil.*; *γtsó byéd-pa-rnams* the most respectable, the leaders, the heads *Mil.*; *des γtsó-byas dpon-γyóg-rnams* the higher and lower people subject to him *Pth.* (*γtsó-byed-pa* to be the first, belongs however rather under the head of no. 2); *snágs-kyi γtsó-bo, smón-lam-gyi γtsó-bo* (the same as *rgyál-po*) chief spell, principal prayer; *yi-ge γtsó-bo süm-ču* the 30 principal letters, (the letters of the alphabet) *Glr.*; *nad-rnams kün-gyi γtsó-bo* the principal disease, viz. fever *Lt.* (more correct from an Indian than from a Tibetan point of view); *γtsó-čé-ba* very important *Thgr.*; eminent *Tar.*; *γtsó-bor* and *γtsó-čer*, adv., especially, chiefly, principally. Hence: 2. a chief, a principal, master, lord, *rkañ-γnyis-kyi* (lord) of men, i.e. Buddha *Dzl.*; *rten-gyi γtsó-bo* the 'lord' of the shrine, the deity to whom a shrine is consecrated, which in the lord's absence is guarded by some servant deity, e.g. *Dzl.* chap. VI.; *čos-kyi γtsó-bo čén-po* grand-master of the doctrine, a title of Sariibu *Dzl.*; gentleman, but chiefly as a title = Sir, Mr., *blón-po γtsó-bo drug-po, γtsó-bo mi drug* the six (gentlemen) ministers *Glr.*; *γtsó-mo* the most distinguished lady, the noblest, first in rank, *bú-mo γtsó-mo* the most excellent among the girls; *γtsó-mor ős-pa žig* the one most deserving of preference, the one of the noblest appearance *Mil.*; *γtsó-mo mdzád-pa* to be mistress, resp.

**གཙོ་མ་, བཙོ་མ་** *γtsó-ma, btsó-ma* hemp *Sch.*

**གཙོད་, བཙོད་, གཙོ་** *γtsod, btsod, γtso* (*Ld.* vulgo \**stsod\**), the so-called Tibetan antelope, with straight horns standing close together and in the direction of the longitudinal axis of the head *S.g.*, *γtsód-mo* fem., *γtsod-prüg* the young one, *γtsod-rüs* the bones, *γtsod-kul* the wool of it (used for shawls).

**བཙའ་** *btsa* (*btsa-ba Sch.?*) 1. rust, *lädgs-kyi btsa* rust of iron; *btsas-zas Sch., kyer Lex.* destroyed by rust. — 2. rust, blight, smut, of corn *Sch.* — 3. = *btsag, Sch.* — *me-btsá moxa Lt.; mi-rus-btsa?*

**བཙའ་བ་** *btsá-ba* 1. pf. *btsas*, to bear, to bring forth, *čuñ-ma-la bu btsas* his wife bore, gave birth to, a son *Dzl.*; *bu btsá-bai tabs mi tub* they could not bring forth *Dzl.*; *btsás-pa* what is begotten, new-born children or animals *Do.*; *btsá-zug lañs* pains of labour ensued *Sch.* — 2. resp. to watch, look on, spy, *spyán-gyis Cs.*

**བཙའ་མ་** *btsá-ma* fruit *Sch.* 2. = *btsa Sch.*

**བཙག་** *btsag, རྟེན་ཁྱེད་, red ochre Med. and Lex.*; used also of earths of a different colour; *btsag-tāñ, btsag-ri, btsag-lün* plain, hill, valley, of red earth; *btsag-yug* some other official mineral *Med.*

**བཙག་པ་** *btság-pa* v. *tság-pa*.

**བཙག་མོ་** *btság - mo* a certain beverage, = *rtab-mo*.

**བཙན་བ་** *btsán-ba* prob. = *tsán-ba*.

**བཙན་བོ་** *btsán-po* title of sovereigns *Glr.*, alledged to be but Khams-dialect for *btsán-po*.

**བཙན་** *btsan* 1. a species of demons, residing in the air, on high rocks etc., mischievous, *Glr., Dom.* — 2. v. the following article.

**བཙན་(བོ་)** *btsán(-po)* strong, mighty, powerful, of kings, ministers etc., esp. as title of honour: high-potent, *Dzl., Glr.*; hence of family, race, descent: illustrious, noble, *lhá-mo btsán-rnams* the queens of high descent, in opp. to a third of low extraction *Glr.*; *btsan-(žin) pyug(-po)* noble and rich *Dzl., Mil.*; strong, violent, *btsan-dug* a virulent poison *Dzl.*; forcible, violent, *btsan-prógs byéd-pa* to commit a robbery connected with violence *Pth.*; *btsan-tabs-su* by violent means *Pth.*; coercive, strict, severe *bka, křims Glr., btsán-par mdzád-pa* rigorously to enforce (a law); firm, staunch, immovable, not wavering, *nag-btsán* steadfastly abiding by one's word *Sch.*; firm, safe,



**sure**, *dben-ynás Mil.* a safe, inaccessible retreat; *rdzon btsan* a firm stronghold *Lex.*; = concealed, hidden, hence *btsan-kan* the innermost dark room in a temple, in which the gods reside, or an apartment for the same purpose on the top of a house; **definite, decided, without uncertainty**, *sañs-rgyás-kyi bstán-pa mi nub-ñin mta btsán-par byéd-pai pyir* in order that the doctrine of Buddha by being accurately defined may be secured against subversion *Pth.*

བཅོམ་བ་ *btsab-pa* imp. *btsob*, to cut small, to chop, wood; to hash, to mince, meat *C.*; *bstab-stán* chopping-block *C.*

བཅོམ་(ས་)་བ་ *btsám(s)-pa* for *tsám-pa*, v. *fo*.

བཅོལ་བ་ *btsál-ba* v. *tsól-ba*.

བཅོས་བ་ *btsás-pa* v. *btsá-ba*.

བཅོས་ས་ *btsás-ma* 1. also *rtsás-ma* harvest, *btsás-ma rna-ba* to reap, to mow *C.* and *Lex.*, *btsás-ma ran tsa-na* in harvest time *Mil.*— 2. wages, pay, *gru-btsás Lex.*, fare, passage-money; *la-btsás Lex.*, *la-ñan-gyi btsas?*

བཅོམ་བ་ *btsir-ba* v. *tsir-ba*.

བཅོམ་(ས་)་བ་ *btsóg(s)-pa* v. *dzugs-pa*.

བཅོད་བ་ *btsúd-pa* v. *dzúd-pa*, *tsúd-pa*.

བཅོན་བ་ *btsún-pa* 1. **respectable, noble**, of race, family, *rigs ñé-ñin btsún-pa* id. *Dzl.*; *btsún-pai bud-méd Dzl.* a lady of rank. — 2. **reverend**, as title of ecclesiastics, *btsún-pa-rnams* the ecclesiastics, priests *Glr.*, = *ban-dhe* and *Ssk. भदन्त (Tar. Transl. p. 4, note 7)*; even *btsún-pa Krimś-méd* wicked Reverends *Ma.* — 3. **creditabile, honourable, faithful** in observing religious duties, so frq.: *mkaś btsun bzai ysum* v. *mkaś-pa*; *tsig-btsún-pa* grave and virtuous discourse *Schr.*, *Sch.*: polite words(?), *tsig mi btsun-pa Thgy.* was explained to me: one whom nobody believes; applied to things: **good**; thus *Mil.* says of his cane: *spa ño-ris yé-nas btsún-pa* de this cane of quite an excellent quality. — *btsún-po* = *btsún-pa* 1.,

*rgya-rjé btsún-po* the noble emperor of China *Glr.*; as a title v. *anyun*; *btsún-por byéd-pa Cs.* to reverence. — *btsún-ma* priestess *Cs.* — *btsún-mo* 1. woman of rank, a lady; also as a term of address: your ladyship, e.g. in a legend, when a merchant speaks to the wife of a judge *Dzl.*; spouse, consort, esp. queen consort, with and without *rgyál-poi*, frq.; *btsún-mo ñé-ba* = *ñen-ma* the principal wife; *btsun-mo-ñan* having a wife, *btsun-mo-méd* not having a wife *Cs.* — 2. nun, *mo-btsún*, id. *Glr.*, *C.*

བཅོམ་བ་ *btsúm-pa* v. *dzúm-pa*.

བཅོལ་བ་ *btsé-ba* v. *tsé-ba*.

བཅོས་བ་ *btsém-pa* v. *tsém-pa*.

བཅོ་ *btso*, purification, refining(?) \**ser-la tso tan-wa\** *C.* to refine gold (which term eventually is the same as 'to boil') v. *tsod-pa*; *btso-ma*, *btsós-ma* a purified substance, *yser btso-ma*, purified gold, very frq. with regard to a bright yellow colour *Glr.*

བཅོལ་ *btso-ba* v. *tsód-pa*; *btso-blag-pa* to dye, to colour, *btso-blag-mkan* a dyer, *Lex.*

བཅོམ་ *btso-ma* 1. = *ytsó-ma*. — 2. v. *btso*.

བཅོམ་བ་ *btsóg-pa* I. vb. v. *tsog-pa*.

II. adj., also (*b*)*rtsóg(s)-pa*, *W. \*sóg-po\** 1. unclean, dirty, nasty, vile, *di-ni ñin-tu rtsóg-pai sa yin* this is a very vile place, says the prince of hades to a saint visiting there; so also every Tibetan will say to a stranger entering his house; *ña btsog-ñin* when I am getting unclean, i.e. when I am confined *Dzl.*; *lus btsog-pa mnyam-pa di* this vile stinking body *Dzl.* — 2. in *W.* the common word for bad in every respect, **useless, spoiled, troublesome, perilous** (e.g. of a road); **injurious**; also in a more relative sense, **inferior, poor**, of goods; *btsog-nág* tobacco-juice, oil from the tobacco-pipe.

བཅོང་ *btsón* onion *Med.* and vulgo, eschewed by pious Buddhists and ascetics, but a favourite food of the bulk of the people; *btson srég-pa* to roast onions.

བཅོད་བ་ *btsón-ba* v. *tsón-ba*.

བཅོད་ *btsod* n. of an animal, = *γtsod*, q v. — 2. n. of a plant, **madder** मज्झिष्ठा, (*Rubia Manjit*); *btsod-bru* seeds of this plant, *btsod-zin* field on which it is grown.

བཅོན་ *btson*, also *btsón-pa*, **a captive, prisoner**, *nyés-pa byás-pai btson zig* an imprisoned criminal *Dzl.*; *btsón-du dzin-pa* to take prisoner *Dzl.*; *jüg-pa* to put to prison; *btsón-nas dön-pa* to set free, *tár-ba* to be released; *bzán-btson* undeserved imprisonment or detention (n. f.), e.g. of hostages, fig. of people that are snowed up *Mil.* — *btsón-kan*, *btson-ra* prison. — *btsón-don* 1. **dungeon**, keep; *Mil.*: *ynás-skabs-kyi btsón-don* the dungeon of life. — 2. **W. deep abyss, gulf**, \**tsón-don tón-na mi mán-poi go kor\** many are getting dizzy, when looking into a deep abyss. — *btsón-rdzi*, *btsón-srun* jailer, turnkey. — *btsón-rdzas* prison-fare.

བཅོལ་བ་ *btsól-ba* v. *tsól-ba*.

རྩ་ *rtsa* I. sbst., more col. *rtzá-ba* (W. \**sá-wa*\*) or *rtzá-bo* S.g. 5, 1. **vein**, *rtsa yód-pa* to open a vein *Dzl.*, \**sá-wa gyáb-čé*\* W. id. Owing to the imperfect state of Indian and Tibetan anatomy, resulting from inveterate prejudices both of a religious and intellectual nature, great confusion prevails also in the department of angiology, many different vessels of the human body, and even part of the nerves being classed among the veins, so that it is impossible to find adequate terms for the Tibetan nomenclature. This applies e.g. to the division of the *rtsa* in *čags-pai*, *srid-pai*, *brél-pai*, and *tséi* or *srog-gi rtsa*, which last term does not correspond to what we understand by artery (*Cs.*); so it is also with respect to the three principal veins, which by a mystic theory are stated to proceed from the heart, *dbu-ma* the middle one, white, *rkyán-ma* the left one, red, and *ró-ma* the right one, white, concerning which cf. the articles *rtüm-mo* and *fig-le*; *rtsa-dkár*, also *rlün-rtsa* *Med.*, are perh. in most cases the same as **artery**, acc. to the well-known supposition of the ancients,

that the veins of dead men, appearing empty, contain air; *par-rtsa* id., as in the living body it pulsates; *rtsa-nág* or *krág-rtsa*, vein, blood-vessel; *rtsa-sbubs* is mentioned *Lt.* 147, 10, as a surgical instrument. Some names are more or less clear: *mig-rtsa* seems to be the Vena fac. ext., *rtsa-čün* Vena jugul. ext., *rtsa-čen* or *rtsa-bo-čé* V. saphena magna, *po-mtsan-ghi dbus-rtsa* V. dorsalis penis. *rgyü-grog-rtsa*, on the other hand, are the ureters, n. f., which are represented as proceeding from the small intestine. — *rtsa-rgyus* *Med.* 1. *Sch.*: 'veins and sinews' (?); *rtsa-rgyus-gag* an obstruction of the veins S.g. 2. title of a book: Directions how to feel the pulse. — *rtsa-čüs*, *C. rtsa-dus* cramp. — *rtsa-mdud* an inturgescence of the veins. — *rtsa-ynás* *Mil.* seems to be a net of veins, vascular plexus, any connection of things that may be compared to it, as e.g. the causal connection of the 12 Nidanas (v. *rtén-brel* sub *rtén-pa* comp.) — *rtsa-spün* tissue of veins *Sch.* — 2. **pulse**, so in *rtsa ltá-ba*, or *rtog-pa* *Med.* to feel one's pulse, and *mtson-*, *kan-*, or *čag-rtsa* the feeling one's pulse with the second, third or fourth finger.

II. sbst., for *rtzá-ba*.

III. particle in conjunction with numerals: 1. gen. connecting the tens with the units, equivalent to **and**: *nyi-šu-rtsa-yčig* twenty and one; less frq. after *brgya* and *ston*, where also *dan-rtsa* is not unusual, yet examples as the following: *S.g.*, fol. 5, where the sum of 62, 33, 95 and 112 is stated to be = *sum-brgya-rtsa-jnyis*, and *Pth.* p. 34, twice *lia-brgyá-rtsa yčig* = *ston-dan-rtsa-jnyis*, — exclude any doubt as to the proper use of the word. — 2. inst. of *nyi-šu-rtsa-yčig* to *nyi-šu-rtsa-dgu*, *rtsa-yčig* etc. is also used by itself, as an abbreviation, e.g. *S.g.* p. 3, in describing the growth of an embryo from week to week; this use of the word may account for the assumption, quite general in W. and C., that *rtsa* in itself is equivalent to 20, for even Lamas of both districts could be convinced only by an arithmetical proof, that the numbers



རྩ་ *rtswa*རྩ་བ་ *rtsa-ba*

mentioned in the above passages were 302 and 1002, and not 322 and 1022. — 3. In *bèu-rtsa nyi-šu-rtsa*, *brgyā-rtsa*, without any units following, e.g. *Tar.* 120, 10, the word evidently stands but pleonastically, like *tam-pa*.

རྩ་ *rtswa* (*Bal.*, *Pur.* *rtswa*, *stswa*) *C.* \**tsa*\*, *Lh.*, *Ld.*, \**sa*\*, *ཁྲིག་*, grass, herb, plant, *rtsa-kai* (or *rtsa-rtsei*) *zil-pa* the dew on the grass *Glr.*; *rtsa nyag yëig* a single blade of grass *Cs.*; *sió-yi rtsa*, *rtsa-siön* green grass; *rtsa-skām*, and often *rtsa* alone, hay, *rtsa rnā-ba* to mow grass, *fü-ba*, to gather (grass); *rtśā-ka C.*, *W.* pasture, pasturage, \**śā-ka gyāl-la*\* *W.* good pasturage. — *rtśā-čan* covered with grass, grassy. — *rtśa-mčög* Kusha-grass *Lex.*, v. *ku-ša*; *rtśa-mčog* (-*gron*) town in West Assam, where Buddha died *Glr.*; *Kamarūpa*. — *rtśa-tāg* grass-rope *Dzl.* — *rtśa-tūn* grass-gatherer *Sch.* — *rtśa-ydān* grass-mat *Sch.* — *rtśa-pyāb* manger *Sch.* — *rtśa-ras* *Sch.* 'linen', prop. the same as *la-ta* q.v. — 2. euphemism for *rkyag*; \**tsa tān-wa*\* *C.* to go to stool; *rtśa ču bsdams Mil.* he suffers from obstruction and strangury.

རྩ་བ་ *rtśā-ba*, I. cf. *rtśan* and *rtśad*, *Ssk.* मूल. 1. root (*W.* com. \**bā-fag*\* for it), stalk of fruits; *rtśā-ba lña* five (medicinal) roots, viz. *rā-nnye*, *lčā-ba*, *nyé-šin*, *ā-šo* (better *ā-ša*)-*gandha*, *yzé-ma*; *rtśā-ba-nas byin-pa* etc. to pull out with the root, to eradicate, extirpate, mostly fig., v. below. — 2. the lower end of a stick, trunk of a tree, pillar; *mā-tog rtśā-ba* id. *Mil.*; the foot of a hill, mountain-pass, the latter also *lā-rtsa W.* \**lār-sa*\*; *rtśā-bai žal*, *lag* the lower faces or hands of those images, that represent deities with many faces and hands *Glr.*; *rtśā-bai nos* base of a triangle *Tar.* 204, 1; **fundament, foundation-pillar**, and the like; in later literature and vulgo *rtśā-bar* and *rtśar*, rarely (*Glr.*) *rtśā-rū* postp. with genit., **to, at**, e.g. to go to, to come to, to be at, both of persons and things, *bud-méd-kyi rtśar nyāl-ba* or more euphem., *pyin-pa* to go to a woman *Glr.*, *šin-gi rtśar*, even *čui rtśar Glr.*; **at, near, to**, a tree, river etc.; so also

*rtśā-la to, at; rtśā(-ba)-na Glr.* and vulgo (incorr.) \**tsā-ne*\* *C.* **at, near**; without a case following: *rtśar byün-nas* coming near, stepping up to *Glr.* — 3. **root fig. = origin, primary cause**, also *yzi-rtsa*, e.g. *kor-bai yzi-rtsa yčod-pa Mil.* to cut off the root of transmigration, to deliver a soul from tr.; *rtśā-ba-nas byin-pa*, *dön-pa*, *góg-pa* etc., also *tsān-nas*, *tsād-nas yčod-pa* etc., to exterminate (root and branch), to annihilate; on the other hand: *rtśa-brdār-yčod-pa Mil.*, *rtśād-yčod-pa* to examine closely, to investigate thoroughly. — *nyon-mōns-kyi rtśā-ba ysum* are the three primary moral evils, viz. *dod-čāgs*, *že-sdān*, *yti-mug*; *rtśa-brāl* therefore might signify: he who has freed himself from them; but it seems to mean also: without beginning or end, **unlimited**, e.g. *snyin-rje Glr.*, *sems nyid Mil.*; *dgé-bai rtśā-ba*, *dgé-rtsa* a virtuous deed, as a cause of future reward, *skyéd-pa*, *spyód-pa*, *byéd-pa* to perform such a deed; *rtśā-bai . . . the original, primary, principal . . .*, e.g. *don*, primitive or first meaning *Cs.*; *rtśā-bai nyon-mōns-pa Cs.*: 'original sin', *Sch.*: 'sin inherited from former births'; at all events not identical with the original sin of Christian dogmatics, although the word grammatically might denote it; *rtśa (-bai) rgyud* an introductory treatise, giving a summary of the contents of a larger work, e.g. of the *rgyud-bži*, mentioned sub *brgyud*; also title of other works, *Ssk.* मूलतन्त्र, v. *Cs. Gram.*, chronol. table; whether *Sch.*'s translation 'cause and effect' is altogether correct, may admit of some doubt, yet v. below; *rtśā-ba dañ grél-ba Cs.* 'text and commentary'; in *rtśā-bai ma Thgy.* the genitive case stands prob. for the apposition: the mother that is the root of me, in a similar manner as *rtśā-bai ran-bžin* nature *Cs.*; *rtśā-bai blā-ma* seems to denote the teaching priest, the one by whom in any particular case the instruction is given, opp. to *brgyud-pa*, he to whom it is imparted. A good deal of confusion however prevails here, owing to the ambiguity of the verbal form in *brgyud-pa* and the variable spelling;

v. *rgyüd-pa* extr. — *rtsa-tör* Sch.: 'lower end and top' (?) (should perh. be *rtsa-tog*); *rtsa-mi* Tar. 191, 3 is rendered by Schf. with 'Haupt-Mann', principal man. — *rtsa-lág* (Schr.: root and branches) Lex. *བུ་ལྟུང་* relations, kindred; *rtsa-lag-can* having relations, *rtsa-lag-med* without relations Cs. — *rtsa-šés* Sch.: primitive wisdom. — 4. symb. num.: 9. — II. v. *rtsa vein*.

Note. *rtsa*, vein, is traced by Tibetan scholars back to *rtsa-ba*, the veins being the 'roots of life'; in a dictionary the words are better treated separately.

རྩ་ལ་ *rtsa-la* v. *rtsa-ba* I, 2.

རྩ་ཤ་ *rtšan* = *rtsa-ba* seldom, v. *rtsa-ba* I, 3.

རྩ་ཤ་ལ་ *rtšans-pa* lizard, *brag-gi* Lt. (W. \**gag-dig*\*).

རྩ་དྭ་ *rtsad* = *rtsa-ba* root, *rtsad-nas* *ཁྱེད་པ་* *Mil.* to root out, to eradicate; *rtsad* *ཁྱེད་པ་*, = *rtsa-brdár* *ཁྱེད་པ་*, = *tsar* and *rsar* *ཁྱེད་པ་*, to search, investigate *Mil.*; *gar* *འཇུག་པ་* *rtsad* *འཇུག་པ་* to inquire, search for a person's place of abode *Pth.*

རྩ་བ་ལ་, རྩ་བ་རྩ་བ་ *rtsab*, *rtsab-rtsab* v. *tsab-tsub*.

རྩ་བ་སྤ་ *rtsabs* ferment, barm, yeast, prepared of barley-flour; *rtsabs-kur* a sweetish sort of bread, made up with it *Ld.*; *rtsabs-mo* a beverage brewed from roasted meal (*rtsám-pa*) and water, and made to ferment by adding butter-milk, esp. liked in winter; also called *btság-mo*; *འོ་འོ་འོ་འོ་* Sch. milk-brandy, not known to us.

རྩ་བ་སྤ་རྩ་མ་ *rtsabs-ru-tsa* Lt. n. of a medicine.

རྩ་མ་ལ་ *rtsám-pa*, I. sbst. 1. roast-flour, flour from roasted grain, *bras-rtsam* of rice, *gro-rtsam* of wheat, *nas-rtsam* of barley, this last the most common; stirred with water, beer, or tea into a pap, it is the usual food in C. — *rtsám-bru* roast-flour and grain = victuals in gen. *Kun.* — *rtsám-rin* the price of flour Sch. — 2. urine Lt. *rtsam-mdóg* colour of urine.

II. vb. v. *rtsóm-pa*.

རྩ་ར་ *rtsar* v. *rtsa-ba* I, 2.

རྩ་ལ་ *rtsal* 1. skill, dexterity, adroitness, accomplishment; in the first place physical skill, *lag-rtsal-can* of a skilful, practised hand W.; *sgyu-rtsál* id., *stobs dan* *sgyu-rtsál* strength and dexterity *Ghr.*, skilfulness; *rtsal(dan)* *ldán(-pa)* skilful, expert, adroit, *rtsal-méd* the contrary; *rtsal gran-pa* to vie in skill, *rtsal sbyón-ba* to practise, or improve one's self in skill *Mil.*; *rtsal šor* all skill is gone, *rgud* id. Sch.; *stobs-(kyi)* *rtsal*, Lex. *पराक्रम*, strength, energy, *mtu-rtsál* and *rtsal-mtu* prob. id. *Dzl.*, S.g.; *rtsal-čé-ba* or *rtsal-po-čé* adroit as a gymnastic, wrestler etc.; also sbst. athlete, juggler etc. *Dzl.*; *rtsal-gyi* *mčöns* a gymnastic feat Lex.; *rtsal-sbyön* bodily exercise, nimbleness, agility, *bán-rtsal-sbyön* nimbleness in running, *rsóg-rtsal-sbyön* agility in flying *Mil.*; *ču-rtsál* feats performed in the water; the art of swimming *Pth.*; vulgo W. also for natural, innate abilities: *mig-rtsal-mkan* keen-sighted, *mig-rtsal nyams* of a weak sight; *rtsal-tón* Sch. 'skilful, masterly' (?) — 2. in later times used in a special sense of skill, expertness in contemplation, cf. *sgóm-pa*; so frq. with *Mil.*; *byañ-čub-séms-kyi* *rtsal ysum*; *lam-gag-méd-kyi* *rtsal-kā* such accomplishments 'as will clear the road', — ascetical terms familiar only to the initiated.

རྩ་ས་མ་ *rtšas-ma* v. *btsás-ma*.

རྩ་ *rtsi* 1. all fluids of a somewhat greater consistency, such as the juice of some fruits, paints, varnish etc., *rtsi-can* viscid, sticky, clammy; \**tsi gyág-pa*\* C., \**si gyáb-če*, *kü-če*, *tán-če*\* W. to colour, to paint, \**tsi tán-wa*\* C. also to solder; *ldab-pa*(?) Sch. to lacker, to varnish; *sbrán-rtsi* honey; *nád-kyi* *rkyen* *rtsi* a medical draught, potion *Dzl.* ༧༤, 7, (another reading: *sman*); *bdüd-rtsi* nectar; *tsón-rtsi* painter's colour, *dkár-rtsi* white-wash, *nág-rtsi* black paint, *dmár-rtsi* red paint; \**sér-tsi*\* C. gilding, \**nül-tsi*\* silvering C. — 2. applied to external appearance: \**dón-si*\* W. complexion; even *spa* *rtsi* *jam* *kā-dóg* *legs-pa* de this cane, as to its outside smooth, as to colour beautiful *Mil.* (unless *rtsi* be = shell, bark, rind?)



— *rtsi-tóg* juicy fruit; *rtsi-shin* 1. **fruit-tree** *Pth.* 2. **tree**, in gen. *Gl.* and elsewh., frq.

— *rtsi-gu* fruit-kernel, the kernel in a fruit-stone (not the latter itself *Sch.*); *W.* for \**tsi-gu*\*, q.v.; *rtsi-gu-mar-nag* oil extracted from the stones of apricots; *rtsi-már* *Lt.* id.

རྩིབ་ *rtsi-ba*, pf. (b)*rtsis*, fut. *brtsi*, imp. (b)*rtsis(s)* 1. **to count**, \**si-te bór-če*\* *W.*

to pay down, money; cf. also *rtsis*. — 2. **to count, reckon, calculate**, *mi ré-la púl re-réi tád-du* reckoning a handful to each *Dzl.*; *zag sum-ču-la zlá-ba yèig, zlá-ba bçu-ynyis-la lor rtsi-ba* to reckon a month at 30 days, a year at 12 months *Thgy.*; *mi-lo-ltar rtsi-ba* to count by the years of a man *Thgy.*; *gañ bzan rtsi-ba* to calculate which (day) be a propitious one *Gl.*; *dus rtsi-ba* to reckon up, to compute the time *Mil.*; \**če-min dāl-la si-če*\* *W.* to reckon among the adults; *yón-tan-la skyón-du rtsi-ba* to consider good qualities as faults, = *ltá-ba* I, 2; *brduñ rtsi* he may be reckoned to strike, i.e. he is very likely to strike, threatens to strike *C.*; *brtsis zin* 1. **the account is closed**, the bill is ready. 2. **product, sum total**.

རྩིུ་ *rtsiu* n. of a plant, = *pri-yán-ku* *Wdi.*

རྩིག་པ་ *rtsig-pa* I. vb., pf. (b)*rtsig*, fut. *brtsig*, imp. (b)*rtsig(s)*, 1. **to build**, whether of stone or of wood, *kán-pa*. — 2. **to wall up**, *sgo* a door *Gl.* — II. sbst. **wall, masonry**.

**Comp.** *rtsig-skyábs* *Stg.* is said to be = *rtsig-rmán*. — *rtsig-nós* side of a wall. — *rtsig-rdó* stone for building. — *rtsig-dpón* master-mason, architect. — *rtsig-púr* a peg in a wall, wall-hook, to hang up things. — *rtsig-rmán* fundament of a wall. — *rtsig-zúr* edge or ledge of a wall *Thgy.* — *rtsig-bzó-pa* brick-layer, mason. — *rtsig-yyóg* journeyman mason.

རྩིགས་ *rtsig*, *Sch.*: '*rtsig-če* very gracious and well-affected' (?), prob. should be *rtsis-če* q.v. no. 3.

རྩིགས་མ་ *rtsig-ma* turbid matter, sediment, impurity, = *tsigs-ma* *S.g.*

རྩིང་བ་ *rtsin-ba* adj. and sbst., **coarse, clumsy, rough, rude; coarseness etc.**, *B.*; *rtsin-*

*po* *B.* and *C.*, *rtsin-ge* *C.*, *W.* id., but only adj.; *pýe* coarse meal, grits (opp. to *zib-po*, *jám-po*); *spyód-pa rtsin-ba* of rude manners *Gl.*

རྩིང་པ་ *rtsid-pa* the long hair of the yak, *rtsid-tágs* = *re-tágs* coarse cloth manufactured of it; *rtsid-stán* saddle-cloth *Mil.*; *rtsid-gúr* tent-covering made of it.

རྩིབ་(ས)་མ་ *rttib(s)-ma* 1. **rib**, *rttib-mai bárnas* from between the ribs *Gl.*; *rttib-lógs pyas pyon* all the ribs of the right and left side *Dzl.*; *rttib-logs ná-ba* pain about the ribs *Do.*; *rttib-rin* the upper ribs (?) — 2. **spoke of a wheel**, frq.; *rttib-kyi mu-kyid* fellies composing the rim of a wheel *Cs.*; in ornamental designs the *rttib-ma* are often fanciful figures, supplying the radii of the circle; further: **the sticks or ribs** of a parasol, canopy etc. *Gl.*; **the spars** of a felt-tent, **the ribs or futtocks** of a boat *Schr.* — *rttib-ri* n. of a mountain, = *ñri-ri*.

རྩིས་ *rtsis* 1. **counting, numbering, numeration**, *rtsis-las das-pa* innumerable *Mil.*; \**bód si-la, món-si-la*\* *W.* according to Tibetan, according to Indian counting or computation of time (is to-day the twentieth); \**mi-si, dón-si*\* *W.* numbering of the people, of the domiciliated; \**mág-si tán-če*\* *W.* to hold a numbering of military forces. — 2. **account**, *rtsis byéd-pa* *Gl.*, *débs-pa* *Mil.*, *gyáb-pa* *C.*, *W.* \**kor-če, (l)ta-če*\* **to calculate, to compute**, *rtsis-su shyár-ba* to count together, to sum up *Dzl.*; **calculation, computation** (beforehand), **scheme**; \**zag nyi-ñu-la gro-* (or *ča-rtsis yod*)\* *W.* in about 20 days we calculate, i.e. we intend, to go; \**šin-ta gyüg-si yód-pe dus-tsód-la*\* *Ld.* at the hour, when according to their calculation the carriage was to start; *rtsis-kyis* (or *rtsis byás-nas*) *nó-ñes-pa* to find by computation *Gl.* — *skár-rtsis* **astrology, astronomy**; *dkár-rtsis, nág-rtsis*, acc. to *Cs.*: Indian and Chinese astronomy and chronology. — 3. **estimation, esteem**, *rtsis-po čén-po byéd-pa* to value, to make much of, *lús-kyi rtsis-po-če* one that makes much of his own body, by indulging and adorning it *Thgy.*; *rtsis-rtsis byéd-pa* *Sch.* id.; *dé-la bla-*

*lhag-tu rtsis-su byed* he respected her beyond measure *Tar., Schf.* — \**si-rüg*\* vulgo *W.* for *rtsis* in most of its significations.

རྩེ་པ་ *rtsis-pa* 1. also *rtsis-mkan* mathematician, astronomer, soothsayer; accountant *Cs.* — 2. n. pr. *rtsis-pa ḍ-mgron* secular, *rtsis-pa mgron-nyér* spiritual name of the late Resident of the Sikim government at Darjeeling, called by the English Cheboo Lama, † 1866, v. *Hooker Journ.* — *rtsis-dpon* a chief mathematician, chief accountant, receiver general *Cs.*

རྩུབ་པ་ *rtsub-pa* I. vb. to revile, abuse, v. *nior rtsub-pa sub nio.*

II. adj., com. *rtsub-po, rtsub-mo. Ssk.* བརྒལ, uneven, rough, rugged, of the skin, cloth etc.; coarse-grained, powder; rough, wild, dreary, countries, *ron-rtsub* with wild ravines *Glr.*; bristly, hair; harsh, tart, astringent, of taste *Med.*; also applied to any thing of a highly aromatic, pricking, pungent or acerb taste, such as onions and similar vegetables, liable to cause both dietetic and religious scruples; *rtsub-zás* food of this description; in music: strong, forte; of sentiment and behaviour: rude, unfeeling, regardless, callous *S.g., Glr.*

རྩེ་(མོ) *rtse(-mo)* 1. point, top, peak, summit, *Kaṅ-, gri-, ri-, śin-rtse*, or *Kaṅ-pai* etc., *rtse-mo* gable of a house, point of a knife, top of a hill, head of a tree; of convents, royal palaces, resp.: *dbú-rtse Glr.*; *lá-rtse, W. \*lár-se\** (cf. *rtśá-ba* I, 2.) \**lá-se\** summit of a mountain-pass; *rtse dan logs-su* terminal and lateral *Wdn.*; *rtse-sgro Glr.* flag-feather, pinion; *ža rtse-rin* hat with a high crown *Tar.*; *rtse yèl-ba Sch.*: to break off the point, to blunt; *rtse-reg-čé Mil.* very sensitive, touchy, not to be touched with the tip of the finger. — 2. point, particular spot, *rtse yèig-tu ltá-ba* to look at one point; also adv., to look steadily, unremittingly, as: *rán-gi grib-ma-la rtse-yèig-tu ltá-ba Wdn.*, also *Tar.* frq.; *sems rtse yèig-tu byed-pa* to direct the mind to one point, frq.; *sems rtse-yèig-tu byás-pai tin-ñe-dzin-la žugs-te Dzl.*; aim, *tse dii rtse yèig* as this life's only aim *Mil.*

རྩེ་བ་ *rtse-ba*, pf. *rtses*, imp. *rtse(s)*, क्रोड़, (different from *brtsé-ba*) 1. to play, *mig-mán* at chess *Dzl.*; to sport, to frolic, used also of animals *Dzl.*; *rtse bro yton-ba* to run to and fro, playing and skipping, of deer *Mil.*; to joke, to jest, *rtse-žin dgá-ba, rtse-dgá spyád-pa* id.; \**yán(s)-pa sé-čé\** *W.* id.; to enjoy, amuse, divert one's self, to take recreation, *tsal-gyi nan-du rtser son* they went on a pleasure party into the woods *Dzl.*; euphem. of cohabitation, *di dan rtse-bar byao Pth.* I mean to enjoy her.

Comp. *rtse-mkan* player, gambler, gamester. — *rtse-grógs, rtseḍ-grógs* play-mate. — *rtse-dgá* v. above. — *rtse-rgód* sport and laughter. — *rtse-sa* play-ground, place of amusement. — *rtse-sems* a mind fond of play; *kyód-kyis rtse-sems yin mod kyan* though you may still relish pleasures *Pth.*

2. to touch, *W. \*lág-pa ma se\** do not touch it with your hand. — 3. to shudder (cf. *spu*).

རྩེ་རྩུབ་ *rtse-čün* = *rtsa-čün*, Vena jugularis externa.

རྩེ་པ་ *rtseḍ-pa*, pf. (*b*) *rtsegs*, fut. *brtseḍ*, imp. *rtseḍ*, *W. \*ság-čé(s)\** 1. to lay one thing on or over another, to pile up, stack up, build up, wood, boards; to put slices of meat on bread; fig.: *ná-ro ynyis brtseḍ* two 'naro' one above the other, ཞྭ, *Gram.*; gen. double; *Kaṅ-pa rtsegs-pa* 1. 'a house of two stories' = a stately building, palace; by this word *Wdn.* explains *Kaṅ-bzán*, v. *bzán-po*. 2. acc. to other *Lexx.*, an apartment built on another, an upper chamber; balcony on the roof of a house, कूटागार; *rgya-grám brtségs-pai mčód-rten* a chod-ten with a cross (v. *rgya-grám*) on the top *Pth.* — 2. to tuck up, clothes *Cs.* — 3. *dbugs rtsegs-pa, gyén-du dbugs(-kyis) rtseḍ-pa Med.*, short-breathed, asthmatic, panting, gasping, from fright etc., or as a sign of approaching death. — *dkon(-mčóg) brtségs(-pa)*; रत्नकूट title of a book.

རྩེ་བ་ *rtseḥ-ba*, pf. *brtseḥ*, fut. *brtseḥ*, imp. (*b*) *brtseḥ(s)* to tuck up, truss up.

རྩེ་པ་ *rtseḍ-pa* I. also *rtseḥ-pa*, = *rtseḥ-ba* to play; *rtseḍ rtseḥ-ba* id.; *rtseḍ-mo*



**play, game, dgá-bai** *rtséd-mo byed-pa* Dzl.; *glu gar rtséd-mo byéd-pa* to sing, dance and play *Glr.*; *rtséd-mo toy*, *byis-pai* children's toy *Mil.*; *rtséd-mo-can* **playful, sportive, merry** *Cs.*; *rkyál-, gár-, gri-, čöl-, mčön-, rtd-rtséd* the sport of swimming, dancing, fencing, dicing, leaping, riding *Cs.*; *gyeñ-rtséd* **play, amusement, diversion**; *rtséd-dgá* id. *Sch.*; *to-to-liñ-liñ rtséd* q.v.; *rtséd-jo, rtsén-jo, W. \*sén-jo\** **sport, public amusement, popular pleasure**; *γžón-nu rtséd-jo* *tsógs-kyis bskór-nas* surrounded by a number of youthful playmates; *\*sén-jo tán-čé\** *W.* to arrange a sport.

## II. to varnish(?).

རྩེད་མ་ *rtséd-ma* the disagreeable feeling in the teeth produced by acids *Sch.*; *rséd-ám* a shivering, cold shudder *Sch.* v. *rtse-ba* 3.

རྩེད་མོ་, རྩེད་པ་ *rtséd-mo, rtsén-pa* v. *rtséd-pa*.

རྩེན་གོག་ *rtsen-góg* *Mil*, acc. to *Sch.*: calf of the leg.

རྩེས་ *rtses* v. *rtse-ba*.

རྩྱུག་(ས་)པ་ *rtsóg(s)-pa* v. *brtsóg-pa*.

རྩྱུད་ལྔ་ *rtsod-ldán* n. of a certain era or period of the world v. *dus* 6.

རྩྱུད་པ་ *rtsód-pa*, I. vb., pf. *brtsad* **to contend, to fight with arms** *Dzl.*; with words: **to dispute, debate, wrangle**, frq., *dan* with, *la* about; *rtsód-čini mi-snyán rjód-pa* to speak evil words, to use bad language, in quarreling.

II. sbst. **dispute, contention, quarrel; disputation** *Glr.*; *rtsód-pa grán-pa* to compete in disputation *Glr.* — *tsád-mai rtsód-pa* a learned debate about words; *rtsód-pa-rnams* points of controversy *Tar.* 132, 18, *Schf.* — *rtsod-γžé* the subject of a disputation.

རྩྱུན་(ས་) *rtsón(-ma)* *Pur.* **nausea, vomiting**, *\*rtson póg\** he grows sick; *\*rtsón-čas\** **to be sick, to vomit**.

རྩྱུས་པ་ *rtsóm-pa* I. vb., pf. (b) *rtsams, rtsoms*, fut. *brtsam*, imp. *rtsom(s)* 1. **to begin, commence a work, to be about, to set about an undertaking**; *brós-par brtsáms-te* being about to run away *Dzl.*; *čós-las brtsáms-te*

*rtsód-do* it was about religion that our dispute began *Tar.*; *no-lóg brtsáms-pa-las* beginning, stirring up an insurrection *Glr.*; *dé-nas brtsáms-te* beginning at this place, from here, from that time (cf. *bzün-te* sub *bzün-ba*). — 2. **to make, to accomplish**, *γsó-bai las mi brtsám-mo* so he will not accomplish the business of healing; com. **to compose, to draw up**, in writing, *bstán-bčos rtsom-mi* author, writer, composer *Pth.*; *brtson-γgrús rtsóm-pa* *Dzl.* frq., to work diligently, carefully; **to take pains, to exert one's self**, *rtsóm-par*, or *rtsóm-pa-la mkás-pa* a clever writer, an elegant composer, which title in Tibet is applied to any one, that exhibits in his style high-sounding bombast with a flourish of religious phrases; *čad rtsod rtsom γsum-gyi bšad-gra* *Glr.* prob. a school, in which religion is taught and explained, combined with disputations and written compositions. —

II. sbt. **beginning, commencement** (རྩྱུ་རྩྱུ་), *rtsóm-pa dan-po* the first beginning *Ld.-Glr.*; a doing, proceeding, undertaking, deed *Tar.*

སྦྱོལ་བ་ *stsól-ba* 1. vb. **to endeavour, to take pains, to give diligence**; *stsól-bar* adv. **diligently, zealously**; *Kyód-kyis stsól-bai dús-la bab* now you must use dispatch *Pth.*; *stsól-méd* **unsought**, *stsól-méd γgró-bai don byéd-pa* to seek the welfare of beings without their caring for it *Glr.*; *srog stsól-ba* *Lex.* and *Mil.*, acc. to *Sch.*: **to draw breath, to take fresh courage**, which seems to be implied by *dbugs stsól-ba* *Ma.*; *nyal-po stsól drag(-na)* if cohabitation is immoderately indulged in *Med.* — 2. sbst. **zeal, endeavour, exertion**, *stsól-ba skyéd-pa* to use diligence *Zam.*

སྦྱོལ་བ་ *stsól-ba*, pf. and fut. *stsól* (*\*sól-wa, sál-wa\**), 1. **to give, bestow, grant**, when the person that gives is respectfully spoken to, much the same as *γnan-ba* q.v.; *stsál-du γsol* please to give, to grant etc. *Dzl.*; *bdág-gi lám-rgyags stsól čig* pray, give me provisions (provender) for the journey *Dzl.*; **to give back, to return** what had been lent *Dzl.*; **to grant, bestow, afford, give** (as

a present); also for *γtón-ba* to send, to send out, so at least in *W.*; further: *W.* \**ja sal, šu-qu sal, deb-sal*\* please to give me some tea, to lend me some paper, pray, give me change; or more pressingly: \**ja sal gos*\* I earnestly request you for some tea etc., I entreat you to . . .; \**sal mi gos*\* I thank you, I do not want it; *bká-stsal-ba* v. sub *bka*; *dños-grüb stsól-ba* to bestow spiritual gifts(?). — 3. sometimes incorr. for *bsál-ba* (*sél-ba*) to clean, to clear, to remove *Dzl.*

བཅད་པ་, བཅུ་པ་ *brtsád-pa, brtsám-pa* v. *rtsód-pa, rtsóm-pa*, sometimes incorr. for *btsád-pa, btsám-pa*.

བཅེ་བ་ *brtsé-ba* vb. to love, sbst. love, affection, kindness, nearly the same as *byáms-pa*, frq. preceded by *snyin*, resp. *tugs*, q. v.; *brtsé-bas* out of love, kindness, e.g. *γnán-ba* to give something out of love; with love, lovingly, kindly, e.g. *skyón-ba* to protect; *brtsé-bai tsig* words of love, kind exhortations *Glr.*; *brtsé-bai pyag-bris* your very kind letter; *snyin-brtse-ba*, resp. *tugs-brtse-ba* = *brtsé-ba*; *brtsé-ba-čan*, *brtse-ldán* loving, affectionate, kind; *brtse(-ba)-méd(-pa)* unkind, unmerciful, ungracious; *brse-γdün*

love, affection, *pa-má brtse-γdün* *če yan či zig bya* what could even parental love do? *Glr.*; *lha-prüg γzón-nui brtse-γdün* de this proof of love on the part of young goddesses towards me *Mil.*

བཅོམ་པ་ *brtsón-pa* 1. vb. with *la*, to strive, to aim at, to exert one's self for, *tsógs-pa-la* an accumulation of merits, frq.; *brtsón-par byéd-pa*, or *gyur-ba*, also with *mnón-par* preceding it; to apply one's self, *lās-la* to business, *tugs-dám-la* to meditation *Dzl., Mil.* — 2. sbst. (*Ssk.* वीर्य, *virtus*) endeavour, effort, care, exertion, *byá-ba-la brtsón-pa* alacrity, readiness to act *Wdn.*; more frq. *brtson-γrús* v. below. — 3. adj. = *brtsón-pa-čan*, *brtson-ldán* *Mil.*, diligent, assiduous, studious, *sgrüb(-pa)-la* eager to obtain power over demons *Mil.*; *brtsón-par on purpose*, with intention, wilfully; as sbst. mostly *brtson-γrús*, with *skyéd-pa, byéd-pa, rtsóm-pa* to use diligence, to show energy, zealetc.; *brtson-γrús drág-po* intense application; *brtson-γrús-čan* assiduous, studious, *brtson-γrús nyáms-te* *Stg.* having lost one's energy.



ཙ 1. the letter *tsa*, the aspirate of ཙ (cf. ཙ), sounded *ts*. — 2. num. fig.: 18.

ཙ་, 1. *hot*, v. *tsa-ba*. — 2. grandchild, v. *tsá-bo*. — 3. v. *tsa-tsa*. — 4. resp. illness, complaint *C*.

ཙ་ཅུ་ *tsa salt, tswa débs-pa* to salt, with *la*; \**tsa nyén-če*\* *W.* to taste, to try, food prepared with salt; *ka-ru-tswa* alum *Med.*; *rgya-tswa* sal-ammoniac *Med.*; *lce-myan-tswa* alum *Lt.*; *rdo-tswa* rock-salt *Cs.*; *ba-tswa* impure soda, v. *bá-mo*. — *bód-tswa* *Lt.*? — *lán-tswa* = *tswa*. — *tswa-ka* salt mine *Cs.* — \**tsa-(ku)-čan*\* *W.* saline, salinous. —

*tswa-sgo* place where salt is found. — \**tsa-tsé* sal-ammoniac *C*. — \**tsa-ču*\* salt-water, brine; acc. to some, vinegar(?).

ཙ་སྐོར་ *tsa-skór* v. *tsá-bo*.

ཙ་ཁྲ་ *tsa-kán* v. *tsa-tsa*.

ཙ་ཁྲུ་ *tsa-krú* v. *tsa-ba*.

ཙ་ག་ཁྲུ་ *tsá-ga-bu*, also *čá-ga-bu*, *tsag-tság* grasshopper, locust *C*.

ཙ་གཅིག་མ་ *tsa-γeig-ma* thick blanket, quilt *C*.

ཙ་ཅུ་ *tsa-ču* v. *tsa-ba*.



ཁྱུ་ tswa-ču v. tswa.

ཁྱེ་ལྷ་ tsa-drág haste, hurry, \*tsa-dág jhe  
ðig\* C., \*tsa-rág toni\* W. make haste!  
— adv. tsa-drág-tu Sch. but also \*mā tsa-  
rág ðog\* W. come quickly, without delay!  
ཁྱེ་སྒྲ་ tsá-sna anxiety about, tender care for  
a thing, ni.f.; \*tsa-na-ðan\* W. soli-  
citous, careful, attached, \*tsa-na-méd-kan\*  
W. indifferent, unfeeling, callous; *kān-pe*  
\*tsá-na kūr-kan\* W. one that has to care  
for the welfare of a household or community,  
superintendent etc.

ཁྱེ་སྒྲ་མ་ tsa-snág Sch. = snág-tsa ink.

ཁྱེ་པ་མ་མ་ tsa-pan-tsé C. dresser, kitchen-table.

ཁྱེ་མ་ tsá-big Ld. a little.

ཁྱེ་མ་ tsá-ba I. vb. to be hot, *só-ga-(la) nyi-*  
*mai* *od-zér ráb-(tu)* tsá-bas as at the  
time of the Soga the rays of the sun are  
very hot.

II. sbst. 1. heat, tsá-bas *ydün-ba* to be  
tormented by the heat S.g.; tsá-bai *dus-su*  
during the heat of the day, at noon, cf. *dro*  
*Mil.*; tsá-ba *ni bstil-bar gyúr-* to the heat  
changed into coolness Dzl.; *tsa yzér-ba* the  
burning of the heat, or of the sun Sch.; tsá-bai  
*nad* Lt. the fever-stage in diseases; *tsa sél-*  
*ba* to cure an acute disease Sch.; tsá-bas  
*rmyá-ba* to lose one's appetite in conse-  
quence of great heat Sch. — 2. warm food,  
*stér-ba*, *drén-pa* Mil.; *tsa-yèig-ma* one that  
in twenty-four hours takes but one regular  
meal. — 3. spice, condiment, tsá-ba *ysum*  
འཁྱུ་ཁྱེ་, black pepper, long pepper, ginger.

III. adj. (vulgo \*tsém-mo\* C., \*tsán-té\*  
W.) 1. hot, warm. — 2. sharp, biting, pungent,  
of spices etc. — 3. stinging, prickly, thorny  
*Pth.* —

Comp. tsa-kru colic, gripes Lt. — tsa-  
gón forenoon Sch. — tsa-graṅ 1. hot and  
cold. 2. (relative) warmth. — \*tsan-gyal\*  
W. inflammatory fever. — tsa-lcib v. lcib.  
— \*tsa-či\* 1. a hot spring C. 2. a warm  
bath C. — tsa-bra dinner Sch.(?) — tsa-  
mig red pepper Ld. — \*tsém-mo\* C. hot,  
warm. — tsa-dmyál hot hell. — tsa-zér

'glowing ray', po. for sun. — \*tsan-lán\*  
W. hot, passionate, ardent; in the rut —  
tsa-lam Sch.: half a day's journey, a march  
before breakfast, = tsal-mai lam. — tsa-  
bsubs Lt.?

ཁྱེ་བོ་ tsá-bo, resp. dbón-po B., sku-tsa C.  
1. grandchild, grandson. Ld. \*mā-mé-  
tsa-wo\*. — 2. nephew, brother's son Dzl.;  
Ld.: \*ā-zān-tsa-wo\*. — *bū-tsa* v. bu; *yān-*  
*tsa* great-grandchild, *yūn-tsa* great-great-  
grandchild, *yāi-tsa* id. Sch. — tsa-skór grand-  
children Sch. — tsá-mo 1. granddaughter.  
2. niece. 3. wife Lh. — tsa-zān nephew and  
uncle Mil. — tsa-yzúg nephews and nieces  
Sch. — tsa-yúg grandchildren, tsa-yúg  
*mān-poi* *ðó-lo* the many grandchildren's  
tattling Mil.; offspring, in gen., *bū-tsa-yúg*  
id. W., C.; \*tsá-wo tsa-yúg yān-tsa yūn-tsa\*  
W. children and children's children.

ཁྱེ་མ་ tsa-mig v. tsá-ba comp.

ཁྱེ་མོ་ tsá-mo 1. v. tsá-ba. — 2. v. tsá-bo.

ཁྱེ་མ་ tsá-tsa 1. little images of Buddha, and  
conical figures, moulded of clay and  
used at sacrifices Schl. 194, 206; tsá-kan  
place for keeping them Cs.; fig. *kā-nas mé-*  
*yi tsá-tsa* *pro* from his mouth proceeded  
cones of fire Pth. — 2. Bal. for tsa-drág  
hastily, quickly; tsa-tsa-méd slow, slowly.

ཁྱེ་མ་མ་ tsa-yzúg v. tsá-bo.

ཁྱེ་མ་ tsá-zar v. tsá-dar.

ཁྱེ་མ་ tsa-rág v. tsa-drág.

ཁྱེ་མ་ tsa-rü lamb-skin, \*tsar-lág\* W. coat  
made of lamb-skins.

ཁྱེ་མ་ tsá-la a kind of medicine Med., acc.  
to Wdñ. = dar-tsür.

ཁྱེ་མ་ tsa-lü 1. also mtsa-lü(?) cock, bya  
(-po)-tsá-lu Wdñ., C.; in W. applied  
only to red-breasted cocks, from mtsal ver-  
million (Sch. hen?). — 2. v. tsál-ba.

ཁྱེ་མ་ tsa-lim-pa C. sweet orange, frq.  
in Sik.

ཁྱེ་མ་ tsá-le 1. Ssk. सुभग, Hd. सुहागा, Pers.  
تنکار, Ar. بوجور, borax, tsá-lei skyür-

*rtsi* boracic acid *Cs.*; *tsa-le byéd-pa* to solder *Sch.*(?). — 2. *tsá-le zán-po Lh.*, n. of a flower, *Hemerocallis fulva*.

ཚག་ *tsag*, 1. v. *tsags*. — 2. *tság-sgra* an appalling tone *Sch.*(?); \**tsag gyab*\* *W.* a stinging pain is felt. — 3. \**tsag-ñug, tsag-yá*\* *W.* twins; \**tsag-lig*\* twin-sheep.

ཚག་པ་ *tság-pa* (cf. *tság-pa*), *mar tság-pa* oil-miller *Sch.* — *tság-ma* sieve, filter, also *tsags*, q. v. — \**tsag-ré*\* bolting-cloth, bolter *C.*, *W.* — *tsag-ró* residuum after sifting, as bran etc.

ཚག་ཚོག་ *tsag-tsig* dark spots or speckles, on wood etc. *Mil.*; freckles *C.*

ཚག་ཚེ *tsag-tse* bruised barley or wheat *Sch.*

ཚག་འ་ *tság - ba* flesh of larger animals, of cattle etc.

ཚག་ས་ *tsags* 1. cap, *gos-tságs* coat and cap *Dzl.* — 2. = *tság-ma, tsags - kyis, btsags Lex.*; *ko-tságs* a sieve made of leather, the one most in use; *krol-tságs* = *tság-ma Lex.*; *nya-tságs* weel, for catching fish *C.* — 3. thin-split bamboo, for making baskets *Sik.* — 4. *Sch.*: 'the right sort, a choice article, *tsags-bzán byás-nas* making a good choice'. — 5. density(?) \**tság-dan, tsag-túg-mo*\* *W.* standing close together, e.g. trees, books; *tsags-dám* dense and strong, as stuffs *Sch.*; so *tsags-dam-zin* the teeth standing close and firm *Glr.*; \**tsag. cò - te dug*\* sit close together! *Ld.*; *tsags-lhód* not dense or compact *Sch.*; relative density. — 6. *tsags byéd-pa* (*W.* \**cò-cè*\*), *tságs-su jüg-pa* and *čud-pa Mil.* to save, spare, lay up as provision for the future, *tse pyi-mai* *grabs či yañ tságs-su ma čud* I have not made any provision yet for the future life *Mil.*; to economize, to be sparing, *mé-la* of the fire; to be niggardly; *tságs-dod-dan* stingy, griping, avaricious.

ཚང་ *tsan* 1. nest, *byá-tsan S.g.*; *tsan bzó-ba* to build a nest *Sch.*; den, hole, lair, kennel, burrow, *stág-tsan, wá-tsan, pyi-tsan* (cf. *pyi-ba*); cell, honey-comb, hive, *sbrán-tsan Cs.* — 2. variously applied to human places of abode: *ynas-tsan* habitation, house; *tsán čá-ba* to build a nest, to establish a

household *Schr.*; *grwa-tsan* v. *grwa*; \**tab-tsan*\* in *W.* the common word for kitchen, *ysól-kan* being the resp. term for it; *tsán-zla* perh. brothers and sisters, beside *pa-má Mil.* — 3. v. *tsán-ba*.

ཚང་ཁ་ *tsán-nu* cradle *Sch.*

ཚང་ར་ *tsán-ba* I. vb., pf. *tsans*, to be complete, full, entire, *zlá-ba dgu tsán-ba-na, tsán - ba dan, tsán(s)-nas* when the nine months were full, completed *Dzl.*, *zlá-ba tsán-du nyé-bas* towards the end of the months of pregnancy *Dzl.*; \**dá-wa tsan son* = *bud son*\* *W.* the month is completed, is expired; *rgyál-po yčig* (also *yčig-gis*) *ma tsán-ba-la* as one king was still wanting, the number not being yet complete *Dzl.*; *tsan-nas yod* they are complete (in number) *Pth.* —

II. sbst. (seldom) completeness, entireness, *yin-min-gyi(s) ma-tsan-ba byun-na* when there is no completeness, no absolute certainty as to right and wrong. —

III. adj. 1. complete, entire; more frq.: 2. having things complete, *yón - tan dé - tso tsán-bai bú-mo* a girl in full possession of all these qualities *Pth.*; *ka-dóg lia tsan-ba* having all the five colours complete *Glr.*; *dbán-po ma-tsan-ba* one not in full possession of his five senses *Glr.* — *tsán-ma* 1. whole, entire, perfect (the usual adjective form), *bya-prüg tsán-ma žig* a perfect young bird, i.e. perfectly developed *Dzl.* — 2. esp. *W.* all, for *tams-cád.* — \**tsán-ka*\* *W.* all together, in all, with regard to smaller numbers. — *tsán-po* forming a whole. — *tsan-skám* perfectly dry, *tsan-rlón* perfectly wet; *tsan-grig* all right, frq., \**tsan-đig jhě-pa* or *cò-cè*\* *W.*

ཚང་ཚོང་ *tsan-tsin, Cs.*: wood, grove, copse, thicket; *Sch.*: a wild, dismal place; *tsan - tsin Krijs - pa Sch.*: 'dense thicket; horrible and awful'; *tsan-tsin srid-pai ynas* the horrible existence in the external world *Mil.*

ཚང་ཡ་ *tsan-yá* double-barreled gun *C.* and *W.*

ཚང་ར་ *tsan-ra* v. *tsan-ra*.



ཚཱེས་ *tsaṅs*, *W.* \**kü-lig-gi tsaṅs\**, key-hole, col. for *mtsams* (?).

ཚཱེས་པ་ *tsaṅs-pa* (evid. preterite of ཚཱེས་ ba) 1. **purified, clean, pure, holy**, *tsaṅs-par gyur* ñig prob. be clean! be forgiven! *Dzl.* ༡༩, 13; *gyod-tsaṅs*, *mtol-tsaṅs*, v. the two; *tsaṅs-par spyód-pa*, *tsaṅs-pai spyód-pa* *spyód-pa*, *tsaṅs-par mtsaṅs-par spyód-pa* 1. to be clean, chaste, holy, to do what is right, to lead an honest, upright life. 2. to be a priest, to belong to a holy order, and as sbst. priest, cleric; *mi-tsaṅs-par spyód-pa*, not to be clean, chaste etc., esp. with *bud-méd-la* to commit one's self with a woman *Mil.* — *tsaṅs-skud*, *Sch.*: 'holy cord, the bond of spirits' (?) — *tsaṅs-tig* equator, prob. of Cs.'s construction, cf. *dguñ* extr. — 2. **ब्रह्मा, Brahma**, an Indian deity transplanted into Buddhism; he is occasionally called *lha čén-po* (*Glr.*) and proverbial for his melodious voice, yet otherwise not of any consequence. — *tsaṅs-pai bú-ga* = *mtsóg-ma* *Med.*, *Pth.*

མཇུག་ *tsad* (cf. *tsod*) 1. **measure, a. in a general sense, size**: *če-čün-gi tsád-la* according to the size, in size *Glr.*; *mi-tsad* size of a (full-grown) man *Tar.*; *sku-tsad* stature, size of body, resp. *Glr.*; *zlá-bai dkyil-kór-gyi tsad* the size of the moon's disk *Stg.*; *stobs gyad stobs-po-čei tsád-du pyin-te* his strength was equal to that of a powerful athlete *Dzl.*; \**fu süm-cui tsad čo gos\** *W.* make it thirty cubits in size; *kam-tsád-du yčód-pa* to cut into bits piecemeal *Dzl.*; *ču-rgyün kyab-tsád-du* as far as the waters covered it *Tar.*; *nóm-tsad(-du)* *tün-ba* to drink one's fill; *ynás-tsad* seems to express chronology *Wdk.*; *mnan-tsad* direction how the pulse is to be felt (or pressed) *Med.*; *kyéd-rnams-kyi čös-bslab-tsad* according to your view of religious studies *Mil.*; *dró-tsad* thermometer, *gran-droi tsad* id.; *yañ-lèi tsad* barometer; *mto-dman-gyi tsad* scale for the rising and falling (of the barometer); all these appear to be proposals of Cs. for the respective physical terms; *pa-tsád* distance (v. sub *pa* II); *tsad-méd(-pa)* **unmeasured, immeasurable, innumerable**, e.g. *yón-tan* *Dzl.*; *tsad-*

*med(-pa)* *bèi* the four immeasurables (viz. merits): *byáms-pa*, *nyin-rje*, *dká-ba* and *btan-snyóm* *Dom.*, *spyod-pa* to practise them, *tob-pa* to attain to them *Dzl.*; *ña-bas mi tsad yžan yañ* an infinity of others besides me *Mil.*

b. **the full measure, which is not short of the proper quantity, standard**, *tsád-du pyin-pa*, *skyé-ba* (*Sch.* also *kyól-ba*) to grow, so as to reach the proper measure; *tsád-du skyés-pa* grown up, full-sized, adj. *Dzl.*; \**tse' žág-pa\** to set up a pattern, or as a pattern *C.* *tsad-ldán* right (as weight), about the same as 'gaged', just, fair, with regard to persons (ñi f.) *C.*

c. **the right measure, which does not exceed the proper quantity**: *tsád-yčód-pa* to limit, *bed-čód* the enjoyment *Mil.*; *bza-btün-la* to observe the proper measure in eating and drinking, \**tse' dzim-pa*, or *žág-pa\** *C.* id.; *tsád-las dá-ba*, *tál-ba* to exceed the proper measure frq.; *yid-pám-pa-la tsád-las* *dás-pa* *yon* the dejection increases to an excess *Mil.* — To 1, a. may be referred d. those instances in which the word assuming the character of an affix serves to form abstract nouns, such as *ydeñs-tsád*, or *rtogs-tsád*, *Mil.* in several passages (cf. also *tsod*) further to 1, b may be reckoned e. the signification **all**, *dge-ba byed tsad* all the pious *Pth.*, to which also *Tar.* 54, 15 may be referred; *sna-tsád* **of every kind, of all sorts** *Glr.*; \**že tse' čy' du soñ* *C.* all his eating agreed with him extremely well; *dir ldóm-bu-ba byun tsad* all the beggars that show themselves here *Mil.*; *mi yons tsad* all the people that come; *snañ tsad čös-skur žar* all that happens appears as *čös-sku* *Glr.*; *ysun tsad* all that is ordered, proclaimed *Sch.*; *tsogs tsád* all the people assembled *Sch.*; and f. **enough**, esp. with a negation: *dra-ba mi tsad* not having enough of the comparisons, not resting satisfied with them; \**ma tsád-de\** *W.* = *ma zád-de* *B.* not only. — 2. a certain **definite measure**, in compounds: *dpag-tsád* a mile, *sor-tsád* an inch: also pleon. *Kru-tsad* an ell *Cs.* = *Kru.* — 3. **goal, mark**, the point to which racers run *C.*

— 4. *tsád rgyág-pa* to guess, conjecture, suppose *Sch.*, cf. *tsod*. — 5. sometimes for *tsád-pa* heat; for *tsád-ma* logic, *dbu-tsád* Madhyamika logic *Tar.* 179, 17, *Schf.*

ཚད་པ་ *tsád-pa* I. sbst. 1. heat, in gen.; *tsád-pa byun-tse* when it grows hot *Glr.*; *tsád-pas ydun-ba* to be tormented by the heat *Glr.*; *tsád-pas*, or vulg. *tsád-pa-nas*, *pdg-pa* to be struck by the heat, to receive a sun-stroke; also to be taken ill with dysentery, to which the Tibetans, used to the dry atmosphere of the northern Himalaya, are very liable, when during summer they venture into the southern subtropical regions; *tsád-can* hot, e.g. *yul*; *tsád-ldan* prob. id.; *me-bum tsád-can*, *Lt.* a hot cupping-glass (?). 2. morbid heat of the body, fever (*W.* \**tsan-zug*\*); *tsád-pai nad* id., but also dysentery, v. above *Glr.*, *C.*; *tsád-pa zag-nyis-ma* tertian fever *Schr.*; *gya-tse* *Sik.* Indian or jungle-fever; \**ron-tse*\* *Sik* common intermittent fever. — II. vb. *Cs.* to measure, = *tsád-du byéd-pa*, *tsád jal-ba*.

ཚད་བྱ་ *tsád-bu* grasshopper, locust *Sch.*

ཚད་མ་ *tsád-ma*, प्रमाण *Cs.*: 'measure, rule, model, proof, argument; logic'; *tsád-ma-pa*, or *-mkan*, *Cs.* logician, dialectician; *tsád-mai bstan-bèos* a dialectical work *Pth.*; *tsád-ma pžun* an original work on dialectics *Cs.*; *tsád-ma grél-ba* commentary to it *Cs.*; *sañs-rgyas-kyi bka tsád-mar bzag-pa* the words of Buddha reduced to a dogmatical system (?) *Pth.* — *tsád-ma kun-dis*, *tsád-ma sde bdun* titles of books mentioned by *Was.*

ཚལ་ *tsan*, 1. a root = *tsa* in *tsá-ba* hot, warm *C.* and *B.*; *tsán-mo* (\**tsém-mo*\*), in *W.* \**tsán-te*\*, e.g. with *ču*, \**ču tsém-mo*\* *C.*, \**ču tsán*\* *W.*, hot water *Dzl.*, warm water *Lt.*; *zan-drón tsán-mo* warm food *Lt.*; *ču-skól tsán-mo* boiling water *Ming.*; \**ša tsáp-pa tsém-mo*\* boiled meat, in Lhasa brought warm to the market; \**tsen-di tán-wa*\* *C.* to proceed capitally against, ni. f.; *tsán-te* sharp, biting, pungent, *W.* also sbst.: spice, esp. red pepper. — *tsan-zug* *W.* fever. — *tsan-ró* *Sch.*: 'hot, the sensation of heat'. — 2. = *tsá-bo*: \**pá-tsén*\* cousin by the father's, \**ma-*

*tsén*\* by the mother's side *C.*; *pá-tsán* also = *pá-spin*; *ku-tsán* v. *kü-bo*. — 3. series, order, class, *sde-tsán* id.; *bži-tsán* a class or collection of four things, tetrad *Gram.*; *drug-tsán-du sdëbs-pa* to put together in classes of six *Mil.*; *don-tsán* *Tar.* 96, 14, a certain class of ideas, range of thoughts *Schf.* — 4. as termination of some collective nouns: *nyen-tsán*, *nye-tsan* kindred, relations, *nye-tsán bdud-kyi bñol-dëbs yin Mil.*; *blon-po-tsan liá-po* the five embassies, ni f. *Glr.* — 5. *nán-tsan* part, of a country, district, *Tar.* 90, 20. — 6. *čos-tsan* any treatise under a distinct head or title in a volume *Cs.* — 7. difference *Sch.*; *le-tsan* different divisions, sections, chapters. — 8. much, large, copious, great, \**ka tsan čin-te*\* *W.* much deep snow; *tsan-čé-ba*, *tsan-čen* very much, a great deal, *las nán ni tsan-čé* a great many bad actions *Thgr.*; *lo tsan-čé-ba* a plentiful harvest, rich crop *Glr.*; hence *tsán-po* a dignitary, grandee *Pth.*; *kams-tsán*, 1. prefect of a provincial association, in large convents, such as Sera and others. 2. association, club.

ཚལ་ *tsab* (cf. *tsáb-pa*), representative, com. *tsáb-po* *C.*, *W.*, \**kó-la tsáb-po yod*\* he has got a representative, proxy; in reference to a thing: equivalent, substitute, *des tsab run* it may be replaced by this, *tsab run tsam-mo* this may perhaps be used as a substitute *Wdn.*; \**čab-pii tsab čó-čé*\* *W.* to use as a mop; *nas tsab byao* I shall supply his place *Tar.*; *tsáb-tu* instead of, in the place of, *már-mei* instead of a lamp, for a lamp *Glr.*; in *W.* \**tsáb-la*\* very common. Chiefly in compounds: *sku-tsáb* resp. = *tsáb-po* representative of a superior, hence, as may be the case, vice-roy, delegate, commissioner, agent. — *rgyal-tsáb* v. *rgyal-ba*. — *do-tsab* *Schr.* prob. = *tsáb-po* = *sku-tsáb*. — *rta-tsáb* a thing given as an equivalent for a horse *Cs.* — *nor-tsáb* goods serving as a compensation for something else. — *pá-tsáb* guardian, trustee. — *bla-tsáb* representative of a Lama, Vice-Lama. — *bu-tsáb* adopted child, foster-child. — *mi-tsáb* *Schr.* negociator, mediator; hostage (?).



ཐ་ཐ་ *tsab-tsab*, *mig tsab-tsab byéd-pa* to blink or twinkle with the eyes *C.*, also *W.*

ཐ་མ་ *tsabs* 1. mostly with *če*, *čén-po*, very great, very much, *sdig-pa tsabs-čé-bar* dug it proves a very great sin, *mgó-bo kor tsabs-čé-na* when much dizziness intervenes *Lt.*; \**čim-dhan-gal tsab čém-po\** *C.*, great, serious transgression; *gál-tsabs-čan* sinning heinously. — 2. *tsabs-pa* and *-po Cs.*, who also designates it as resp., peril, fear, sin (rather questionable); difficulty, trouble (might perh. be more adequate); *búd-med ó-tsabs-la pán Wdn.* it is of use in milk-diseases of the women.

ཐ་མ་ཐ་ *tsam-dám noisy, blustering, alarming Sch.*

ཐ་མ་ཐ་, ཐ་མ་ཐ་ *tsam-tsum, tsam-tsóm* (cf. *tsóm-pa, té-tsom*) doubt, hesitation, wavering, *tsam-tsum byéd-pa* to doubt, hesitate, waver; *tsam-tsum-čan, tsam-me-tsom-mé* doubtful, wavering, undecided, *pán-tsún pyág-la tsam-me-tsom-mér lüs-pai tse* whilst both of them were uncertain as to saluting (who should salute first) *Pth.*

ཐ་མ་ཐ་ *tsai-tau* (Chinese) chopping-knife *C.*

ཐ་མ་ཐ་ *tsai-skyógs* scoop, basting-ladle *C.*

ཐ་ར་ *tsar* 1. also *tser* time *Pth.* vulgo; *tsar yéig* one time, once; *tsar yéig-la* also = *srib-yéig-la* in one moment; *tsar ysum* threefold, in three specimens, copies *Tar.*; *tsar bzi Dzl.* ༨, 8, in four divisions, sorts, qualities(?) — 2. also *tsar-tsar* ends of threads, fringes, in webs, *ka-tsár Ld.* also *ru-tsár* fringes at the beginning, *pón-tsar* at the end of a web *Cs.* — 3. thin strips of cane, for wicker-work, *tsar-zám* cane-bridge *C.* — 4. *tsar-slág* v. *tsa-ru.* — 5. v. *tsar-ba.*

ཐ་ར་ཐ་ *tsar-boñ* officinal plant in *Lh.*, *Car-duus nutans*, but not agreeing with the description in *Wdn.*

ཐ་ར་མ་ *tsár-ma*, fem. *tsár-mo Bal.* old.

ཐ་ར་ཐ་ *tsar-tsar* v. *tsar* 2.

ཐ་མ་ *tsal* 1. province, also *tsol*, wood, grove, as a place for hunting and recreation, *tsal stug-po Dzl.*; *nag-tsal* id.; garden, *métog-gi* flower-garden *Ph.*; *tsal yan-tse* (Chin.) *C.* kitchen-garden. — 2. *smyu-gui-tsal* one kind of the fabulous food of man in the primitive world *Gl.*; also the 'unploughed rice' is called *bras sa-lu-tsal.* — 3. v. *mtsál.*

ཐ་མ་མ་ *tsál-pa* (Sch. *tsál-ba?*) 1. also *šin-tsal* chip (of wood), splinter, *nón-po* a sharp, piercing splinter *Dzl.*; *billet Gl.*; thin board, veneer etc.; shiver, fragment, *tsál-pa bdün-du gas Dzl.*; *tsál-bu* dimin., small chip or shiver *W.*: \**tsál-bu ton son\** a small piece is broken out. — 2. bunch, of flowers, of ears of corn etc, a lock of hair cut off *W.* *ཐ་མ་མ་ tsál-ma* vulgo for *dro*, breakfast, *tsál-ma za-ba* to breakfast, *tsál-ma zá-ba - rnams* 'companions at a great man's table' (?) *Cs.*; *tsál-mai lam* = *tsa-lám* v. *tsá-ba* extr.; *tsal bóg-pa* = *dro btáb-pa* to make a morning-halt on a journey; *tsal-rtin* the time from breakfast till dinner, opp. to *sná-dro*, q. v.

ཐ་མ་ *tsas* (*tsás-po Cs.*) 1. *W.* for *tsal* garden, *tsas-skór*, *tsás-kan* garden-bed, *tsás-mkan* gardener. — 2. of a woman in childbirth: *tsas-kyis yso* (?) *Med.*

ཐ་ *tsi* num. fig.: 48.

ཐ་མ་ *tsi-ka* (or *tsi - rka?*) *C.* furrow in a ploughed field.

ཐ་མ་, ཐ་མ་མ་ *tsi-gu, tsig-gu* 1. kernel or nut contained in the stone of a stone-fruit, *kám-bui* of an apricot *Lt.*, *C.* (*W.*: \**rtsi-gu\**). — 2. *Ld.* a large muller or grinding-stone = *ju-lim*; musket-ball, bullet.

ཐ་མ་ *tsi-ba C.*, *W.* \**tsi\** tough, viscous, sticky matter, esp. clammy dirt, e.g. in the wool of sheep; *tsi dām-po* solid dirt, *bád-kan-gyi tsi-ba Med.* tenacious slime; *tsi(-ba) -čan* sticky, clammy, dirty; \**tsi-du\** *W.* dirty, unclean, filthy, esp. in a religious sense, = \**kyug-ŋho\** *C.*; \**ñe züg-po tsi-du son\** says a girl euphemistically for: I have the menses.

ཐ་མ་ *tsig* 1. word, in its strict sense, *bdé-bar yégs-pa ni bde-ba dan yégs-pai tsig ynyis-las med*, *bde-bar yégs-pa* are only

two words, viz. *bde-ba* and *ཤེས་པ་* *Lex.*; *འདྲི་བའི་མིག་* *tsig* interrogative (word), such as *ཅི་*; *མིག་སྒྲིག་པ་* to connect or arrange words; as a sbst.: **construction**, the order in which words are to be placed; **grammatical form**, *དཔེ་ལྟར་གྱི་མིག་* *tsig* form of the present tense; *མིག་གྲོགས་*, *མིག་གྲོགས་ཀྱི་དབང་གིས་* *Tar.*; *Schf.*: 'by the force of construction' (?) *མིག་གྲེལ་* *Tar.* **explanation of words**; *མིག་གྲོས་* *Sch.*: 'course of speech, connexion of words'; *མིག་པྱང་*, *མིག་རྒྱུན་* **particle**, a small word not inflected; *མིག་བྱུ་* *Schr.*: **a separate word or syllable**, *མིག་བྱུ་ལྟེན་པ་* *Sch.* 'linguist, philologist, purist'; *མིག་བྱུ་ལེན་* *Lex.*? — 2. **word, saying, speech**, subject of a discourse, *མིག་སྟན་(-པ་)* kind word, friendly speech, *མིག་ཤེས་པ་* id., *འཇམ་པའི་མིག་* an affectionate word *Glr.*; \**མིག་སུབ་* *W.* hard, angry, bad words; \**མིག་ནུབ་*, *མིག་མུབ་* *W.* id.; *རྟུག་པར་མ་མེད་པའི་མིག་ཏོས་* always receiving the answer, that (she who was sought) had not been seen; *མིག་མེད་པར་གྱུར་པ་* not being able to utter a word (from pain) *Dzl.*; but *ཀའ་མིག་མེད་པར་ཤོད་པ་* *débs - pa* *Mil.* prob. to pray without hypocrisy; *མིག་ལྟུང་ལ་དོན་ཅེ་པ་* *Mil.* saying much in few words; *མིག་ཀྱལ་པ་* = *kyal-ka* *Dzl.*; *ཤྲུན་གྱི་མིག་ཤོད་པ་* to interrupt one in his speech; *མིག་ཤལ་* **a clear word, perspicuous style** *Cs.*; *མིག་བོད་* **easy or fluent style** *Cs.*; *མིག་ལ་མཁས་པ་* skilful in selecting words *Cs.*; *བདེན་མིག་* v. *བདེན་པ་* extr.; *བརྒྱུན་མིག་* **falsehood, lie** *Cs.*

མིག་གུ་ *tsig-gu* v. *tsi-gu*.

མིག་པ་ *tsig-pa* 1. v. *མིག་པ་*. — 2. sbst., *W.* also *མིག་པོ་* **anger, indignation, vexation, provocation**, *མིག་པ་ཟེ་པ་* to be angry *Pth.*, frq.; \**མིག་(-པོ་)ཀོལ་* *W.* his anger kindles.

མིག་པོ་ *tsig-po* 1. = *tsig* *Cs.* — 2. v. *མིག་པ་* 2.

མིག་ས་ *tsigs*, less frq. *tsigs-pa*, *tsigs-ma* 1. **member between two joints**, hence *tsigs-mtsáms* joint *S.g.*; **joint**, *ས་མིག་* the joints of the fingers, **knuckles** *Cs.*; *tsigs་བྱུ་པ་* *Cs.*, \**ཕྱུ་ལེ་*, *བོག་ལེ་* *W.* to put out of joint, **to dislocate, to sprain**; *tsigs་ཤྲུག་པ་* to reduce a dislocated joint *Cs.*; *tsigs-nád*,

*tsigs-zúg* articular disease, pain in the joints, gout; joint of the back-bone, **vertebra**; **spine**, also *sgal-tsigs*, vulgo *tsigs-rús*, hence \**མིག་ཀུའ་* *W.* hump, hunch; **joint, knee, knot**, *སོག་མིག་* knot of a stalk of corn or straw, *སྟུག་མིག་* knot of cane *Cs.*; member of a generation *Glr.*; **metrical division, verse**, *tsigs-su* *bèad-de smrá-ba* to speak in verse, *tsigs* (-su) *bèad(-pa)* **strophe, stanza**, *tsigs-bèad* *byéd-pa* to compose verses, to speak in verse *Dzl.*; *dus-tsigs* **division of time**, e.g. season *Pth.* — 2. *tsigs-ma* **sediment, residuum, residue**, *སྐྱུང་གྱི་* of a medicine *Dzl.*; *མེར་གྱི་* *Dzl.* olive-husks, oil-cake; *tsigs-ró* = *tsigs-ma*.

མིག་ས་ *tsib(s)*, *tsib-nad* **measles** *Sch.*

མིག་པ་ *tsim-pa* vb. **to be content**; gen. adj. **content, satisfied, satiated, consoled**, frq.: *ཡིད་མིག་པར་གྱུར་* he was satisfied, appeased, consoled; *ཞི་དོད་པའི་ཡིད་མིག་སེ་* all her (their) wishes being satisfied *Glr.*; *dga-bdés* *tsim-par gyúr-çin* being indeed over-happy *Pth.*; *tsim-par byéd-pa* to satisfy, with the dat. or accus. of the person.

མིག་མིག་ *tsim-tsim*, *mig tsim-tsim* *dug C.* the eye is dazzled.

མིག་ *tsir* **order, course, succession, turn**, prob. only col., \**ལྟེན་ལ་མིག་ལོན་* or *འཇམ་པ་* it is my turn; \**ལྟེན་ལ་མིག་ལ་མིག་* succession by seniority; \**ལྟེན་མིག་ལོན་མིག་* id.; \**མིག་ལ་མིག་དུ་*, *མིག་དང་མིག་* by turns, every one in his turn or course, one thing after the other.

མིག་པ་ *tsir-ba* v. *མིག་པ་*.

མིག་ *tsil* **fat**, not melted, *tsil - bu* id. *S.g.*; *ལུག་མིག་* mutton fat, *པུག་མིག་* pork-fat, **bacon**; *ཀལ་མིག་*, *ཀོག་མིག་*, *གོད་མིག་* suet, **lard**; *སྦོ་མིག་* **bacon**; *ལོན་མིག་* **intestinal fat**. — *spra-tsil* **wax** *B., C.* (*W.* \**mum*); *tsil-ku* liquid fat, in the living body, or melted fat *Pth.* — *tsil-çan*, *tsil-ldán* **fat**, *tsil-méd* **lean**. — *tsil - ró* remains of lard after melting. — *tsil-çubs* 1. **straight-gut, rectum** *Med.* 2. **sausage** *Cs.* —

མིག་དེང་ *tsil-din* *Ld.* mortar and pestle.

མིག་ *tsis* *Mil., Thgy.* prob. secondary form of *rtsis*.



ཚུ *tsu*

མ

ཚུལ་ *tsul*

ཚུ *tsu* 1. num. fig.: 78. — 2. the contrary of *pá* II., root of the words signifying **hitherward, on this side**; *tsú-ka* Cs. (*tsúr-ka* q v.), more frq. *tsú-rol* **this side** (opp. to *pá-rol*), *tsú-rol-na* adv. **on this side**, postp. with genit. adj. **on this side**; *tsú-rol-tu*, this way, to this place; *tsú-rol-nas* from this side; *tsú-rol-pa* one on this side, one belonging to this (our) party *Stg.*; *tsu-bi* one of this side, *pá-bi* one of the other side Cs., provinc. (?). Cf. *tsun*, *tsur*.

ཚུ་ཁུ་ *tsu-u* (?) C., prob. Chinese, for the Tibetan *skyür-ru*, acc. to some: **vinegar**, acc. to others: **a pulpy product**, prepared of various kinds of fruit, mixed with vinegar, sugar, and spices, and having been left to ferment, used, like mustard, as a condiment, which in India is called 'chutney'.

ཚུག་ *tsug* 1. *Sch.*: 'group, object' (?); *tsúg* so *W.* all the households or villages placed under one Gopa. — 2. rarely for *tsug*; thus *ji-tsg* *Glr.* 49, inst. of *èi-tsg*.

ཚུག་པ་(ལ་) *tsug-pa* (-*la*) *W.* to, up to, till, *gañ tsug-pa* **how far, how long?** \**ña Nyün-ti-ru čá-čé tsug-pa-la\** until I go to Sultanpur; *gañ tsug-pa* . . . *de tsug-pa* so far as.

ཚུགས་པ་ *tsugs-pa* 1. v. *tsugs-pa*. — 2. to do one harm, to hurt, to inflict, mostly with a negative, *bar-čád ma tsugs-par* without having hurt me *Mil.*; *ná-la mes*, *nad-kyis* etc. *mi tsugs* fire, disease etc. can do me no harm, *Glr.*, *Mil.*, frq. — 3. sbst., also *tsúgs-kañ*, *W.* "tsug-sa", caravan-sary, or merely a level, open place near a village, where traveller's may encamp, or where public business is transacted; also for **धर्मशाला**, hall of judgment; hospital.

ཚུད་པ་ *tsud-pa* v. *tsud-pa*.

ཚུན་ *tsun* = *tsu* 2., gen. with *čád* or *čád* or *la*, signifying **within, by, not later than**, as postp. c. accus., *rabs bdun tsun-čád* within seven generations, (they will be happy) even to the seventh generation, *Dzl.*; *sán-gi nyi-ma -pyéd tsún -la* by to-morrow noon (it must be finished) *Glr.*; \**dá-wa čé tsun 'é leb\** C. shall he come in less than half a

month? *bu dan bú-mo tsun-čád* even to the children, not even the children being excluded *Tar.* 119, 3. —

Note. In the terms *pan* and *tsun*, like *yan* and *man* (-*čád*), the significations given by Cs.: **from, from a certain place or time forward, till, until**, are not properly inherent to the word, but are to be inferred in each separate instance from the figurative application of the original sense of the root.

ཚུམ་མ་ *tsúb-ma*, *tsúb-ma* **storm**, *tsub-čeb*, *rlun-tsub* **gale, hurricane**, *ka-tsub* snow-storm; *bu-tsub* (*ju-tsub*?) gust of wind, (*lha*) *drei bu-tsub* whirlwind; fig. *prag-dóg-gi tsúb-ma* *Mil.* a violent fit of envy; *sems-tsub* **trouble of mind** Cs.

ཚུར་ *tsur* **hither, to this place, hitherward** (cf. *par*), *tsur dog* (resp. *pségs*, in later lit. *byon*) come hither, come here! also in an objective sense: *tsur 'don-ba* **to return home** *Pth.*, *Tar.*; *di-nas tsur bšád-nas* speaking to me through this (tube) *Glr.*; almost pleon. in *tsur -la nyon* listen to me! *Mil.* frq.; *tsur-ka* **this side**, the this side river-bank, declivity, party etc., similarly: *tsur - logs*, *tsur-pyogs*.

ཚུར་(མོ), མཚུར་(མོ) *tsur* (-*mo*), *mtsür* (-*mo*) **colouring matter, pigment**, prob. = *sa-tsur* *Stg.*, acc. to Cs. **mineral paint**, *nag-* black, *ser-* yellow, *dmār - tsür* red-paint; for *nag tsür* *Sch.* has: green vitriol; in *Zam.* also *rús-kyi tsur* is named.

ཚུལ་ *tsul* རྒྱུ་ལ་ 1. **manner, way, form, character, nature**, *tsul ji-ltar* . . . *de bžin-du* as — so *Wdñ.*, *zér-tsul*, *grül-tsul*, *bsám-tsul* the way in which a person speaks, walks, thinks; *ynás-tsul* v. *ynás-pa*; *ynás-tsul* and *snán - tsul* being and appearing, philosoph. terms for reality and appearance *Was.* (297); *rtón-tsul* the way of giving, i.e. a certain quantity given, dose *Stg.*; *mi sdug-pai sna-tsógs-kyis* (to damage) in various vicious ways *Mil.*; *tsul de kō - nas* by that same way of proceeding *Tar.*; hence *tsül-gyis* in consequence of, by means of *Pth.* and elsewhere; *snan smrás-pai tsul* the character of his last speech *Dzl.*; *ryga-bód-kyi brél-tsul* the mode or kind of intercourse, the

relations between Tibet and China *Glr.*; *pyág-gi tsul-du* in a way as if he were saluting *Mil.*; *gus-gus-kyi tsul(-du)* *byéd-pa* to make a semblance of veneration, to make gestures of reverence *Mil.*; *mi mkýén-pai tsul-du byás-te* pretending not to know *Mil.*; (cf. *tsul-čos-pa* v. *čos-pa*); *dge-slón-gi tsul-du* in the guise of a monk *Tar.*; *mai tsul dzin-pa* to assume the mother's form, figure *Tar.*; *glan-čén-gyi tsul-du*, (Buddha came down) in the shape of, or as, an elephant *Glr.*; *dád-pai tsul-gyis* in the way of faith, with a believing mind *Pth.*; *mi-rtág tsul-du yda* it exists in the way of transiency, it is of a transitory nature *Mil.*; *mdzad-pa bču-nyis-kyi tsul-gyis* in the manner, in the order, of the twelve deeds *Glr.*; *šas čé-bai tsul-gyis* for the most part, *Tar.* 50, 15; **way of acting, conduct, deportment, course of life**, *sná-mai tsul* your former conduct *Mil.*; *dé-lta-bui dgé-bai tsul de tós-nas* hearing such an example of virtue related. — 2. **emphat.: the right way**, good manners, order, rule; *tsul (dan) mtún(-pa)* **orderly, regular, sensible, reasonable**, *brgyá-la tsul-mtún re tsam byün-na* *Mil.* if but once in a hundred cases something sensible is uttered; *tsul-ldán*, *tsul-dan* regular, methodical *Cs.*; also **just**, conformable to duty, *tsul-bzin-pa* adv. *tsul-bzin-du* id.; *tsul-méd*, *tsul-bzin-min* **irregular, unjust** *Cs.*; *sríd-žui tsul spyód-diñ* fulfilling a child's duty; *tsul-las nyams* **growing remiss in one's duty**, neglecting, breaking one's duty; esp. *tsul-krim*s **religious or moral duty, moral law; monastic vows**, *tsul-krim*s - *dan* 1. being bound by such *Sch.*; 2. observing such *Cs.*; *tsul-krim*s *srün-ba* to keep them, *žig-pa*, *nyams-pa* to break them; *tsul-krim*s, as a personal name, is much in favour. — 3. **species, kind**, *nád-tsul* species or kind of disease, *zás-tsul* species of food *S.g.* (not *frq.*). — 4. joined to the root of a verb: *yón tsul*, **when, or as**, he came, *W.*

ཨྀ tse I. num. figure: 108.

II. **subst.** 1. **time**, in a gen. sense, = *du*s *B.*; *yód(-pai) tse(-na)*, **when it is, when it was**; *gán(-gi) tse(-na)*, *de(i) tse(-na)* **at**

**which time, at that time, then**, *frq. tse-ré* all the time(?), *nyin-tse-ré* the whole day, *tsan-tse-ré* the whole night *W.* — 2. **time of life**, *\*tse-ghan-tsón-čug\** imprisonment for life *C.*; *tse žig-gi drós-pai gos* v. *drós-pa*; **life**, *tse di* this, the present, life, *tse-pyi(-ma)* a future period of life (also merely: *di pyi*, without *tse*); *tse sná-ma* an earlier period of existence, relative to the transmigration of souls, yet *tse di* and *pyi* may also be used in a Christian sense; *tse rin-ba* long life, *tse tün-ba* short life; *tse-rin* is also a very common name both of men and women; *rgyál-ba dan tse-rin-bar šóg-čig* happiness and long life (to the king)! *Dzl.*; *tse(-dan) -ldán(-pa)*, **आयुष्मान्**, title or epithet of Bodhisattwas; *tse-dpag-méd* name of Buddha; *\*tse pid-čé\** *W.* to earn a livelihood; *tse žyér-žin šór-ba* to come off with one's life, to have a narrow escape; *tse tár-du žug-pa* v. *tár-ba*; *tse(-las) dás(-pa)* having died *Dzl.* — 3. **Bal. sex**, *\*pó-tse, mó-tse\**, male, female sex.

**Comp.** *tse-skabs* v. *skabs*. — *tse-ču* water of life *Glr.* — *tse-nyis-pa* of an amphibious nature *Cs.* — *tse-ltogs* a poor, starving vagrant, beggar *W.* — *tse-mdans* *Lt.* = *byad-mdans* healthy appearance, a fine, fresh complexion. — *tse-tsád* duration of life. — *tse-mdzad*, *Wdk.* 457, an attribute of the gods, resembling a small plate with fruit. — *tse-rabs* period of existence, duration of a re-birth, a great many of which acc. to Buddhist doctrine every man has to pass through *Dzl.*; *tse-rabs-kyi blá-ma* *Mil.* a man that is always re-born as a Lama.

ཨྀ་པ་ tse-pád *Ephedra saxatilis*, a little alpine shrub with red berries, which are said to be roasted and pulverized, to give greater pungency to snuff.

ཨྀ་རྩྭ་ tse-ré 1. v. *tse*. — 2. v. *tsér-ka*.

ཨྀ་ཀྱ་ tseg *W.* *\*tsag\** 1. **point, dot**, also *nag-tség*. — 2. more particularly **the point separating syllables**, *bar-tség*, id.; *pyi-tség* likewise, in as far as it follows a letter *Gram.*; *tseg-bar* that which stands between two points or tsegs, **a syllable**.



ཚེགས་ *tsogs* troublesome, difficult, hard, *tsogs-  
ce* very troublesome, *rkan tsogs-  
ce* Mil. much (fruitless) running to and fro; *tsogs-méd* it is not difficult; *tsogs-méd(-par)* easily adv.; *tsogs-pa* trouble, toil, difficulty Sch.; *pran-tsogs* little troubles or difficulties Cs.

ཚེགས་(པོ) *tsém(-po)*, seam, cf. *tsém-pa*; *tsém-bzo-pa*, *tsém-pa* tailor W.; *tsém-po* *gröl* the seam opens, comes loose; *tsém-méd* without a seam; *tsém-bu* Lex., Sch.: what has been stitched, darned, quilted.

ཚེགས་ *tséms*, resp. tooth, *tséms-  
shin* toothpick Dzl.

ཚེགས་པ་ *tséms-pa* to have the disadvantage, to come off a loser, not receiving a full share Sch.

ཚེར་ *tsér* 1. = *tsar* time vulgo; *tsér-tsér*, Mil., prob. many times, repeatedly. — 2. v. the following.

ཚེར་ཀ་ *tsér-ka* W. also *tsé-ré*, *tsé-ri* sorrow, grief, pain, affliction, \**tsé-ré do mi go\** do not grieve! \**tsér cug-  
ce*\* to afflict, to grieve (not in B.).

ཚེར་མ་ *tsér-ma*, W. \**tsér-mán*\* 1. thorn, prick, brier, Dzl. *tsér zug son* I have run a thorn into (my hand, foot); *tsér-mai ngo* a deer's head po. spoken of Mil.; *tsér-ma don-pa* to pull out a thorn; *nya-tsér* fishbone Sch.; *tsér-ma-can* 1. thorny, prickly, briery. 2. like thorns, *Thgy.* — 2. thorn-bush, bramble, brake *tsér-dkar*, *tsér-stár*, buckthorn, *Hippophaë rhamnoides*, \**tsér-tar-lu\** Ld., the berries of it (extremely sour). — *tsér-tágs* thorn-hedge (in Tibet gen. dead hedges). — *tsér-lim* yellow raspberry Sik. *tsér-lhag* n. of a disease Lt.

ཚེས་ *tses* རྒྱུ་མཉམས་, 1. day of the month, *tses-grans* date, always expressed by the cardinal number, *tses-yèg* etc., *tses-bèu* the tenth, in certain months a festival day, *tses-bèu-méod-pa* sacrifice and beer-drinking on that day; *tses-bèu čám-yig* programme of the religious dances performed on that occasion; *zlá-ba tsés-pa* and *tses-ysum-zlá-ba*. — 2. symb. num.: 15.

ཚོ་ *tso* 1. nam. figure: 138. — 2. sbst. troop, number, host, yet hardly ever standing

alone, or governing a genit. case, but like a termination affixed: *grón-mi-tso* the peasants (of the village), *kyéd rnál-byor-pa-tso* ye saints! In some instances its substantive character is more apparent, thus in *tsón-pa-tso*, *mkás-pa-tso*, *bá-tso* it may be rendered by: a troop of merchants, a society of learned men (or the learned), a herd of cows (Cs.); but most frq. it stands (at least in later lit.) as plural termination of pronouns, so: *néd-tso* we, *kon-tso* they, *di-tso* these, or it is affixed to numerals: *bum-tso* 100 000. — *yul-tso* v. *yul*. — 3. adj. hot Bal.

ཚོ་བ་ *tsó-ba* fat, greasy, *tso-kú* fat gravy, *tso-ldir* unwieldy with fatness (*tso dug mi dug*, or *bud ma bud*, is it fat or not? being with young or not? Sch.?)

ཚོ་ལོ་ *tsó-lo* W. vulg. = *pons*, cf. *pon-tsos*.

ཚོགས་ *tsogs* Ssk. གཤམ་, (cf. *tsógs-pa*) 1. an assemblage of men (implying, however, compared with *tso*, a larger number of individuals, not at once to be surveyed), Cs.: *tsogs sdü-ba* to call an assembly, *gyéd-pa* to dismiss it; *tsogs du* an assembly meets, *gye* it dissolves; W.: \**sol son*\* it is adjourned, \**tol son*\* it is broken up; *dpun(-gi)*, *dmag (-gi)-tsogs* army frq.; *yul-tsogs* village community, country-parish, \**yul-tsog nyi lan-te yod*\* W. two parishes have set out; human society, *tsógs-kyi nan-nas byün-ba* Stg., \**tsog dhan gyé-wa*\* C. to retire from society; *tsógs-nan mi gró-ba* not mixing with society Dó.; *čós-tsogs* has been introduced by us, with the concurrence of our native Christians, as the word for 'congregation, church, ἐκκλησία'. — 2. accumulation, multitude, of things, \**šin-tsog*\* W. wood, thicket, copse, bush, shrub; *mé-tsogs* mass of fire, *Thgy.*; in a more special sense = *dge-bai tsogs*, or *bsód-nams-kyi tsogs*, accumulation of merit acquired by virtue, *tsogs ysóg-pa* to accumulate such frq.; *tsogs ma bság-pai mi* almost the same as a wicked, godless person; *tsogs(-kyi) kor(-lo)*, གཤམ་ཆུ་, sacrificial offering, a quantity of victuals, trinkets, and other articles being disposed in

a circle as an oblation, *Mil.* and elsewh.; *tsogs-kór skor-ba* prob., like *šóm-pa* to prepare such an offering; *tsogs ynyis Glr.* was explained by *bsod-nams-kyi tsogs dan ye-šes-kyi tsogs*; *šna-tsógs* of all kinds, merely signifies 'many'. — 3. *tsogs drug Mil.* and elsewh., *Was.* 290, 'kinds' of perception by the senses, which are supposed to be more or less in number, yet the etymology of the word rather suggests the groups of objects perceptible by means of the (6) senses. —

**Comp.** *tsogs-kán* meeting-house *Cs.* — *tsogs-kór* v. above. — *tsogs-grál Mil.* 1. row of people in an assembly 2. row of offerings, *ni f.* — *tsógs-čan-ma Sch.* 'songstress, prostitute'. — *tsogs-mčóga* most splendid assemblage, *tsogs-mčog-dge-dún Thgy.* — *tsogs-ytám* speech addressed to a meeting *Cs.* — *tsogs-stón* a high sacrificial festival *Pth.* — *tsogs(-kyi)-bdág(-po) गणेश*, son of Siwa, the god of wisdom, furnished with a thick belly and the head of an elephant; appears also in the Buddhism of latertimes. — *tsogs-dpón* president or chairman of a meeting *Cs.* — *tsogs-záns Sch.*: 'the meeting-kettle, the point of union or its symbol'. — *tsogs-sa* place of meeting *Cs.* — *tsogs-ysóg* accumulated merit, tantamount to offerings and gifts bestowed on priests, also any service or work done to or for a priest *Mil.* 𑖀𑖩 *tson* (*Cs.* = *zon* merchandize, but more corr.) **trade, traffic, commerce**, \**pag-tson\** *W.* smuggling-trade, \**čó-čé, tán-čé\**; *tsón-gi ke* profit, gain, *gun* loss in trading; *tsón byéd-pa Glr.*, \**gyag-pa\** *C.*, \**gyab-čé\** *W.* (cf. above), to carry on trade; *tsón brgúd-pa* id. *Sch.*

**Comp.** *tsón-skad* commercial language, business-like style, terms of trade. — *tsón-kán* store-house, magazine. — *tsón-gru* trading-vessel, merchantman. — *tsón-grogs* commercial friend, correspondent. — *tsón-čan* pledging in beer, after a bargain has been struck. — *tsón-čad* bill of purchase, deed of sale. — *tsón-mtun* commercial intercourse. — *tsón-dus* market people *Pth.* — *tsón-dus-sa* market-place. — *tsón-rdal* that quarter of a city which is chiefly inhabited

by merchants. — *tsón-pa* merchant, trader, seller; *bru-tson-pa* corn-merchant, *čan-tson-pa* dealer in wine and other liquors. — *yser-dan-dnul-(gyi) tsón-pa* exchanger of gold and silver coins. — *tsón-dpon, Hind. čaudhari*, head of a commercial establishment, the principal merchant in a city, under whose control all the rest, and the market in general, are standing; the chief leader of a caravan, to whom all that have joined in it are subordinate *Glr.* — *tsón-spógs* proceeds of trade; *tsón-spógs byéd-pa, tsón-spógs-la gró-ba* to engage in commercial speculations *Dzl.* — *tsón-prúl* commerce, *tsón-prúl-gyi ynas* market. — *tsón-zán* (cf. *tsón-čan*) meal after settling a business. — *tsón-zón* goods, merchandize. — *tsón-sa* commercial place, market.

𑖀𑖩𑖀𑖩 *tson-tson* 1. a kind of ornament *Cs.* 2. = *tson-tson*.

𑖀𑖩 *tsod* (prop. the same as *tsad*) 1. **measure, proportion**, in a general sense = the right and just measure; *tsod dzin-pa, (bzún-ba) W.* \**züm-čé\** 1. to take measure, to measure, to measure out, to survey, *yul land, \*yul-tsód-zum-kán\** land-surveyor *W.* 2. to estimate, to rate, to appraise, to tax, *ran-gi tsod mi dzin* he overrates himself (his own powers) *Dzl.* 3. to observe the right measure, to be temperate, *zas-čan-la* in eating and drinking *Glr.*; *zas-tsod ma zin čuñs gyúr-na* when below the proper measure, i.e. when too little is eaten *Sg.* 4. to try, to tempt, to lead into temptation *W.*; *tsod-ltá-ba, lén-pa B.* and vulg., *Cs.* also *tsod bgám-pa* to try, prove, \**tsod ma ltos\** I have not tried it yet *W.*, \**fig-tsód ma ltos\** id., *tsod ltá-ba, lén-pa* also to sound, to sift, examine, spy out, *tsód-lén-pa* sbst., spy; *séms-kyi* or *nyáms-(kyi) tsod lén-pa* to examine, find out or sift another's thoughts or sentiments, also \**kog-tsó' lén-pa\** *C.*; *tsod jal-ba* to measure; *tsod-šes-pa* to keep measure, and adj.: observing due measure, temperate, *tsod-mi-šes-pa* not keeping measure, intemperate. — *tsod-čan, tsod-ldan* 1. moderate. 2. punctilious, strict, grave *W.* — *tsod-méd* intemperate, immoderate, im-



pu<sup>d</sup>ent. — 2. **measure, instrument for measuring**, *ču-tsod* water-clock. — 3. **division, portion, quantity**, *tsod-čig* part, \**nor tsod čig*\* part of the money, of the estate *W.*; esp. of time, **point of time**, certain hour, cf. *ču-tsod* and *dus-tsod*; \**duñ jñu-čē tsod-la*\* *W.* at the time when the signal with the trumpet is given; \**tsam tsod*\* *W.*, at which hour? — 4. **estimation, supposition, conjecture, guess**; *nai tsod-la* according to my estimation, *tsod dzin-pa* v. above; \**dha lēb-pe tso' yo'*\* by this time he will have arrived, I guess *C.*; hence \**tsod-čē*\* *W.* to guess; *tsod-šes*, *tsod-bya* riddle *Cs.*, *tsod-šes smra-ba* to propose a riddle, *mi-tsod* about men, *bem-tsod* about inanimate objects *Cs.(?)*; \**tsod-tsod*\* *W.* at random *Sch.* — 5. *tsod* affixed to an adj. serves to form abstract nouns, thus: *nyed-par dka-tsod* the difficulty of obtaining, *jig-par sla-tsod* the facility of destroying, *pan-ḡdōgs čē-tsod* the greatness of the advantage *Thgy.*

མོང་མ་ *tsod-ma* 1. **vegetables, greens**, *tsod-ma rgod-skyēs* *Cs.*: wild-growing greens, frequently gathered by the Tibetans in spring-time, such as dandelion, nettles, *Eremurus* etc.; *tsod-ma gyun-skyēs* *Cs.* cultivated vegetables. — 2. **boiled greens, vegetable-soup** *Mil.* and vulgo. — *sno-tsod* = *tsod-ma*; *nyun-tsod* a dish of roots, turnips etc. *Cs.*; *ldum-tsod* a variety of roots *Cs.(?)* — *lo-tsod* all sorts of cabbage; *ša-tsod* *Cs.*, 'meat', (?) or more probably: prepared mushrooms. — *tsod-sdér* plate, dish *Sch.*

མཚམ་ *tsom*, I. (cf. *tso-ba* and *tsos*) **colour**, 1. **colouring matter, paint**, = *tsón-rtsi*, or *rtsi-tsón*; *tsón-rtsi dkár-pos bri-ba* to mark with white paint; *byug-pa* to paint; *tsom lén-pa* to take, imbibe colour *Cs.*; *tsom shyór-ba* to mix, to prepare colours *Cs.*; *tsón-gyis btso-ba* to colour, to dye; *tsom-skud* dyed thread *Do.*; *tsom-spél* a coloured strip *W.* — 2. **colour** = *mdog* *W.* — II. v. *mtson*.

མཚམ་པོ་ *tsom-po* 1. **fat, plump, well-fed** *W., C.* 2. **resinous**.

མཚམ་མོ་སྟེན་ *tsom-mo-sten* a metal (not known) *Stg.*

མཚམ་ *tsob* for *tsab* *Sch.*

མཚམ་པ་ *tsóm-pa* I. also *tsóm-po* *Cs.* **bundle, bunch**, *tsóm-bu* id., *mé-tog-gi tsóm-bu* bunch of flowers *Pth.*; *rná-ma nág-poi tsóm-pa btágs-pa* *Mil.*, a kind of collar, made of black yak's tail; *pra-tsóm* a border or trimming set with jewels or pearls. **Acc.** to our authorities, however, the word properly signifies a mixture or variety of colours, something **variegated, gay-coloured**, e.g. \**dñi nán-du tsom mán-po*\* there is much colouring in this, it is manycoloured, \**tsom-tsóm*\* id. — II. **vb. to doubt, hesitate**; to be timid, bashful, shy; to be ashamed *C.*; **sbst. doubt, timidity** etc.; *tsom-tsóm*, *tsam-tsóm*, *te-tsóm* id.

མཚམས་ *tsoms* *C., W.* 1. = *kyams*, also *tsoms-skór* **court-yard**, *Kan-pai tsoms* *Lex.* — 2. **set, division, part, chapter** *Sch.*, so perh. in the title of a book, *čéd-du brjód-pai tsoms* *Thgy.*; \**kye-ča yu dan zii tsóm-can*\* *W.* a neck-lace or string of pearls in sets, divided by turkois-drops and *rzi*.

མཚམས་རྒྱུ་མཚམས་ *tsoms-rñams* **noise, din, clatter** *Sch.*

མཚོར་བ་ *tsór-ba* 1. **to perceive**, **sbst. perception**; as one of the five skandhas = **वेदना**, a sensation, a feeling; **to perceive**, *yžán-gyis ma tsór-bar* without any one perceiving it *Dzl.*; also without *yžán-gyis*: *ma tsór-bar rkú-ba* to steal unobserved, the contrary to robbing forcibly *Thgy.*; \**zim-po tsor*\* he found it well-tasted; *sbrim-pa tsór-nas* feeling herself to be with child *Pth.*; \**yán-mo tsor son*\* *W.* it felt light to the touch. — 2. **to hear**, for *tós-pa*, common in *W.* —

མཚོར་ལོ་ *tsór-lo* a (flying) report, rumour.

མཚོ་བ་ *tsól-ba* v. *tsól-ba*.

མཚོ་ *tsos* 1. **paint, dye, colouring matter**; *tsos rgyág-pa*, *rgyáb-pa* to dye, to colour *Sch.*; *tsos gyur* (or *log*) *son* it has lost colour, it is faded; *tsós(-kyi) ku(-ba)* liquid paint, = *tsón-rtsi* *Glr.*; *tsós-mñan* dyer, *tsos-lu* *Sch.*: a cosmetic, wash (?); *rgyá-tsos* a red pigment from India, perh. kermes *Med.* — 2. **a medicament** *Med.* — 3. v. *kur-tsos*, *ñon-tsos*.

མཚན་ལུ་ *mtsā-lu* 1. also *rtā-mtsā-lu Lex.*, *Sch.*: a horse with white feet. — 2. v. *tsa-lu*.

མཚན་མས་ *mtsags Sch.* = *tsags* 4, *tsags-bzān byéd-pa*.

མཚན་ *mtsān* v. རྟེན་པ་ *ba*.

མཚན་ *mtsān* 1. resp. for *min*, **name**, esp. the new name which every one receives that takes orders; *mtsān yśól-ba* 1. to give a name *Glr.* 2. to take, to assume, a name *Glr.*, title *W.* — 2. **mark, sign**, v. *mtsān-ma*. — 3. **night**, *mtsān-mo*.

མཚན་(མ་) *mtsān(-ma)* ལྟན་པ་ 1. **sign** (*rtags* and *ltas*), **mark, token, badge, symptom**, *dōn-med-pai mtsān-ma yin* it is a sign that it would be fruitless *Wdn.*; *mtsān-ma རྟེན་པ་* to make a mark, to mark (e.g. with paint) *Glr.*; *btsun-mo-la ma རྟེན་པ་ byās-pai mtsān-ma byin-nas* making a sign to the queen, signifying: do not fear! (that she had nothing to fear); *mtsān-mas mtsān-pa* to represent a thing by a sign or mark *Lex.*; *rgyal-poi mtsān-ma* (or *rtags*) *liā-po* (acc. to Indian notions) the five royal insignia, turban, parasol, sword, fly-flap and coloured sandals; **shape and peculiar characteristics of separate parts of the body**, *lus-kyi mtsān Dzl.* རྟེན་པ་ 5, esp. as marks of beauty, *skyés-bu čén-poi mtsān sum-čur-tsa-ynyis* cf. *skyés-bu*; *mtsān dan dbyibs* as to limbs and stature *Dzl.*; *mtsān(-ma) bzān(-po)* and *nān(-pa)* good and evil signs, tokens, symptoms, prognostics, frq.; *bkra-šis -pai dge - mtsān* propitious signs *Glr.*, emphat., good, favourable sign, some special (good) quality, *mtsān dan ldan-pa* possessing such quality, **superior, excellent**, frq.; *mtsān-ma rtóg-pa* to prove, to examine, signs; *mtsān-mar sgóm-pa* to take as an omen *Sch.*, *mtsān-mar ma bzun* do not regard it as an (evil) omen, be not surprised or alarmed *Sch.* — *mtsān(dan) bcās(-pa)*, and *mtsān-méd* having characteristics and having none, (v. also *Was.* 297), terms with which Buddhist speculation loves to play, cf. *Köpp.* I, 597. — 2. **genitals** *Med.*, *Pth.*, gen. preceded by *po* or *mo*; *mtsān-dbye*

prob. the genitals open themselves *Med.*; hence in Lhasa the word *tsan-züg* (q.v.) might be misunderstood for painful affection of the genitals. — 3. *šin-tu mtsān čé-bar gyür-te* is at one time applied to Buddha, at another to men, thus leaving the true meaning doubtful.

**Comp. and deriv.** *mtsān - mkan* soothsayer, astrologer, frq. — *mtsān-grān* and *dgu-mtsān* prize, crown of victory *C.* — *mtsān - brjód* calling upon the name of a deity, enumerating its characteristics and attributes *Cs.*; *mtsān-dōn* something similar(?). — *mtsān-nyid* prop.: 'the sign', the essential characteristic, sometimes even implying the true, innermost essence of a thing, whilst, on the other hand, it is also used merely for 'mark' in general; *čós-kyi mtsān-nyid stōn-pa*, *Kōn-du čūd-pa* prob. to show the true essence of doctrine, to receive it into one's own mind *Dzl.*; *mtsān-nyid-pa Mil.* n. of a philosophical school of the present day, stated to be the same as *bye-brág-pa*; it is much in favour with the Gelugpa-sect, and the principal object of their studies is, to ascertain the literal sense and original spirit of their doctrine; they love disputations on these subjects, and may be considered the representatives of speculative science among the Tibetan clergy. — *dus-byās-kyi mtsān-nyid mi-rtág-pa yin* the essential property of all that is compounded is liability to decay *Glr.*; **property, quality** *Domañ*; **symptom, indication**, *nād-pa sós-pai mtsān-nyid* an indication that the patient will recover *S.g.*; *mtsān-nyid ysum* the three marks or characteristics in the doctrine of 'perception' of the Mahayanists, *kun-btāgs, yžān-dbān, yōis-grūb Was.* 291; *mtsān-nyid bšād-pa Schr.*: **definition**; so it seems to be used in *Thgy.* — *mtsān-rtōgs* = *mtsān-ma Wdk.* — *mtsān-pa marked*, *kōr-los* being marked with the figure of a wheel *Glr.* — *mtsān-dpe* for *mtsān dan dpe-byad Glr.* — *mtsān-γži Lex.*, *Sch.*: 'the cause of a sign or symptom, an object' (?).

མཚན་མོ་ *mtsān-mo W.*, \**tsan*\*, **night** \**tsan* ča dug\*, *W.* night sets in; adv. at



night, by night, in the night time *Dzl.*, *W.*: \**tsan-la\**; *dei mtsán-mo Dzl.* in that night; *tsan gán*, *tsan tog-tág*, *W.* also \**tsan-tse-vi\**, the whole night; also adv., all night; *mtsán-dkyil*, *mtsán-gün*, *mtsán-pýéd* midnight; *mtsán-stód*, *mtsán-smád* the first, the second half of the night; *mtsán-stód-kyi rmi-lam* a dream before midnight *Med.* — *mtsán-düs* night time. — *mtsán-byi* (*W.* \**tsan-bi\**) bat. — *tsan-šin W.* 1. chip of pine-wood, 2. pine-wood. 3. pine-tree. — *mtsán-só byéd-pa* to keep watch during the night *Sch.*

མཚམས་ *mtsams* 1. intermediate space, interstice, border, boundary-line, *rgya-gár dan bál-poi mtsáms-na*, *rgya-bál-gyi mtsáms-su* on the border between India and Nepal *Gl.*; *mtsáms-kyi nags-kród* boundary-forest *Gl.*; *sa-mtsáms* (vulgo *san-tám*) frontier of the country *Gl.*; *dé-nas doms lia-brgyái mtsáms-nas* at a distance of 500 fathoms from that place; *bar-mtsáms-na yod* it lies in the middle between; *ri tán mtsáms-su* where the mountains are contiguous to the plain; *byan šar mtsáms-su* in the north-east (cf. no. 2 below); *ču gram mtsáms-su* (between the water and the river's bank) close to the edge *Wdn.*; *dei mtsáms-su* (with regard to a royal dynasty) intervening, a usurper, interrupting the regular succession *Gl.*; *čes-pai tsig mtsáms-nas* when these words were uttered, at these words *Tar.* 127, 11; *sgo(i)-mtsáms* a narrow opening of the door, *sgo-mtsáms-nas sleb* (he or it) enters through the cleft of a door, equivalent to our 'through the key-hole'; \**tsám-la čüg-čé\** *W.* to preserve, to put (plants) between (paper), to pack up (glass in straw). — *mtsams sbyor-ba* 1. to close interstices, to stitch up, to sew together (the separate parts of a shoe) *Mil.* 2. *Sch.*: to occupy a certain space, to enter a womb, to embody one's self in human flesh, so it seems to be used in *Thgr.* and *Mil.* 3. to take a resolution, to form a plan, to conceive an idea, to settle in one's mind, like *gód-pa*, cf. *sbyór-ba* I, 2; II, 2 *C.*, *W.* — *mtsams byé-ba* to split(?), *skra smín ysár-du mtsams-bye rtsub Kyil S.g.* the hair of the head and

the eye-brows splits, divides again, is growing thin, crisp, and interspersed with bald places, which is alledged to be a symptom of approaching death, yet hardly founded on correct observation, nor by any means clearly defined; *Schr.* has: *skra mtsams byéd-pa* to part the hair on the top of the head. — *mtsams-med-pa* 1. adj., *Ssk. ānantarya*, without interstices, continuous, = *go-mtsams-med-pa* v. go 1, *Dzl.* 2. sbst., *Ssk. ānantarya*, *Was.* (240), 'where nothing is to be interposed between a deed and its consequences, where the consequences are not to be averted', a deadly, capital sin *Dzl.* and elsewh.; *mtsáms-med-pa lia*, i.e. inexpiable sins, are: parricide and matricide, murder of an Arhat (*dgrá-bdom-pa*), or of a *Tathāgata*, likewise causing divisions among the priesthood. — *dus-mtsáms* intermediate time *Cs.* — *mtsams-sbyór* the Sanskrit diphthongs ē, ō, ai, au; *mtsams-sbyór-pa* and *-ma*, a bawd, *Cs.* — *mtsams(-kyi)-žu(-ba)*, also *tsams-žu*, an expression gen. occurring in modern Tibetan letters, winding up the complimentary phrases of the introduction, and passing over to the proper business of the letter; for the immediate sense of the phrase I found no explanation. — 2. the points of the compass, *mtsams bži* the four cardinal points of the horizon; *mtsams brgyad* includes the intermediate points, south-east etc., *mtsams drug* denotes the four cardinal points together with the zenith and nadir. — 3. demarcation, partition, break, pause, stop, *mtsams yèdod-pa* to make a stop or pause with the voice in reading *Gram.*; esp. to draw a line of demarcation about one's own person, whether it be by a magic circle (*Dom.*), or by retiring to a solitary house, either for the sake of private study (*Zam.*), or which is most frq. the case, for religious meditation, (\**tsám-la dád-čé\** *W.*) in the cell of a cloister, or in a hermitage or cave in the mountains, the seclusion lasting sometimes for several months, during which time the scanty food is silently received from without through a small aperture. Such seclusions are undergone by some in the

sincere belief, that they will acquire thereby higher gifts and abilities, by others merely to increase their odour of sanctity. *mtsams sdóm-pa* Mil. has a similar signification. — *spyad-mtsáms* rules, instructions, defining the extent and limits of a person's duties. — 4. symb. num.: 6, v. *mtsams* drug above.

**མཚན་བྱ་** *mtsár-ba* 1. fair, fine, beautiful, = *mdzēs - pa* Zam., *Glr.* frq., *mtsar sdug* *dan ldán-pa* id., e.g. *bú-mo* *Glr.*; also of flowers; bright, shining, of metals *Stg.*; \**nyám-tsar-wa, ló-tsar-wa*\* admirably fair, wonderfully fine. — 2. wondrous, wonderful, marvelous, gen. with *no*, *no-mtsar-čan* *zig* a wonderful, distinguished, eminent man Mil.; *rten no-mtsar-čan* a wonderful image (of some deity) *Glr.*, in both instances equivalent to wonder-working, miraculous; *no-mtsar-mčód-pa* a marvelous, extremely rich offering Mil.; more frq. *no-mtsar-čé-ba* e.g. marvelous things, events, miracles *Dzl.*; *mi srid no-mtsar-čé* impossible! most wonderful! *Glr.*; *no-mtsar-čé-ba ma yin* that is not so very wonderful *Dzl.*; strange, ridiculous, *γtam šin-tu no-mtsar-čé* *Glr.* — 3. *no-mtsár* wonder, surprise, astonishment, *no-mtsárskyé-ba, no-mtsár-du gyur-ba* or *dzin-pa, no-mtsar-rmád-du gyur-ba* to wonder, to be surprised. — 4. *no-mtar-čé* an expression of thanks, = *bka-drin-čé, dé-ltar yin-na kyed ynyis-ka no-mtsar-čé* if that is so, then both of you receive my best thanks! Mil.; *yónis-pa no-mtsar-čé* thanks to you for your coming! Mil.

**མཚན་བྱ་** *mtsál* Cs. also *tsal* vermilion, used (among the rest) inst. of red ink for writing; *mtsál-pár* a printing with red ink Cs.; *mtsál-lògs-pa*(?) *Sch.*: 'clear vermilion'(?); *sku-mtsál* resp. for *krag* blood Cs.

**མཚུངས་བྱ་** *mtsuns-pa* (W. \**tsogs*\*) similar, like, equal, *ka-dog* as to colour S.O., *sna-ma dan* like the former, *bdud-rtsir* like nectar *S.g.*; *bdud dan mtsuns* you are to me like a satan, you are a satan to me *Pth.*; *lhai sdug-bsnäl dan ča-mtsuns-pai stén-du* besides their sharing all the imperfections of the gods *Thgy.*; *dus-mtsuns-*

*pa* a contemporary Mil.; *mtsuns-méd, mtsuns-bräl*, without an equal, matchless, incomparable; *sems dan mtsuns ldán-pa* explained by Was. (241) as: manifestations of mind, those outward signs by which the mind manifests itself as existing.

**མཚུན་** *mtsun* (Zam. = *Ssk.* कृत्स्न, raw flesh) 1. Cs.: meat for the manes of the dead, *γtón-ba* to bring an offering to the dead, *skyel-ba* to send one; *mtsun-γtór* explained in *Wdi.* by *ši-bai dón-du γtór-ma γtón-ba*; *mtsun-γtór stér-ba* *Wdi.* — 2. *Sch.*: tutelard deities, household-gods, or rather the souls of ancestors; so *Dzl.* २२, 16 (another reading is *btsun*); also in *mtsun-γtor*, if *mtsun* be taken as a dat., it may have this signification; *mes-mtsun* household-gods of the Shamans *Sch.*

**མཚུར་** *mtsur* v. *tsur-mo*.

**མཚུལ་བྱ་** *mtsül-pa* the lower part of the face, nose and mouth, the muzzle of animals Mil.; bill, beak *Sch.*; W. \**nám-tsul*\* nose; *mtsül-pa gag* the effect of the gall entering the nose(?) *Mig.*; *ka-mtsül* (W. \**kam-tsul*\*) face, seldom in B.

**མཚེ་སྤྲེང་** *mtse-skyón* *Wdi.*?

**མཚེ་ལྗེ་** *mtse-ldum* n. of a medicinal herb *S.g.*

**མཚེ་མ་** *mtsé-ma* (W. \**tsag-tüg*\*) twins, *bu mtse-ma ynyis dus rčig-na krunis-so* *Pth.* two twin-sons were born simultaneously; *mtsé-ma γsum-po* three-twin-child, trigemini *Wdi.*

**མཚོན་** *mtsed*, *Sch.*: *dur-mtséd*, place for burning the dead.

**མཚོུ་** *mtseu* a small lake, *mtso dan mtseu* lakes and lakelets *Pth.*

**མཚོར་བྱ་** *mtser-ba* = *tser-ba*.

**མཚོ་** *mtso* 1. lake, frq. — 2. for *rgya-mtso* sea, rarely. — 3. symb. num.: 4. — **Comp.** *mtso-dkyil, mtso-dbus* the middle of a lake. — *mtso-škór* an assemblage of many lakes Cs. — *mtso-kyóms* v. *kyoms*. — *mtso-gram, mtso-mtá* border of a lake. — *mtso-sñón* *Glr.*, \**sóg-po tso-nón*\* C. the blue lake, Kokonor, in Mongolia. — *mtso-ču* water,



*mtso-rláns* vapours, *mtso-rlábs* waves of a lake. — \**tso-lág*\* C. inlet, creek, cove. — \**fo-lag-qlél*\* C. strait, channel.

མཚོག་པ་ *mtsóg-pa* v. *tsóg-pa*.

མཚོག་པ་ *mtsóg-pa* Lt., also *mtsog-ysén* Cs., 'spot or tender part of the head', vacancy in the infant cranium, = *tsáns-pai bú-ga*.

མཚོག་པ་ *mtsogs* adv., \**tsógs-se*\* adj., W. for *mtsuns* or *dra*, similar, like, equal; \**an-ré-zi tsogs rgyál-la mi dug*\* they are not so good as the English; \**ko dan ná-la dug-nál tsóg-se yod*\* with him and with me there is the like disaster, misfortune visits us equally.

མཚོན་ *mtson*, 1. also *mtsón-ča*, any pointed or cutting instrument, *mtsón-čas ytúb-pa* to cut to pieces with such an instrument Dzl.; **weapon, arms**; *mtson togs-pa* to seize a sword, to take up arms Dzl.; *mtsón-gyis jig-pa* to destroy, to conquer, with the sword Ma.; *mtsón-ča rnám-pa bzi* Stg.: sword, spear, dart, arrow; *go-mtsón* armory and arms; *ru-mtsón* v. *ru*; *mtson-krág* blood drawn by cuts or stabs (used for sorceries) Lt. — *mtson-gyi dru-bu* an attribute of the gods, resembling a coil or ball of thread Wdn.; *mtson-skud sgril-ma* Thgr. id. (?). — 2. also *tsón* **fore-finger**, *mtsón-rtsa* the pulse to be felt with the fore-finger; *mtson gañ* a finger's breadth; *mtson gañ mar* a finger's breadth lower Med.; *mtsón-pa* a four-fingers' pinch (?); *šin mtsón-pa zig* a handful of sticks Mil.

མཚོན་པ་ *mtson-pa* 1. v. *mtson*. — 2. vb. to **set forth, bring forward, adduce, state, quote, exhibit**, examples of grammatical forms etc. Gram.; *dis mtsón-nas* illustrating it by this, setting this up as an example Gram.; *des kyan sgyú-mai dpe ñig mtson* also in this may be seen an instance of deception Mil.; *dpes mtsón-pa* to illustrate by parables Mil.; *mtsán-mas* by a sign Gram.; so prob. also: *ám-ban ynyis dei mtsón-pai dmág-mi* the soldiers brought forward by the two Chinese officials; it is also alledged to stand for **to make, to prepare** C. — *rnám-mka mtsón-pai rnál-byor-pa* prob.: the

saint that represents the heavens, that resembles the heavenly space Mil.

འཚང་ལུ་ *tsa-lu* v. *mtsá-lu*.

འཚོག་པ་ *tsag-pa* 1. vb., pf. *tsags*, *btsags*, fut. *btsag*, imp. *tsog* (trans to *dzag-pa*), **to cause to trickle, to strain, filter, sift, squeeze, press out**, *bru-mór tság-pa* (partic.) oil-miller Dzl.; **to draw off**, *dmú-ču* to tap (a dropsical person) Sg. Cf. *tság-ma*, *tsags*. — 2. adj. **thick, fat, obese** Lex.

འཚང་, མཚང་ *tsan*, *mtsán* **fault, error, offence, sin**, *de tsán-du* *če* that is very wicked, a great offence; *mii* or *mi-la tsan brú-ba* or *drú-ba* 1. **to spy out another's faults**, to upbraid him with them, to accuse him Do., C., W.; \**tsan og dhu-wa*\* C. id. — 2. **to irritate, provoke, make angry** C.

འཚང་བ་ *tsán-ba*, vb. I. pf. *tsáns*, fut. *btsán*(?) 1. **to press into, to stuff** Sch., *tsán-ka byéd-pa* id. Sch.; *nán-du tsáns-pa* Lex. prob. pressed into, stuffed inside, so Sch.: *kri nan tsáns-can* a stuffed seat; *dbugs kar tsáns-pa* out of breath, panting (in the heat of pursuit) Mil.; *dbugs stod-du tsáns-nas skad mi ton* Mil. I am pressed for breath, my breath stops, I cannot utter a word (for ardent longing); *stod-tsáns*, *rluñ-tsáns*, *tsáns-la pan*, all these expressions imply a want of breath, not sufficiently to be reconciled to the original meaning of the word. — 2. \**sú-la tsáns-se yón-čè*\* Ld. to attack a person with open violence, opp. to a stealthy attack. — II. pf. *sañs*, which verb, however, occurs only in *tsan-rgyá-bar gyúr-ba* to become Buddha Dzl. frq., *tsan rgyá-bar dód-pa* to aim at Buddhahood, and *sañs-rgyás* (having become) Buddha. Besides this form, there exists also a verb *sán-ba*, pf. (*b*)*sañs*, to clean, as may easily be proved by examples. The whole will perh. become clear, if we presume, that the form *tsán-ba* for the present tense is now obsolete, occurring only in reference to Buddha, as quoted above, and that the root *san* is now used as present tense in the following significations: 1. **to remove** (impurities)—like *dág-pa*—**to make clean**,

\**dan sán - te med*\* W. (the soot) having yesterday been removed, there is none just now; \**sañ dug, sañ òs*\* W. it is cleansed, swept clean, \**bag sañ, nyé-pa sañ*\* the contamination, the sin, has been removed, done away with C.; \**snyn sañs* the disease is removed Pth.; \**skyo-sáns byéd-pa* to remove melancholy, to recreate or amuse one's self; to comfort others; \**skyo-sáns-la gró-ba, skyo-sáns byéd-pa* to take a walk, to take a ride Pth., C.; \**mya-nán sán-ba* to comfort Pth., to console one's self; esp. 2. to recover, to come again to one's senses, *ra-ro-ba-las* from intoxication Dzl.; \**yzim-pa-las* from a deep sleep Dzl.; also construed as before: *bzi Glr.*, \**ra*\* W. from a drunken fit, and this agrees with a sufficiently authenticated signification of the Ssk. root *budh*, so that *sañs-rgyás* would after all be the literal translation of བུ་བླ་ (contrary to Burn. I, 71 med.), taking the signification of the name, accord. to Tibetan notions, to be: 'the man that has entirely recovered from error and come to the knowledge of absolute truth'. That *sañs-rgyás* be the same as perfect, holy, seems to be a mere etymological conjecture of Cs. — 3. to take away, to take off, \**keb sán-wa*\* C. to uncover. — 4. to be spoiled, to become unfit, useless, \**wó-ma sañ son*\* C. the milk is spoiled, *zom sañ dug* = *sañ dug* the casks are leaky, are running out.

འཛང་ར་ རྩམ་པ་ Sch.: the neck of the thigh-bone; *tsán-rai tsil* the fat attached to it C.

འཛམ་བ་ རྩམ་པ་, pf. *tsabs, bsabs*, fut. *bsab*, imp. *tsob*, to pay back, repay, refund, *skyin-pa* a loan Lex.; cf. *tsab*.

འཛམ་འཛམ་ རྩམ་པ་-འཛམ་པ་ *tsab-tsub* hurry, confusion, perplexity, fear Sch.; also: *tsab-tsab-mor yndá-pa* to tarry in fear, to hesitate in apprehensions Tar.

འཛམ་མ་བ་ རྩམ་པ་, pf. *tsabs*, imp. *tsobs* Sch.: resp. to be afraid; Lex. *blo-tsab* id.(?).

འཛམ་(ས་)བ་ རྩམ་པ་(ས་) 1. = *tsam-pa*(?) fit, suitable, in accordance to, in conformity with, *de dan tsám-par* S.g.;

*so-só byór-pa dan tsám-par* Tar. according to their ability, in proportion to their property. — 2. frq. and mostly erron. for *mtsáms-pa*.

འཛར་བ་ རྩམ་པ་, pf. *tsar* 1. to be finished, completed, terminated, *snón-la tsár-ro Glr.* it was the first that was finished; to be at an end, consumed, spent, \**nor tsár-te son*\* W. the money is all spent; esp. as an auxiliary, to denote an action that is perfectly past or completed (where in the earlier literature *zin* stands), in later books with the termin. inf., *yóns - su rdzogs - par tsár - te* when ... was completely finished Glr.; vulgo the mere root is used, esp. in W., \**tsog tsar-ra ma tsar*\* are they assembled, has the meeting begun already? \**lam-la žug tsar, son tsar, kal tsar*\* he is on the way, he is gone, it is dispatched; *tsár-ba byéd-pa, tsár-du žug-pa* Cs., \**tsar čug-čé*\* W. to bring to a close, to finish, to terminate. — *tsár-yèod-pa* 1. to destroy, annihilate, e. g. diabolic influences, infernal powers Pth.; to defeat, overcome, in disputation Mil.; to excel, surpass, *sgyu-rtśál-gyis Glr.*; to punish Tar. 2. for *tsár-yèod-pa* Pth. — 2. to grow, grow up, thrive, of little children W.; *tsar-skyéd* growth Mil.

འཛམ་ རྩམ་པ་, *tsal, sgro-bai-tsal-gyi ka-brgyan* Mil.?

འཛམ་བ་ རྩམ་པ་, imp. *tsol* eleg. 1. to want, wish, desire, ask; when followed by a verb, the latter stands in the termin. inf., or the mere root of it, and more esp. that of the perf. form, *yab dan mjal tsál-lo* I have a mind to go to see my father Dzl.; *bltás-par tsál-te* wishing to see Dzl.; *túgs-la bžag tsal* I wish it may be borne in mind Glr.; *psun tsal* I beg you to speak Mil., *bzuñ tsal* please take Pth.; pleon. *krid-par žu tsal* Glr.; esp. as an intimation of willingness, *dé-ltar tsál-lo* yes, we will do that Mil., or like our: very well! Further: *pá-la nor ma tsál-tam* has he not asked the money from his father? Dzl.; *gum yañ čì tsál* why does (the king) want to kill me? Dzl.; *deñ don mi tsal* the profit of it I do not desire Glr. — 2. to eat, *btsan-dug*



poison *Dzl.*; *byi-bas tsál-te* eaten by mice *Dzl.*; *γdon mi tsál-bar* eleg. for *γdon mi zá-bar* without doubt *Dzl.* — 3. to know *Cs.*; so *no-tsál-ba* appears to be used for *no-ñes-pa*, and in a passage of *S.O.* it seems to imply to understand. — 4. in certain phrases: *bad tsál-ba* to use diligence *Thgy.*; *bro tsál-ba* 1. to swear *Pth.*(?), 2. to have a cold *Mil.*; *pyag tsál-ba* to greet, salute, v. *pyag.*

འཚོལ་མ་ འཚོལ་མ་ *Cs.* = *tsál-ma*.

འཚོག་པ་ འཚོག་པ་, pf. *tsig*, to burn, to destroy by fire, *gron-kyer mi dan bñas-pa* (he burned) the town with its inhabitants *Pth.*; *mes, mer*, vulgo *\*mé-la\** with fire; *mám-par* entirely, completely *Dzl.*; more loosely: *tsig son* he burnt himself, scalded himself etc.; also of food, burnt, injured by the heat; *tsig-gam* am I burning? (thinks one suffering of fever) *Med.*; of inflammation, v. *mig-tsig*; of any violent pain *Dom.*; to be glowing, of the evening-sky *W.*; *\*tsig གུག འུག\** *C.* to be in the rut, the copulating of larger animals.

འཚོང་ and འཚོངས་པ་ འཚོང་ and འཚོངས་པ་ *Mig.?*

འཚོར་པ་ འཚོར་པ་, pf. *tsir*, *btsir*, fut. *γtsir*, *btsir*, imp. *tsir* *W.* *\*btsir-ñe\** to press, *mig* with the finger on the eye *Med.*; *nán-gyis* to press hard *Stg.*; to press out, an ulcer; to wring, a wet cloth; to crush out, *til-már* sesame-oil *Lex.*; *o-ma tsir-ba* to milk; *\*tsir tag jhè-pa*, or *tán-wa\** *C.* to press hard, to examine closely, to hold a rigorous inquest; *btsun-mo-la yan tsugs γtsir čün-bar gyúr-to* *Pth.* also the queen's mind was much depressed.

འཚོགས་པ་ འཚོགས་པ་, pf. *tsugs* (intrs. of *dzug-pa*), 1. to go into (more freq. *tsud-pa*), to enter upon, begin, commence, *stód-pa bul-ba-la tsugs* he began to praise, to flatter. — 2. to penetrate by boring, v. *pur-pa*; to take root, to establish one's self, to settle, *rtsá-ba ma tsugs* it has not struck root; *brog tsugs-su ye ma-dod* *Mil.*, prob.: they had no longer any mind to establish themselves in this alpine solitude; *brtán-*

*gyi skyid-mgo dé-nas tsugs* this was the beginning of my lasting happiness *Mil.*; most freq. *tsugs-pa* as partic. or adj.: firm, steady, *rkán-lág ma tsugs-te sá-la gyel-to* his limbs not remaining firm (in consequence of a paralytic stroke), he fell to the ground *Dzl.*; *\*kán-pa tsug-kyin dug\** sit quiet with your feet! *Ld.*; *dug mi tsugs-pa* *Med.*, *sa γrig-tu mi tsugs-pa* *Pth.*, *\*dō-tsug mé-pa\** *C.*, *\*dád-du mi tsug-kán\** *W.* not being able to sit still; not stationary, unsettled, roving, restless, volatile, flighty, inattentive, *spyód-pas skád-čig kyan mi tsugs-pa* *Glr.* id.; *\*tsug-la dod\** *W.*, be attentive! to be able *C.*

འཚོད་པ་ འཚོད་པ་, pf. *tsul* (intrs. to *dzud-pa*) to be put into (a hole), to prison *Glr.*; to go into, to enter, to get into (a good and wholesome way), to go to (hell); *kon-du* v. *kon tsud-pa*.

འཚོབ་པ་ འཚོབ་པ་, pf. *tsubs*, 1. to whirl, of whirlwinds, snow-storms, smoke etc. *Mil.* and elsewh. — 2. to be choked, esp. to be drowned, *nya čab-la pyo-ba tsub mi srid* the fish swimming in the water cannot be drowned *Mil.*; *čus tsub-pa* *Mil.*; *\*tsub-te šì\** *W.* he has been drowned. — 3. *spyód-pa tsub-pa* pugnacity, of fowl *Glr.*

འཚོབ་པ་ འཚོབ་པ་, 1. vb. pf. *btse*, fut. *btse*, *γtse* (*Dzl.*) to hurt, damage, injure, persecute, torment, *mi-la tsé-zin γnód-pa byéd-pa*, or *γnód-čün tsé-bar byéd-pa* id.; also sbst., enemy, persecutor *Mil.*; *γñan-zán-la sogs-pai tsé-ba dan bñas-pa* (a place) haunted by beasts of prey or any other noxious creatures *Thgy.*; the term is also applied to horses that bite each other. — 2. sbst. (spelling uncertain) psalterium, the third stomach of ruminating animals *W.*

འཚོག་པ་ འཚོག་པ་, pf. *tség*, imp. *tség(s)*, to repay *Cs.*

འཚོང་པ་ འཚོང་པ་, pf. prob. *tsens*, 1. to increase, improve, thrive, opp. to *phun ba* *W.* — 2. to be content, happy *Mil.*

འཚོད་པ་ འཚོད་པ་, 1. v. *tsód-pa*. — 2. v. *tséd-pa*.

འཚོས་པ་ འཚོས་པ་, pf. *tsems*, *btsems*, fut. *btsem*, imp. *tsems*, *W.* *\*tsém-ñe\** to sew, *\*gos tsém-ñe ras\** materials for a gar-

ment; *tsém-skud* thread for sewing; *tsém-káb* needle. — *tsém-drúb* needle-work *Cs.* — *tsém-srúb* *W.* seam. — *tsém-méd* without a seam; *Sch.* also: without interruption.

འཆོར་བ་ *tsér-ba*, I. vb. to neigh *Pth.* and vulgo. — II. also *mtsér-ba* 1. vb. to grieve, to sorrow, and sbst. grief, sorrow, resp. *fugs-tsér*, cf. *tsér-ka*; *tsér-can* sorrowful, anxious, *tsér-méd* free from sorrow, easy. — 2. to be afraid, to fear *C.*, *Mil.* — 3. to shine, to glitter, and sbst. lustre, brightness, splendour, brilliancy, of light *Lex.*, of jewels *Dzl.*; *dkár-zin* (or *dkár-la*) *tsér-ba* to be of a shining white *Mil.*

འཆོར་ས་, མཆོར་ས་ *tsér-sa*, *mtsér-sa* 1. *Sch.*: cause of uneasiness, source of care. — 2. an old deserted settlement or dwelling; *tsér-rnyin* id. *Sch.*

འཆོབ་ *tsó-ba*, I. vb. a. intrs, pf. and imp. *sos*, 1. to live, *rin-du* a long time, *lo bryga* a hundred years *Med.*; *nam* (or *ji-srid*) *tsó* *bár-du* for life, life-long, *čós-kyis*, *rig-pas*, *rnón-pas* to gain a livelihood by religion, science, hunting *Cs.*, or: to lead the life of a cleric, scholar, hunter; *srid tsó-ba* to pass life, to continue in a state, to exist, frq.; *dú-dzii nán-du* *tsó* *mi pód-do* in the throng of the world I cannot exist *Dzl.* (*W.* \**són-čé* and *tse píd-čé*\*). — 2. to remain alive, to be maintained in life, *di ma byás-na* *mi* *tsoo* else we shall not remain alive, we shall not be able to live *Dzl.*; to revive, to recover, from sickness etc. *Dzl.*; *sós-par gyúr-ba* id, frq.; *ši-ba-las* to be rescued from peril of death *Dzl.* — 3. to last, to be durable, of clothes etc., *W.*: \**mán-po tsó-čé*\* to last long, to be very durable; *tsó-zin sdód-pa* to remain valid, binding, to retain its virtue, efficacy, of laws, doctrine etc. — 4. to feed, to graze. — b. trs., pf. (*b*)*sos*, fut. *ysó*, 1. to nourish, *lus* the body; to sustain, *srog* life; to pasture, to feed, *pyugs tsó-ba-la kyér-ba* to lead the cattle to pasture *Pth.*, *pyugs tsor pyin-pa* id. — 2. to heal, to cure, *nad* *Lt.*; in this sense the fut. form is used as a vb. for itself, q.v.; *tsó-byéd*, *tsó-mdzad* 'life-giver', i.e. physician, medicine.

II. sbst., also *tsó*, 1. life, *mi zig-gi tsó-ba bšól-ba* to prolong life *Dzl.*; *čó-čag tsó* *rje* the lord of our lives, viz. the king *Glr.*; *tsó skyón-ba* to spare, preserve, protect another's life; to rear, bring up, educate. — 2. livelihood, sustenance, nourishment, entertainment, *zlá-ba ysüm-gyi bár-du tsó-ba shyór-ba* to board a person for three months *Dzl.*; *tsó-ba-la ma bltá-ste* not caring for the entertainment *Dzl.*; *tsó-bab zán-po* good eating and drinking *Mil.*

འཆོག་ཆས་ *tsog-čas* goods, effects, chattels, tools, necessities, = *yo-byad* *Lex.*; also provisions, provender.

འཆོག་པ་ *tsóg-pa*, pf. *btsags*, fut. *btsog*, imp. *tsog*, *W.* \**tsóg-čé*\* 1. to hew, chop, cut, pierce; to inoculate, vaccinate, *brüm-pa* the small-pox. — 2. to cudgel, *tsóg-čin rdün-ba* *Pth.*, *brdóg-tsog-pa* id. *Dzl.* — 3. also *mtsóg-pa* to find fault with, to blame, censure, carp at, tease *Sch.*

འཆོག་མ་, འཆོག་ས་ *tsóg-ma*, *tsógs-ma* = *mtsóg-ma*.

འཆོག་ས་པ་ *tsogs-pa*, pf. and imp. *tsogs*, to assemble, to gather, to meet, frq.; *kyed dir tsogs*, ye, that are here assembled *Mil.*; *mi mán-po tsógs-pai mdün-du* before many assembled people *Dzl.*; *byün-ba lia tsógs-pa* the five elements meeting *S.g.*; *tsogs rtén-gyi zas-čán* food and drink to entertain the people assembled *Glr.*; to unite, to join in doing something, to associate, to make common cause; examples v. *lugs*.

འཆོར་བ་ *tsón-ba*, pf. *btson*, fut. *btson*, imp. *tsón*, *W.* \**tsón-čé*\*, to sell, *dri tsón-bai ynas* place where perfumes are sold *Stg.*; \**dan gón-čé tsón-kan-ni mi*\* *W.* the man that yesterday had a coat to sell.

འཆོད་བ་, འཆོད་པ་ *tsód-pa*, *tséd-pa*, (*Cs.* *tsó-ba*?) pf. *btsos*, fut. *btsó*, imp. *tsos*, *tsod*, *W.* \**tsó-čé*\*, 1. to cook, to dress, in boiling water, meat, vegetables; \**ču-tsós*\* *W.* 'water-boiled', dumplings, = \**ču-ta-gir*\*. — 2. to bake province. — 3. to dye, *gos* a garment. — 4. *tsós-pa*, \**tsós-mkan*\* *W.* \*ripe, \**tsos son*\* is ripe; \**ldúd-pa ma tsos*\* *Ld.*, he is a green-horn.



འཕྲོ་བ་པ་ *tsób(s)-pa*

འཕྲོ་བ་པ་ *tsób(s)-pa* to be a deputy, representative, substitute (*cs.*; *rigs tsób-pa* to be the first-born male in a family, the support of a family *Dzl.*; *tsób-par byéd-pa* to substitute, to put in the place of another *Dzl.*; *yduñ - tsób-po* resp. for first-born *Dzl.*

མཛཱ་བ་ *mdzá-ba*

མཛཱ་བ་ *tsól-ba*, pf. and fut. *btzol*, imp. *tsol*, *W.* \**tsál-čé\**, 1. to seek, to search, to make research; *tubs* to think upon means. — 2. to try to obtain, *zas*; to procure, acquire *Mil.*; to fetch *Thg.*

# ཎ

ཎ *dza* 1. the letter sounding *dz*; cf. the observations to ཅ *tsa*. — 2. numerical figure: 19.

ཎ *dza* 1. v. *dza-ti*. — 2. *dzá-brduñ-ba* to break through *Sch.*

ཎ་ཏི་ *dzá-ti*, prop. ཎ་ཏི་, *Ssk.* ज्ञाती, nutmeg *Lt.* and vulgo; sometimes *dza* for it, po. *Lt.*

ཎ་བོ་ཤིང་ *dza-bo-šin* *Lex.* a hollow tree *Sch.*

ཎ་ཡ་ *dzá-ya* 1. *Sch.*: 'muddy deposit, green slime in the water'. — 2. *C.* the markings of wood, speckled and variegated, in consequence of a disease of the tree, cf. *lbá-ba*. — 3. n. of an ancient king of China *Glr.*

ཎ་ལ་ན་ *dza-lantra*, more accur. ཎ་ལ་ན་ར་ *dza-lán-dha-ra*, n. of a province in the Punjab, now 'Jellundur'.

ཎ་ལ་ཀ་ *dzá-lu-ka*, čui *dza-lu-ka* *Sch.* 'water-spider'; in *Ssk.* however: leech.

ཎ་བ་ར་ *dzáb-ra*, prob. to be spelt *rdza-bra* q.v.

ཎ་བ་བ་ *dzám-bu*, gen. *dzám-bu*, མཚུ་, the rose apple-tree, *Eugenia*, which figures also in mythology; *dzám-bu gliñ*, *dzam-bu-gliñ*, *dzam-gliñ*, མཚུ་ལྷོ་ཕ་, acc. to the ancient geography of India and Tibet, that part of the world which comprizes these countries, the triangular peninsula of Hindostan, occasionally including the immediate border-lands; but as in Brahman and

Buddhist literature all that does not belong to these two religions is considered as not existing, or at least as hardly human, *dzam-bu-gliñ* is simply used for earth, world, and *dzam-bu-gliñ-pa*, for inhabitant of the world, man.

ཎ་བ་ལ་ *dzám-bha-la*, also *dzám-bha*, *Glr.* the Tibetan Plutcs, god of riches, = *rnám-tos-srás*, also *rmugs-dzin* *Lex.*, *ynod-dzin*, and acc. to *Schf.*'s conjecture (*Tar.* 6, 1) also *ynód-pa-čan*; *dzam-sér* this god painted yellow, *dzam-nág* painted black *Cs.*

ཎ་ *dzi*, num. figure: 49.

ཎ་མི་ར་ *dzi-na-mi-tra* *Ssk.* n. of a Buddhist scholar.

ཎ་ *dzu*, num. figure: 79.

ཎ་ཏ་ *dzu-ta* *Hindi*: shoe *C.*, *W.*

ཎ་བ་ལ་ *dzub-dzúb* *C.* \**dhsu-dhsu* *jhé-pa\** to wag, to whisk the tail, of horses and cattle.

ཎ་ *dze*, num. figure: 109.

ཎ་ཅ་ *dze-tse* *C.* \**dhse-tse\**, vent-hole for the smoke, chimney.

ཎ་ *dzo* num. figure: 139.

ཎ་ཀི་, ཎ་ཀི་ *dzó-ki*, *dzwo-ki* *Mil.*, *Wdn.*, vulg. for *yó-gi*, v. *rnál-byor-pa*.

མཛཱ་བ་ *mdzá-ba* (*Lex.* = *mtün-pa*) to love, as friends or kinsmen do, *Ryo-šüg*

*mdzá - ba - rnams* a loving married couple *Dzl.*; *mdza-zin sdug-par gyúr-ba* loving each other, e.g. like brothers or sisters, *Dzl.*; *mi-mdzá-ba tams-cád* any hostile, malignant (creatures or powers) *Dom.*; *mi-mdzá-ba-rnams sdum-pa* to reconcile those that are at variance *Thgy.*; *brám-ze mdzá-zin sés-pa zig yód-de* he had a Brahmin for his intimate friend *Dzl.*; *mdza-bés* friend, frq. in conjunction with *nyé-du* or *kyim-mtses* *Glr.*; *mdzá - bo* id. *Dzl.* etc. and vulgo, rarely *mdzao* *Thgy.*; still more vulg. *Ts.*: \**dzán-te*, *dzá-mo*\* fem.; \**dzá-wo jhé-pa*\*, *C.*, = *mdzá-ba*; *mdza - grógs* intimate friend *Sch.*; *C.*: husband, wife.

མཛན་པ་ *mdzans-pa* (*Ssk.* བཞུང་པ་) 1. wise, learned, frq.; *mkás-zin mdzans-pa*, *γtsug-lag-še-zin mdzans-pa*; *mdzans-blun* the wise man and the fool, a relig. composition, publ. by Schmidt, together with a German translation, containing an endless variety of examples relative to the Buddhist doctrine of future rewards and punishments; *mdzans-ma* a wise woman *Glr.* — 2. gentle, noble, distinguished as to rank, *ya-rábs mdzans-kyi bu* *Glr.* po. — (The spelling *dzans-pa* is not of unfrequent occurrence, but seems to be objectionable.)

མཛེད་པ་ *mdzad-pa*, imp. *mdzod* (*W.* also \**dzad*\*), to do, to act, resp. for *byéd-pa* in all its significations, whenever the person acting is the object of respect, hence almost without exception with regard to Buddha; but also in common life: \**či dzad dug*\* *W.* what is your honour doing? also together with *byed-pa*, *grogs byéd-par mdzód čig* pray, help me! further as a sbst.: the act of doing, the thing done, the deed, *mdzad-pa bcu - gnyis* the twelve deeds (or prop. incidents) of an incarnated Buddha, viz. the descending from the gods, conception, birth, exhibition of skill (i.e. going through certain chivalrous exercises), conjugal diversion, relinquishing family-ties, engaging in penitential exercises, conquering the devil, becoming Buddha, preaching, dying, being deposited in the shape of relics; sometimes

even hundred (or rather 125) such deeds are enumerated *Cs.* —

**Comp. and deriv.** *mdzád(-pa)-po* a maker, composer etc.; also to be used for creator. — *mdzad - spyód* resp. deed, action *Mil.*; deportment, conduct, like *spyód-lam* *Mil.*; course of life, way of acting, e.g. of a heretical king *Pth.*

མཛེར་ར་མཛེར་རེ་ *mdzár-ra - mdzer - ré* *Ld.* pitted with the small-pox, pock-marked; warty, blotchy, v. *mdzér-pa*.

མཛུབ་མོ་, vulgo མཛུག་གུ་ *mdzúb-mo*, *mdzúg-gu*, 1. finger, esp. fore-finger; *tams-cád kár mdzúb-mo čug-la sdod* *Glr.* now sit down and put your finger into your mouth (for our: put your finger upon your mouth), i.e. be silent, as becomes the vanquished; \**dzúg-gu tšy'-pa*\* *C.* a kind of covenanting, the two parties wetting their fingers with saliva and then striking them against one another, which ceremony is considered more stringent than that of \**do dóg-pa*\*, v. *rdo*. The different fingers are: (*m*)*té-bo*, (*m*)*téb-mo* thumb; *mdzúb-mo B.*, \**dzúg-gu*\* vulgo, *ston-byéd* *Cs.*, *mtsod* *Med.* fore-finger; *srin-lád*, *bar-mdzúb* *Cs.*, \**gün-dzug*\* *C.*, *kán-ma* *Med.* middle-finger; *srin-mdzúb* *Cs.*, \**srin-dzug*\* vulgo, *min-méd* (*Cs.*, acc. to *Ssk.*) *čad* *Med.* the fourth finger; (*m*)*té(-ba)* or *teu-čün*, \**dzug-čün*\* *C.* the little finger. — 2. toe. — 3. claw.

**Comp.** *mdzúb-kér*, -*kyér* or -*kyán* *Cs.* a stiff finger. — *mdzúb-brkyáns* *Cs.* an extended finger. — *mdzúb-skyis* finger-ring (= *ser-ydub*) *Lew.* — *mdzúb-krid* a pointing with the finger, hint, intimation, direction, *blo-té-tsom sél-bai mdzúb-krid byas* he made an intimation that removed every scruple of the mind *Glr.* — \**dzug-gán*\* *W.* a span, measured with thumb and fore-finger. — *mdzúb-güg* a crooked finger *Cs.* — \**mdzúb-rtén*\* vulgo, thimble — *mdzúb-mtó* 'a span measured with the thumb and middle-finger' *Sch.* prob. = *mdzug-gań*. — *mdzúb-rdúb* a mutilated finger *Cs.* — *mdzúb-brdá* a hint or sign given with a finger *Cs.* — *mdzúb-rtse* tip of a finger *Cs.* — *mdzúb-tsig* joint of



a finger *Cs.* — *mdzub - žá* thimble *Cs.* — \**dzug-ri*\* *W.* = *mdzub-brdá*, \**dzug-ri-tái-čé*\* to beckon. — *mdzub-žúbs* a fingered glove *Sch*

མཛེ་ *mdze*, *Ssk.* कृष्ट, **leprosy** (not cancer, yet infectious, the skin growing white and chapped) *Gl.*, *Med.*; *mdzé-čan* leprous.

མཛེར་པ་, འཛེར་པ་ *mdzer-pa*, *dzér-pa* knot, **excrecence** of the skin, **wart** etc. *Med.*; *rus - mdžér* *S.g.* bony excrecence, exostosis (?); **knag, knot**, in wood *Dzl.*; *mdzer-mál* knot-hole, in boards.

མཛེས་པ་ *mdžés-pa* fair, handsome, beautiful, *mdžés-pai* or *-mai bú-mo* *Gl.*; *bú-mo mdžés-pa* as a tender address to a daughter *Gl.*; *ri-bo nags-tśál dú-mas mdžés-pa* a mountain beautified by numerous woods; *mdžés-par byá-bai pyir* for show, serving as finery, ornament *Stg.*; *fig.: spyód-lam mdžés-pa* a deportment outwardly unblamable *Dzl.*; *lus-mdžés* a well-made body, *ydon-mdžés* a handsome face, *mig-mdžes* a beautiful eye *Cs.*; *mdžes-mdžés* **pomp, extravagance, profusion, debauchery** *Sch.* — *ynod-mdžés* name of the *rig-snágs-kyi rgyál-po* (?) *Dom.*, *Lex.*

མཛེ་ *mdzo* mongrel-breed of the yak-bull and common cow *Lt.*, whilst *bri-mdzo* (*W.* \**brim-dzo*\*) is the hybrid of a common bull and a yak-cow, *mdzó-řo* a male, *mdzó-mo* a female animal of the kind, both valued as domestic cattle; *mdzó-mo-kyu* a herd of such animals; *mdzo-rgód* wild cattle; *mdzo-prúg* calf of such cattle; *mdzo-kó* leather, *mdzo-már* butter from a bastard cow, *mdzo-sgál* load for the same *Cs.*; *mdzo-tśá* *Wdn.* n. of a medicine (cf. *ba-tśá*?).

མཛེ་མ་ *mdzó-mo*, 1. v. *mdzo*. — 2. **oats** *Sch.*

མཛོད་ *mdzod*, *Ssk.* कोष, 1. sbst. **store-house, magazine, depository, strong-box**, *mdzód-du žúg-pa*, *sbéd-pa* to secure, to hide a thing in a depository, *mdzód-nas dón-pa* to fetch forth from it; *dkor-mdzód*, *yter-mdzód* *Gl.* treasury; *bañ-mdzód* corn-magazine, granary; *dbyig-mdzód* a safe for valuables, *yser-mdzód* for gold; *pyag-mdzód* (*Cs.* also *mdzód-pa*) **treasurer**, with kings,

in large monasteries; *miñ-gi mdzod* a treasury of words, **dictionary**. — *mdzod - kan* store-room, larder. — *mdzod-srún* treasurer *Dzl.* — 2. vb. v. *mdzód-pa*.

མཛོད་སྤྱི་ *mdzód-spu*, *Ssk.* ऊर्णा, *smín-mtsams-kyi mdzód-spu* *Gl.*, acc. to *Cs.* a single hair, acc. to the majority, a circle of hair, between the eye-brows, in the middle of the forehead, one of the particular marks of a Buddha, from which, e.g., he is able to send forth magic or divine rays of light.

མཛོད་བྱ་ *mdzól-bu* *Lex.*; *Sch.*: 'grief, dejection; a snare, a trap'(?).

འཛེང་ *dza* 1. **exchange,agio** *C.* — 2. **interest or premium** paid for the use of money borrowed *Lh.*

འཛེང་བ་ *dzá - ba*, prob. only in the word *čúd-dza-ba* to be expended in vain *Cs.* (?).

འཛེག་པ་ *dzág - pa*, pf. (*y*) *zags*, fut. *řzag*, (intrs. to *řzag-pa*), **to drop, drip, trickle**, *sna-křág*, *sna-ču dzag* blood, water, dripping from the nose *Med.*; \**ñal-řag zág-čé*\* the menstrual flow of females (plain expression for it) *W.*; *mči-ma* *Dzl.*; *řo-ma dzág-pa dt-las byuñ* milk is trickling from it *Wdn.*; *dzag - dzág - pa* to trickle constantly *Sch.*; in a more gen. sense: **to flow out** spouting; *křag řzags-pa* the blood that has been shed *Dzl.*; *mtso žábs-nas zągs-te méd-par soñ* flowing off at the bottom, the lake dwindled away *Mil.*; \**ká-ču zag dug*\* *W.* he foams (with rage); *bžin zags-te* the face dripping (with perspiration); \**řú-gu zags soñ*\* *W.* the paper runs, blots; sometimes used transitively: *kun-la snyiñ-btse mči-ma řzag* he is shedding tears of universal pity *Dzl.* 22, 16; *sor bar-nas dzág-nas* letting (the ashes) fall through between his fingers *Mil.*

འཛེག་འཛེག་ *dzag-dzóg* mixed, mingled, promiscuously, pell-mell *Lexx.* = *křugs-pa*.

འཛེང་འཛེང་ *dzan-džón* = *ytsan-ytsón*.

འཛེངས་པ་ *dzans-pa*, *Lex.* = *žád-pa* spent, consumed, exhausted, construed with *nor*, of rare occurrence.

**འཛིན་པ་** *dzad-pa*, pf. *zad* 1. to be on the decline, pf. to be consumed, spent, frq., *bságs-pai nor dzad* the gathered wealth goes to an end *Pth.*; *snúm-zad-kyi már-me* a lamp the oil of which is exhausted *Glr.*; *kyód-kyi bsód-nams zad-pai tsón-prug-rnams* ye (poor) partners in trade, whose stored-up merits are now at an end (whilst the speaker by the strength of his virtue is saved from the danger in which the others perish) *Glr.*; *rgyógs-la zad* that has been spent for provisions *Mil.*; *brlai ša zad kyañ yañ-no* the flesh of the upper part of the thigh, even after it had been used (after all had been laid on the scales), was nevertheless lighter than . . . *Dzl.*; *tabz-zád* helpless *Glr.*; *tse-yóns-su zad-pa-las* whilst life is consuming itself *Do.*; *tse-zád-kar Do.*, prob. the same as *ši-kar*, at the hour of death; frq. referred to sin: *dod-čágs-kyi sems, dri-ma kun, nyés-pai skyon tams-čád, dód-pa kun yóns-su zad-de* sensuality and all sin, desire and defilement being done away with, having ceased *Dzl.*; *dug lñai lās-la zad-pa med* the effects of the five poisons (q.v.) never cease; *dré-la zad-pa med* of devils there is an infinite number *Mil.*; *zad (-pa) med (-pa)*, *zad-mi-šes-pa* incessant, endless, everlasting — 2. *dis zad* with this it is done, i.e. a. this is the only thing, besides which no second is existing; *dis don-nyer-žin tsó-bar zad-na* as this is our only means of making a living *Dzl.*; *bu ni kyod yčig-pur zad-de* as thou art our only son *Dzl.*; *mtón-ba kó-mo kó-nar zad-de* as I am the only person that has seen . . . *Tar.*; *mtón-bar zad-de* this is limited to seeing, this refers only to sight *Dzl.* 20, 12; *nyis ni min yčig-pa tsám-du zad-pas* as the two have only one name *Tar.*; hence the frequent *ma zad-de* with the termin. case, not only, *srog dór-ba di bá-žig-tu ma zad-de* having lost his life not only this time (but often so before) *Dzl.* 23, 13; *der ma zad (-kyi)* not enough with that, still more, further, yea even *Thgy.* — b. it is decided, settled, unquestionable, nor *rgyál-pos bzés-par zad-na* as the fortune unquestionably falls to the king.

**འཛིན་པ་** *dzab* magic sentence, *bzlá-ba* to pronounce one *Lex.*

**འཛིན་པ་(སྤྲོད་པ་)** *dzab(s)-pa* to strive, endeavour; to be studious, to give diligence *Sch.*

**འཛིན་པ་** *dzám-bu* v. *dzám-bu*.

**འཛིན་པ་** *dzam-búr*, gun, cannon, \**gyáb-pa\** C. to discharge.

**འཛིན་པ་** *dzar* bob, tassel, tuft *Lex.*

**འཛིན་པ་** *dzár-ba* Cs.: 'to hang down'; yet it is evidently the prop. present-form to the pf. *bzar* and the fut. *γzar*, which frq. are used without regard to tense: to hang up, clothes on a line *Dzl.*; to hang or throw over, the toga over one's shoulder *Dzl.* and elsewh.

**འཛིན་པ་** *dzi-ba* to abstain from, to be abstinent, temperate *Sch.*

**འཛིན་པ་** *dziñ-ba* to quarrel, contend, fight, *mčē-, sder-, rwa-dziñ byéd-pa* to fight with tusks, claws, horns Cs.; *dziñ-mo* quarrel, contention, dispute.

**འཛིན་པ་**, **གཞིན་པ་** *dziñs-pa, γziñ-ba*, gen. with *skra*, rarely with *mgo* *Glr.*, bristly, rugged, shaggy, of beggars *Dzl*, infernal monsters *Dzl.* — *sprin-sna dziñs-mñin-nág* *Mil.*?

**འཛིན་པ་** *dzin* 1. the act of seizing, seizure, grasp, gripe, v. *dzin-pa*, e.g. *nyi-dzin* eclipse of the sun, *zla -dzin* lunar eclipse, (the heavenly bodies being seized by the dragon *Ráhula*, v. *sgra-yèan*), *ril-dzin* total, *ča-dzin* partial eclipse *Wdk.* — 2. he that seizes, holds fast, a holder, keeper; receptacle; *rdorje-dzin* v. *rdó-rje*; *ču-dzin* po. cloud, *ro-dzin* po. tongue *Lex.*; adherent, e.g. in *srol-dzin*. — 3. bond, obligation, certificate, e.g. *prod-dzin* receipt, acquittance. — 4. contract, agreement, treaty, \**žág-pa\** C., \**tán-čē\** W., to conclude, make, a bargain, a treaty; *yig-dzin* a written agreement.

**འཛིན་པ་** *dzin-čan* W. sticky, glutinous(?).

**འཛིན་པ་** *dzin-pa* I. vb. pf. (b) *zuñ*, fut. *γzuñ*, imp. *zuñ(s)*, also *γzuñ-ba, bzün-ba* and *zin-pa* in all tenses, W. \**züm-čē\**, Bal. \**zün-čas\**, 1. to take hold of, to seize, grasp,



*lág-pa-nas* to grasp a person's hand *Mil.*; *mgó-nas* taking hold of a skull *Dzl.* 22, 6; *gós-kyi mlá-ma* to seize the coat-tail *Dzl.*; *mi* a man, = to catch, frq.; *čün-mar dzin-pa* to take wives *Glr.*; to hold, *lág-na rál-gri* to hold a sword in one's hand *Glr.*; \**kyi zum ton*\* *W.*, \**kyi dzin* (or *zin*) *rog jhé*\* *C.*, hold the dog fast! to catch, a ball, rain-water etc.; *bzuñ-bas mi zin capiendo non capitur*, it (the soul) cannot be taken hold of *Mil.*; *bdág-gi ydun-brgyüd dzin-pai rgyál-bu* a prince upholding my race *Glr.*; to hold, support, a certain doctrine; to embrace, another religion *Glr.*, v. below; to take upon one's self, some religious duty. — 2. to get, receive, obtain. — 3. to occupy, to take possession of, hold in possession, a country *Ma.*, *rgyál-sa* the throne; to be seized, *nád-kyis zin-pa* seized with a malady *Mil.*, — 4. intellectually: to take in, comprehend, grasp, conceive, by the faculty of perception or imagination: *dbán-po-rnams-kyi nüs-pa zad-pas yul mi dzin-pa-am yžán-du dzin-pa* to perceive things not as they are, or not at all, in consequence of weakened senses *Thgy.*; with reference to mind or memory: *séms-la, yid-la, bló-la B. and col.*; to be taken in, affected, seized, captivated, *sdüg-pas zin-pa* to be affected, taken, by sin *Mil.*; *tügs-rjes zin-pa* to be kindly, graciously, affected towards a person; *tügs-ma zin-pa* to be not graciously inclined *Mil. nt.*; *bü-mos zin-pa* taken in love with a girl *Pth.*; *dzin-pa fams-čád* all that captivates me; to choose, to follow, *ri-kród* to choose the solitude of mountains *Mil.*, *dmán-sa* to follow humility, to choose lowliness *Mil.* and elsewh.; to embrace, another religion, v. above; to take for, to consider, esteem, *na-la dgrar* taking me for an enemy *Dzl.*; *mi* or *mi-la yčes-par* or *sdüg-par* to value, esteem, love, a person, v. *yčes-pa*; *par, mar* to esteem, respect one, as a father, as a mother *Stg.*; *méd-pa-la yód-par* to consider the not existing as existing *Thgr.*; *nyis-su* to consider as different, to find a difference between two things, which according to Buddhist philosophy are one and the same, cf.

*nyis-dzin*; also absolutely, without an object being mentioned: *dnós-por dzin-pa* to believe in the reality (of a thing) *Mil.* — 5. *rjes-su dzin-pa* v. *rjes*.

II. sbst. 1. he that seizes, holds, occupies, *rigs-snags dzin-pa* the holder of a magic sentence; adherent, keeper etc. — 2. that which affects, captivates, in an intellectual sense, v. above *dzin-pa fams-čád*; the being seized or affected with, or as we should say, taking an interest in, v. sub *spón-ba*; also cf. *yzuñ-dzin*. — *dzin-skyón, pō-brāñ dii dzin-skyón gyis* occupy this palace and take care of it *Glr.* — *dzin-pa* the earth, as a receptacle of beings *Sch.*

འཛིན་པ་ *dzin-pa* *Lt.*? acc. to one *Lex.* = *dzin-pa*.

འཛིར་བ་ *dzir-ba*, = འཛུགས་པ་ *dzág-pa* to drop, to drip *Lex.*

འཛུག་པ་ *dzu-ba*, pf. *dzus*, to enter *Sch.*

འཛུགས་པ་ and རྟུགས་པ་ *dzugs-pa* and *zug-pa*, pf. *btsugs, zugs*,

fut. *yzugs*, imp. *zug(s)*, (trs. to *tsugs-pa*) 1. to prick or stick into, to set, to prick a stick, to set a plant, into the ground, to plant, frq.; to run, thrust, pierce, to run one's self a splinter into the flesh etc. *W.*; to erect, a pillar, to raise, a standard. — 2. to put down, to place, a kettle *Dzl.*; to place before, *mi-la pór-pa* to place a drinking-bowl before a person (more genteel than *bžag-pa*) *Glr.*; to put or place on, to touch with, *mdžub-mo* the finger; esp. *pūs-mo(-i lha-ñā) sá-la* to place the knee on the ground, to kneel down, v. *pūs-mo*; *žābs-dzugs-kyi dga-ston* feast given, when a little child begins to walk *Glr.* — 3. to lay out, a garden, to found, a town, a convent; to institute, a sacrificial festival *Glr.*; to introduce, *srol* a custom *Lex.*, hence in a general sense, to begin, commence, any business, with or without *mgo*; \**ku-rim tsügsa ma tsugs*\* *W.* has the ceremony already begun? is it a going? *rgól-ba dzügs-pa* to offer resistance *Pth.* — 4. to prick, sting, pierce, *mdas* with arrows *Dzl.*, fig. *mi-ka züg-pa* hurting by malicious words *Do.*;

འཇུང་པ་ *dzud-pa*

*tsig kün-tu züg-pa* a sarcastic, offensive speech *Stg.* — 5. intrs., **to bore or force itself into, to penetrate, to take hold, to stick to**, mostly fig., e.g. *sman ma zug* the medicine has not taken hold yet, does not work *Thgy.*; *zlá-la k'yéd-kyis mi zug* you do not cling or stick to a companion *Mil.*; \**dé-la sem züg-pa*\* *C.* to be attached to, to be pleased with a thing; \**züg-pa*\* *C.*, attached. — 6. **to sting**, like nettles, **to prick**, *tser ltar* like a thorn *Mil.*; *ló-ma züg-par byed* the leaves sting *Wdn.*; *zug-rgyu-méd-pa* not smarting *Wdn.*

འཇུང་པ་ *dzud-pa*, pf. *btsud*, *Sch.* also *zud*, imp. *tsud* (trs. to *tsúd-pa*, synon. to *jug-pa*), **to put, to lay**, into a box, into the grave; **to lead, to guide**, into the right way, to virtue, to religion = to convert; to reduce, to despair, *sdig-pa-la* to seduce to sin *Pth.*; **to prompt** one to do a thing *Gyatch.*; *dzud-dzud-pa* to put into *Sch.*

འཇུབ་མོ་ *dzub-mo*, sometimes erron. for *mdzúb-mo*.

འཇུམ་ *dzum* smile, *byáms-pai dzum-gyis* with a friendly smile; *dzum byéd-pa* **to smile**; *dzum dan ldan* smiling *Pth.*; *dzum skyón-ba* to preserve a friendly countenance, to be always mild and gentle; *dzum-skyón* in a special sense, the exhortation given to every daughter on her marriage, to treat visitors with a friendly smile; also fig., **an engaging appearance**, *ri-mo dzum-gyis ma bslús-par* not to be deceived by an enticing appearance of colour *Mil.*; *no-dzum*, smile, in a relative sense, *ā-nei no-dzum dkar nag bltas* I watched whether the smile, the mien, of my aunt was friendly or unfriendly *Mil.*; *no-dzum nág-ste* looking sad *Dzl.*

འཇུམ་པ་ *dzum-pa*, pf. *btsum*, *zum*, fut. *yzum*, imp. *tsum* 1. **to close, to shut**, yet only in certain applications, more esp. **to close one's eyes, to shut one's mouth**, *mi-dzum-par ltá-zin* to have one's eyes immovably fixed upon *Dzl.*; also *pád-mai ka zum bzin* *S.g.* just as the lotus-flower closes; *má-ka mi zum-zin* *Wdn.* if the wound will not close; *ka zum* the orifice (of the urethra) is closed *Mng.* — 2. **to wink**, prob.

འཇུམ་པ་ *dzém-pa*

only \**dzum-dzum jhé-pa* and *có-čé*\*. — 3. **to smile**, *ráb-tu* to look very friendly *Glr.*; sbst. the smile, *bcom-ldan-dás-kyi zal dzum-pa dan bčás-pai sgó-nas* from the portals of Buddha's countenance graced with a smile *Glr.*; *zal-dzum mdzád-pa* resp. to smile *Glr.*; *bžin-gyi dzum* the smile of the countenance; adj. **smiling; sweet, beautiful** *Mil.*

Comp. *dzum-ka* a smiling mouth; *lha-mo dzum-ka-mo* a smiling goddess *Mil.* — *dzum-bag-dan* (of a child) sweetly smiling *Mil.* — *dzum-ltag-dgye* *Cs.*: 'a smile between the teeth, a sardonic smile, a grin'; *dzum-mdáns* a smiling air *Cs.* — *dzum-mül* or *-dmül* a smile; *dzum-mül-gyis šor* a smile escaped him *Glr.*; *dzum-(d)mül-ba* to smile. — *dzum-méd* frowning, austere *Cs.* — *dzum-dzum* 1. the winking. 2. the smiling; *dzum-wán-wán* *Cs.*: smiling look.

འཇུར་ *dzur*, 1. sup. of *dzu-ba*. 2. v. the following.

འཇུར་བ་ *dzur-ba*, pf. *bzur*, fut. *yzur*, imp. *zur*, *Cs.* \**zur-wa*\* **to give or make way**, *lam(-nas)* to step aside; **to keep aloof** *Mil.*; *lús-la dzur-ba* to shun work, to evade labour *Lex.*

འཇུལ་བ་ *dzul-ba* 1. vb. **to slip in**, *rtsa-ysébtu* between the grass *Thgy.*, *sgor* through the door *Lex.*; *čú-la, čur* into the water, i.e. to dive. — 2. sbst. *Sch.*: 'a tippler'.

འཇུས་ *dzus* v. *dzú-ba*.

འཇུག་པ་ *dzég-pa*, pf. *dzegs*, imp. *dzog*, **to ascend**, *ri-la* frq.; *šin-sdon-po-la* *Glr.*

འཇུང་ *džen*, *džen-rdo* whsettone, hone *Lex.*

འཇུང་བ་ *džen-ba* **to stick or jut out, to project, to be prominent** *Sch.*

འཇུད་པ་ *dzéd-pa*, pf. *bzed*, fut. *yzed*, vulgo *bžéd-pa*, \**zē-pa*\* *C.*, \**zéd-čé*\* *W.*, **to hold out or forth**, *kud* the coat-tail, *snod* a vessel *Dzl.* (The significations given by *Cs.*: **to receive**, and by *Sch.*: **to meet with**, seem not to be sufficiently warranted.)

འཇུམ་པ་ *dzém-pa* **to shrink**, *la*, from, **to shun, avoid**, *mi-dgé-ba-la* *Glr.*, *sdig-*



pa-la frq.; *nó-tsa-la mi dzém-pa* Cs. insensible to shame, shameless; *nád-rigs-la-mi dzém-na* unless one is on his guard against the several diseases; also to feel ashamed, \**nie'-nam-la mi dzem-mam\** C. do you not feel abashed in our presence? *dzém-pa-čan dzém-bag-čan* bashful, modest, temperate Cs.; *dzém(-pa)-med(-pa)* the contrary; *krel-dzém* modesty Cs.

འཛེན་པ་ dzér-pa v. mdzér-pa.

འཛེན་པ་ dzér-ba 1. to say, to speak, Stg. ཁྱེད་ཀྱི་ལྟ་བུ་ 57, 6, obs., v. zér-ba. — 2. to be hoarse, *dzér-po* hoarse, *skad Dzl., Med.; skad dzér-dzér-du nu-ba* to weep with a very hoarse voice Pth. — 3. to solder Sch.

འཛེན་པ་ dzo-sgrél Mil.?

འཛེན་པ་ dzóg-pa, pf. *btsogs*, fut. *btsog* to heap together, to jumble, to throw disorderly together Cs.

འཛེན་པ་ dzon-dzón Ts. \*dzog-dzóg\* 1. jagged, pointed, conical. — 2. oblong, cylindrical C.

འཛེན་པ་ dzóm(s)-pa to come together, to meet, \*dzom tsar-ra ma tsar\* are they already assembled? *dág-pa mi-ondgai zin-kams der zó-skol dzóm-par ydon mi za* that we shall meet again in the realms of pure bliss, that is certain Mil.; *tses bñó-lhá dan dzóms-pas* as it just fell upon the 15th. Glr.; \*dzom mi dzom\* W. they do not agree with each other; *dé-rnams rnyéd-par dká-ste mi dzom* as it is difficult to obtain these things, we shall not be able to get all of them together Glr.; \*dzóm-pa mé-pa cig kyañ mé\* C. there is nothing that does not find its way there, that is not to be had there; to be plentiful Mil.; as partic. with termin. case: rich in, abounding Mil. — *dál-byor dzóm-pai lus* Mil. v. *dál-ba*. — *Kun-dzóm* 'where all meet', name of mountain-passes, e.g. between Lh. and Sp., and of females; in a similar manner *gañ-dzóm* and *byor-dzóm* ('conflux of goods'). — *dzóm-po* rich in C., *rtsa-ču dzóm-po* abounding in grass and water, fertile C.; *mtun-rkyén dzóm-po* fortunate, successful, through a

favourable concurrence of circumstances; *tsos-sna-dzóm-po* variegated, many-coloured.

འཛེན་པ་ dzól-pa fault, error, mistake, *dé-la dzól-pa ysum byun* he fell into three mistakes, committed three errors Glr.

འཛེན་པ་ dzól-ba to shake about, to stir or shake up, e.g. a feather-bed; to confound, to confuse, *prin gon-og dzól-ba* to deliver a message confusedly, making a mess of it Glr.; W.: \*zol-zól cò-cè\*. — \*dzól-tso\* C., \*zol-zól\* W. difference.

འཛེན་པ་ rdza, W. \*za\*, 1. clay, gen. *rdzá-sa*. — 2. in comp. for *rdzá-ma*, e.g. *čán-rdza* beer-jug, *ču-rdza* water-pitcher Cs. —

Comp. and deriv. *rdza-kór* earthen bowl, little dish. — *rdza-kán* pottery Schr. — *rdza-kún* clay-pit. — *rdza-mkán* potter, *rdza-mkán-gyi kór-lo skór-ba* to turn the potter's wheel Dom. — *rdza-rná* kettle-drum of burnt clay. — *rdza-čág* potsherd. — *rdza-ču*, or more refined *rdza-čáb*, water issuing from clay-slate rocks Mil. and elsewh. — *rdza-čen* a large, *rdza-čün* a little pot, v. *rdzá-ma*. — *rdza-sñód*, *rdza-spyád* earthen vessel. — *rdza-pág* tile, (Dutch) tile for stoves. — *rdza-pór* C. = *rdza-kór*. — *rdza-büm* 1. pitcher, jar, bottle, formed of clay. 2. jar, in gen., *lčags-kyi rdza-büm* iron jar Stg. — *rdzá-bo* an earthen vessel Cs. — *rdzá-ma* pot (unglazed, urn-shaped, bellied vessels of various size, not for cooking, but only for holding water, butter and the like). — *rdza-yžón* earthen basin. — *rdza-ri* mountain consisting of clay-slate. — *rdza-sá* argillaceous earth, clay. — *dza-brá*, C. \*dzab-ra\*, W. \*zab-ra\* a mole-like animal.

འཛེན་པ་ rdzá-ki Mil., for *dzó-gi*, *yó-gi*.

འཛེན་པ་ rdzan chest, box, for various store = *bán-ba* Thgy.

འཛེན་པ་ rdzán-ba v. rdzón-ba.

འཛེན་པ་ rdzab, dam-rdzab, mud, mire (Cs. clay); *rdzab-dón* sink, slough.

འཛེན་པ་ rdzab-rdzub sham, emptiness, falsehood, *rmi-lam rdzab-rdzub-čan* an empty dream Cs.

**ཁྱེ་ rdzas** 1. **thing, matter, object** (= *dnös-po Lex.*), *rdzas dkar sér-por mñon* white objects appear yellow *Lt.*; *rdzas ka-sán yód-pa dé-rin med* the thing of yesterday is to-day no more *Mil.*; *mi-ytsán-bai rdzas* something impure *Pth.*; natural bodies, **substances**, from which e.g. medicines are prepared *S.g.*; **materials, requisites**, *dei rdzas* requisites for this purpose; especially for sacrifices, sorceries etc., hence also used as identical with **magic agency** *Wdi.*; **remedy**, *smyo-byéd-kyi* narcotic, soporific *Glr.*; **ointment**, v. *rkán-pa* and *bábs*; *rdzās-las byün-bai bsód-nams Tar.* 20, 9, not: merits arising 'from works or any material causes', but: the good, the blessing accruing from a right application of *rdzas*, wonder-working medicines, and consisting in long life etc., with which also *Trigl.* fol. 20, b is in unison, if the Sanskrit word is read *dzainvatrikam*; *srog-rdzās provisions, victuals Pth.*; in the context *rdzas* is also found standing alone in the same sense, where it perh. would be more correct to read *zas*; *mé-mdai rdzas*, *me-rdzās*, also *rdzas* alone, **gun-powder**, *\*dze-küg\* C.* cartridge-box, *\*dze-mé\** (a gun) not loaded *C.*; **goods, property**, *rdzas gañ yód-pa-rnams* all his property *Mil.*; nor (*dañ*) *rdzas* money and money's worth *Mil.* and elsewh.; **treasures, jewels, valuable productions**, *rgya-gár-gyi Glr.* — 2. in philosophy: **matter** *Was.*; **real substance, realities** *Was.*

**ཁྱེ་ rdzi**, *W.* *\*zi\**, 1. **wind**, *rdzi-rlün id.*, also *bsér-bui*, *rlün-gi rdzi Do.*; *ju-rdzi*, or *stod-rdzi* a wind blowing down the valley, *lun-* or *mdo-rdzi* blowing up the valley; *dri-rdzi ldan* a fragrant breeze, a wind fraught with the odours of flowers is blowing *Stg.*; *\*šar-zi yón-na rag\* W.* I perceive an east-wind is setting in; *rdzi-čār* heavy rain with wind, *rdzi-čār drág-po* rain-storm *Tar.* and elsewh.; *\*zi nüm-če* or *tsór-če\** *W.* to smell, sniff, snuffle, of dogs. — 2. in comp. for *rdzi-bo*, *rdzi-ma*. — 3. v. *zi*.

**ཁྱེ་ཁྱེ་ rdzi-ba**, pf. (*b*)*rdzis*, fut. *brdzi*, imp. (*b*)*rdzi(s)*, *W.*, *\*zi-če\**, *Pur.* *\*dzi-čas\** to press, to knead, dough; to tread, to beat

(clay, *gyañ q.v.*); *gál-te tsér-ma brdzis-na* if I should tread into a thorn *Dzl.*; to crush, a worm; to oppress, to distress; *rdzi-méd Lex., Sch.*: 'powerless', but *stóbs-rnams-la rdzi-ba-med-pa Stg.* evidently signifies: of invincible strength.

**ཁྱེ་ཁྱེ་ rdzi-bo** herdsman, shepherd, keeper, frq.; also *rdziu Dzl.*; *rdzi-pó* a male, *rdzi-mo* a female keeper; *pyügs-rdzi* herdsman, *ynág-rdzi* neat-herd, *glán-rdzi* cow-keeper; *rá-rdzi* (*\*rár-zi\* W.*) goat-herd; *kyi-rdzi* dog-feeder, *byá-rdzi* person attending to the poultry; *mí-rdzi* 'guarder of man, a god' *Cs.* yet a king might also be thus designated; *rdzi-skór* shepherd's hut = *pulu. Sch.* has besides: *dpe-rdzi* index, register.

**ཁྱེ་ཁྱེ་ rdzi-ma** (vulgo *\*zi-ma\**) eye-lashes (the eye-lashes of Buddha are sometimes compared to those of a cow).

**ཁྱེ་ཁྱེ་ rdzig-rdzig**, with *\*tañ-wa\* C.*, to address harshly, to fly at.

**ཁྱེ་ rdziñ** pond, gen. *rdziñ-bu* e.g. for bathing *Dzl.*; v. also *skyl-ba*; *rdziñ-po* or *-čén* a large pond *Cs.*

**ཁྱེ་ཁྱེ་ rdziñs**, *gru-rdziñs Lt.*, gen. *yzñis* ship, ferry.

**ཁྱེ་ rdziu** 1. for *rdzi-bo*. — 2. fin of a fish *Sch.*

**ཁྱེ་ཁྱེ་ rdzú-ba**, pf. (*b*)*rdzus*, fut. *brdzu*, imp. (*b*)*rdzu(s)* to give a deceptive representation, to make a thing appear different from what it is (cf. *sprül-ba*), with termin. case to change into, also to change (one's self), to be changed, *srin-por* to change into a Rakshasa *Zam.*; to disguise one's self, *rnál-byor-par* as a mendicant friar; *rdzus-te skyé-ba* v. *skyé-ba*; *yig-rdzu* a letter filled with falsehoods, a lying epistle *Mil. nt.*; *šá-ru rdzú-bai rgyü-ma* entrails feigning to be flesh, looking like flesh *Mil.*; *rdzu-prül* (*Ssk. ऋद्धि*) delusion, miraculous appearances, transformations, *stón-pa* to produce such, *jég-pa* to destroy the illusion, e.g. by seeing through it *Mil.*; *rdzu-prül-gyi mtu*, or *stóbs witchcraft, magic*; *rdzu-prül-čang* gifted with magic power *Thgy.* *rdzu-prul* is the highest manifestation of the acquired moral



ཐུན་ rdzun

E

རྩོམ་པོ་ rdzob-po

perfection, that is known to Buddhism; there is, however, an essential difference between it and the miracles of holy writ, the former bearing the stamp of non-reality and mere appearance, as is not only implied by the name, but also universally acknowledged; and it differs again from ཅོ་ཤྲུལ་, in as much as the latter requires the help of natural magic (jugglery), or of demoniacal influences, and never can be produced, like *rdzu - ཤྲུལ་*, at the pleasure of the saint by his own immanent power. Yet there is no doubt that the term ཅོ་ཤྲུལ་ is also often used in connection with *rdzu - ཤྲུལ་*, and as identical with it; v. *Dzl.* 33 and 170.

ཐུན་ rdzun, C. \*dzun\*, W. \*zun\*, Pur. \*rdzun\*, also *brdzun* untruthful speech, falsehood, lie, fiction, fable; *rdzun - tsig*, id.; *mi-bden rdzun* that is falsehood and not truth *Glr.*; *rdzun-smrá-ba*, resp. *ysün-ba B.*, *byéd-pa B.*, C., \*zér-čé\* W. to lie, *rgyal-ba-rnams-kyis rdzun ysün-ba mi srid* it is impossible that Buddhas should lie; to tell tales, to make believe, to impose upon; \*zun yin\* W. you are not in earnest, you only want to quiz me; \*zun gyáb-čé\* W. to lie, to act the hypocrite; \*mi še zun gyab\* W. to feign, to pretend ignorance, to disown a person or thing, \*mi tsor zun gyab\* W. he pretends not to hear it. — *rdzun - ལྷ་རྩ་ Sch.*: 'an adroit liar and deceiver'. — *rdzün-ma* 1. = *rdzun Dzl.* 2. liar *Mil.* — \*zün-yag-čan\* W. clown, buffoon, merry Andrew.

ཐུན་པོ་ rdzub deceit, imposture *Lex.*, *byéd-pa* to make a false assertion *Tar.*; cf. *rdzab-rdzub*.

ཐུན་མ་ rdzús - ma something counterfeit, feigned, dissembled, *rdzús-mai sprán-po* a disguised beggar *Glr.*

ཐུན་པོ་ rdzé-ba pf. (b)rdzes, fut. brdze, imp. (b)rdze(s) W. \*zé-čé\*, 1. to tuck up, truss up, clothes; to cock, a hat; to turn up, the upper-lip *Wdn.*; *skra gyén-du brdzes-pa* the hair bristling *Do.*; \*so or čé-wa zé-čé\* W. to show one's teeth, to grin. — 2. to threaten *Cs.*

ཐུན་པོ་ rdzêu dimin. of *rdzá-ma*, a small pot, pipkin.

རྩོག་(སྤྱི་) rdzog(s)? fist, also \*dzog-ril\* C.

རྩོག་སྤྱི་ rdzogs-pa 1. vb. to be finished, to be at an end, to terminate (*Lex.* = *zin-pa*), *lam rdzogs - pai mtsáms - su* just where the road terminates *Mil.*; \*dá-wa zóg-ne\* W. as the month has expired; *ĩ-ru pi-ti yúl-tso zog son\** W. here the villages of Spiti have an end; *mdzád-pa yóns-su rdzogs-nas* having accomplished all his deeds *Glr.*; *ji-ltar smón-pa bžin-du yóns rdzogs-pas* all prayers and wishes being fully realized *Dzl.*; *yóns-su rdzogs-par tsár-te* when the whole (of the building) was completed *Glr.* — 2. adj. perfect, complete, blameless, \*gó-lo zog dug\* W. the body (of this horse) is without fault; *stón-pa dág-par rdzogs-pai sañs-rgyás* the most perfect teacher, Buddha *Glr.*; so in a similar manner *rdzogs (-pa)-čén(-po)*; also *yé-šes yóns-su rdzogs-pa* is an appellation of Buddha. — *rdzogs-par* adv. perfectly, completely, fully (cf. *thüg-par*), *bsnyád-pa* to report circumstantially *Dzl.*, *ydams-nág ynán-ba* to counsel well *Mil.*; *rdzogs-par šes-pa žig* one thoroughly conversant *Mil.*; *rdzogs-par bsláb-pa* to learn thoroughly *Mil.* — *bsnyén-par rdzogs-pa* or *bsnyen-rdzogs mdzád-pa* to ordain, v. *bsnyén-pa*. —

Comp. *rdzogs-ldán* v. *dus* 6. — *rdzogs-tsig* v. *slár-sdu-ba*. — \*dzog-yél\* C. obeisance to Chinese officers, in a kneeling posture. — *rdzogsrim* v. sub *skyéd-pa*.

རྩོག་(སྤྱི་) rdzón(s), 1. (C. vulgo \*dzum\*) castle, fortress; *rdzón-dpon* lord or governor of a castle, commander of a fortress; \*dzón-kyél\* C., \*zón-lén\* W. letter-post from one nobleman's seat to another. — 2. the act of accompanying, escorting, *debs-pa* to accompany, to escort *Dzl.*, fee for safe-conduct, travelling-present; dowry, *byéd-pa* to bestow.

རྩོག་པོ་ rdzón-ba pf. (b)rdzan(s), fut. (b)rdzan to send, to dispatch, presents, ambassadors; to expedite, send off, dismiss; to give to take along with. — *dbugs rdzón-ba* shortness of breath, asthma *Thgy.* and elsewhere.

རྩོག་པོ་, མི་ rdzób-po, -mo, 1. vain, empty, spurious, void; *kun-rdzób* v. *kun*. — 2. vain, fond of dress *W.*

# ཨ

ཨ wa 1. the letter **w**, which occurs but rarely, and only as an initial, yet it is a true Tibetan letter, the *Ssk.* ཨ being gen. represented by ཨ, and as second constituent of a double consonant denoted by ཨ (called *wa-zür* angular or small *wa*); the pronunciation in general is the same as that of the English *w*. — 2. num. fig.: 20.

ཨ wa 1. **water-channel, gutter**, gen. of wood (Cs. also: trough); *wa-ka* *Lex.* id., Cs.; *wa-mèu* **spout, lip, or beak** of vessels. — 2. **fox** (the name corresponding to the sound of barking) *Dzl.*, vulgo *wa-tsé*; *wa bgyal* the fox yelps *Sch.* The fox is the riding-beast of the goblins; whenever his barking is heard, it is in consequence of his receiving lashes from his rider. — *wa-skyés* fox-born Cs. — *wa-gró* a bluish fox, *gro-gró* a gray fox *Sch.* — *wa-rgán* an old fox, a **knave** Cs. — *wa-ldéb* fox-trap *W.* — *wa-nág* a blackish fox *Sch.* — *wa-lpágs* fox's skin. — *wa-spyan* *Mil.*, *wá-ma-spyan* Cs. **jackall**. — *wa-prüg* young fox, cub. — *wá-mo* she-fox. — *wa-tsan* fox-hole. — *wa-róg* black fox *Sch.* — *wa-tswá* a kind of salt *S.g.* — 3. n. of a **lunar mansion**, v. *rgyu-*

*skár*. — 4. *wa-lóg-pa* to perform somersets *Sch.* — 5. *W. ho!* calling for one.

ཨར་ཤ་སྐྱོ་, or ཨ་སྐྱོ་ ཨར་ཤ་སྐྱོ་ *wa-ra-na-si* or *sé, ba-ra-na-si* **Banaras**, a city in the valley of the Ganges, frq. mentioned in legends, as a residence of Buddha, at the present time a principal seat of Brahmanism.

ཨ་ལེ་, ཨ་ལ་ལེ་, ཨ་ལ་ལེ་བ་ *wa-lé, wal-lé, wal-lé-ba* **clear, distinct, plain**, *wa-lér dran-pa* to recollect distinctly Cs.; *yid-la* floating distinctly before one's mind *Lex.*; *don wa-lé gyis* try to gain a clear understanding of the sense of it *Mil.*; also *skad-wál* = ཨ་མཐུང་ (?).

ཨ་སྐྱོ་ *wa-si* a kind of apples *Sch.*

ཨྱི་ *wi* num fig.: 50.

ཨྱུ་ *wu* num fig.: 80.

ཨྱུ་རྩོ་ *wu-rdo* **pumice stone** *Sch.*

ཨྱུ་ལྷོ་ *we* num. fig.: 110.

ཨྱུ་ལྷོ་ *wo* num. fig.: 140.

# ཨ

ཨ ཨa, 1. a letter of the alphabet, represented by ཨ, originally, and in the frontier-provinces to the present day, the soft sibilant, which is pronounced like *j* in French, or like the English *s* in *leisure*, (*zh*), (still more accurately like the Polish *z* in *zima*); in *C.* it differs now from ཨ

only by the following vowel being deep-toned. — 2. numerical figure: 21.

ཨྱུ་, ཨྱུ་མོ་ *zwa, zwa-mo*, resp. *dbu-zwa*, a covering of the head, **hat, cap**; fig. *na yig sa-yi zwa-dan* the letter ཨ having ཨ for a cap: ཨ་མཐུང་ *Zam.*; *zwa gón-pa, gyón-pa* to put the cap on, *bud-pa* to take it off



(in *Ts.* by way of salutation); *rgya-*, *bod-*, *sog-ža* Chinese, Tibetan, Mongolian cap; *dgun-ža* winter-cap, *dbyar-ža* summer-hat (light felt-hats adapted to the warmer season); *pyin-ža* hat or cap made of felt; *wa-ža* cap made of the fur of a fox. — *ža-dkár*, *-nág*, *-dmár*, *-sér* white, black, red, yellow cap, denoting occasionally also the wearers of such caps, esp. red-caps and yellow-caps, as belonging to different Lama-sects. — *ža-kébs* the covering of a hat *Cs.* — *ža-fog* top ornament of a hat *Cs.*, prob. a button, v. *fog*. — *ža-γzól* brim, *ža-ri* crown of a hat *Cs.*, in *Ld.* however *ri* denotes the brim or flap. — *Schl.* p. 171 calls a low conical cap of the Chief Lama *ná-ton-ža*.

འཛིན་ or འཛིན་པ་ *zá-nye* or *zá-ne*, also *rá-nye* *Cs.*, **lead**, *zá-neyi ytin-rdo* **sounding-lead**, *plummet* *Pth.*; *ža-nye-rdó* **lead-ore** *Cs.*; *zá-neyi žus sbyár-ba* to fill up (a groove or juncture) with molten lead *Glr.*; *ža-nye dkár-po* *C.*, **tin**, also *ža-dkár*, *ṣa-* or *bša-dkár*; *ža-nye nág-po* **lead**, (*Cs.*'s 'white lead and black lead' seem to be a mere conjecture); *ža-sóg* (*tin-foil* *Sch.* (?)), thin plates of lead.

འཛིན་ *zá-ba* **lame**; **lameness**; gen. *zá-bo* **lame**, **halting**; a lame person, **cripple**, *B.* and *col.*; *zá-mo* *fem.*; \**zá-wo* *do dug* *W.* he is lame, he limps; *rkán-* or *lág-ža-dan* having a lame foot or hand.

འཛིན་པ་ *ža-brin* v. *žabs* extr.

འཛིན་པ་ *žá-la* *Glr.* and vulgo, v. *žál-ba*.

འཛིན་པ་ *žá-lu* **cup**, **bowl**, = *por-pa*, *ko-re* *Cs.*

འཛིན་པ་ *žá-lu-pa*, *žá-lu lóts-tsa-ba* or *lo-čén* n. of the author of a little glossary, called **Zamatog**.

འཛིན་ *žag* 1. *žag-pa* (only *Schr.*, *Cs.*), \**žag-po* *W.*, \**žag-ma* *Lt.*, *W.*, resp. *dgun-žag* a day, the time from one sun-rise to another (cf. on the other hand *nyi-ma* 2); *žag* *ig* a day, and adv : **once day**, **once**; \**žag ig-gi žag-la* *W.* is also used of a future day: \**žag ig de dus leb yin* *W.* once the time will come; *žag ga-nas* after a few

days *Mil.*; *žag dú-ma lón-par* after many days *Dzl.*; *na di-rin ná-nin leb-žag* *W.* this is the day of our arrival a year ago; \**de-žag* *W.* lately, the other day, a short time ago; \**dán-žag* *W.* yesterday; recently, \**dán-žag za-nyi-ma* *W.* last sunday; \**nán-žag* *W.* some time ago, \**nán-žag stón-ka* *W.* last autumn; \**kár-saň-žag* *W.* the day before yesterday; *žag-nas žag-tu* from day to day; \**žag-dan(-žag)* *W.* every day, always; *žag bdun* seven days, *žag-bdun-prág* a week, *žag-bdun-prág že-brgyád* forty-eight weeks *Thgy.* — *žag-gráns* the date, \**žag-dán gyáb-če* *W.* to date. — *žag-mál* a station, day's journey, quarters *Cs.*, *žag-sa* id. *Cs.* — \**žag-zán* *W.* holiday. — 2. **fat**, **grease**, in a liquid state, = *tsil-ku* *S.g.*; also melted and congealed again *W.*; fig. the fat of the country, fertility, *yúl-la žag med* the country is barren *Ma.*; *žag-dan* greasy, oily, *žag-med* lean; *žag-pór* a cup, vessel, for grease *Cs.* — 3. **fog**, **smoke**, **dry vapour**, filling the atmosphere in autumn.

འཛིན་པ་ *žags-pa* **leash**, rope with a noose, e.g. for catching wild horses, *žags-tág* *Cs.*, *žags-dbyug* *Sch.* id., *rgyáb-pa* *Cs.*, *pén-pa* *Sch.* to throw the noose; *žags-pas*, *žags-tag-gis dzin-pa* frq. fig., as *Schl.* 213; *sbrul-žags* noose consisting of a serpent, for catching any hurtful creature *Glr.*; frq. as an attribute of the gods.

འཛིན་པ་ *žán(-po)*, vulgo *á-žán*, **uncle** by the mother's side, **mother's brother**; *žán-brgyüd* his offspring *Cs.*; *žán-nyén* in a gen. sense, relations by the mother's side *Dom.*; *žán-tsá* sister's son. — *tsa-žán*, resp. *dbon-žán* 1. nephew and uncle, by the mother's side, also applied to spiritual brotherhood *Mil.* — 2. **son-in-law** and **brother-in-law** *Glr.*

འཛིན་པ་ *žán-blón* *Glr.* seems to be a kind of title given to a minister (or magistrate).

འཛིན་པ་ *žán-žun* ancient n. of the province of *Guge* *Glr.*

འཛིན་པ་ *žán-pa* **weak**, **feeble**, frq., the opp. to *drág-po*; *na ji-ltar žán yan* as weak, as miserable as I am (says a cripple) *Pth.*;

*kams zán-pa* *Mil.* of a weak body, of delicate health; also applied to sounds, accent and the like; cf. *ná-ro*; ugly opp. to *légs-pa*, v. *skye-sgo*.

𐎧𐎶𐎵𐎫𐎠𐎹 *žabs* 1. **bottom** of a lake, of a vessel *Dzl.*, *Mil.*; lower end of a staff *Mil.*; for **under** in compounds, as *mīa-žabs* q. v. — 2. resp. for *rkán-pa* **foot**, *mī žig-gi žabs-la* *dūd-pa* *Cs.*, *mgó-bos btüg-pa* *Sb.*, *o byéd-pa* *Cs.* to bow down at another person's feet, to touch them with one's head, to kiss them; *žabs drūn-du* c. genit **to the feet of . . .**, for **to . . .**, in directions of letters; *žabs rjén-par* **barefooted**, e. g. *ršégs - pa* *Mil.*; *žabs degs-pa* *Sch.* to help, prob. = *žabs-tóg byéd-pa* v. below; *žabs čág-pa* = *čág-pa* II. —

**Comp.** For the most part they are the same as those of *rkán-pa*; there are to be mentioned more especially: *žabs-kyu* 1. **spur** Cs.(?). 2. n. of the vowel-sign ॐ for u *Gram.* — *žabs-mgo* *Tar.* point of the foot *Schf.* — *žabs-sgróg* garter Cs. — *žabs-bčágs* *Sch.*, 1. partic. of *žabs-čag-pa*. 2. = *žabs-čágs*. 3. **grounds, territory.** — *žabs-čag(s)*, *-čyágs*, resp. shoe, boot. — *žabs-tóg* 1. **service** rendered to superiors, esp. to priests, convents etc., by the erection of buildings, or keeping them in repair, or by any aid or work done in their behalf; *čsč-bai žabs-tóg* or *žabs-tog* alone: distribution of victuals, *žabs-tóg bžán-po čul* he placed dainty food before him *Mil.*; *žabs-tóg čo mi brgyál-ba bul* we shall provide you with every thing, so that you shall not suffer want *Mil.*; *žabs-tóg byéd-pa* a. **to render such services** b. **to feed, treat, provide,** offer, *Glr.* and elsewh. 2. = *žabs-tóg-pa* 1. **servant**, regularly employed in monasteries, by Lamas etc., **an official**, *rgyál-poi sku-ysun-túgs-kyi žabs-tóg* royal page, *Glr.* 2. **dispenser, benefactor** *žabs-tóg-ma* fem. — *žabs-rtín* heel. — *žabs-rtén* 1. **foot-stool** Cs. 2. **boot** *Sch.* — *žabs-drén* shame, disgrace, from *mii žabs drén-pa* to bring shame upon another, to be a disgrace to him, e.g. a child proving a disgrace to his parents, by a dissolute life, disrespectful deportment etc. *Thgy.* *žabs-rdul* dust on one's feet Cs. — *žabs-pád* lit.: 'a padma below

the foot', seems to be an attribute of di-  
vine persons, but sometimes nothing more  
than a high-sounding complimentary expres-  
sion for 'foot'; *byin-pa 'e-na-ya dra žabs-*  
*pad bur* his leg displays a calf like that  
of *Enaya Pth.*; *žabs-pad-la, Zam. init.*, seems  
to stand like *žabs druñ-du*, so also *žabs-*  
*pád kri druñ-du*, in letters; *mii žabs-pad*  
*stén-pa Tar.*, fig. for *žabs-tóg byéd-pa to*  
**serve; to be a scholar, pupil** *Schf.* — *žabs-*  
*pyi servant* (male or female), in the widest  
sense of the word, servant to an individual,  
as well as a minister of the state or the  
church, only that the latter service is al-  
ways referred by an Asiatic to the 'person'  
of the king or priest; collectively: **retinue**;  
occasionally also to be understood as **an**  
**attending, a waiting on**, thus: *nyé-yi žabs-pyi*  
*gran*, we will vie with one another in our  
attending the lord *Glr.*; *žabs-pyir brán-ba*,  
*žabs-bran-ba* or *brin-ba* to follow as a  
servant, *žam-brin(-pa) Do.*, *žam-rin Cs.*,  
*ža-brin Sch.* servant. — *žabs-bró, žabs-bró*  
*mdzad-pa to dance Sch.* — *žabs-ma* drawers,  
under-petticoat. — *žabs-sén* nail of the toe  
*Sch.* — *žabs-bsil* water for washing an  
honoured person's feet. — *žabs-lham =*  
*žabs-čág.*

ཞམ་ཅུ་ *žám-ču* Sch.: 'the scum left by the evaporation of water'(?); \**žám-čə*\* W. to take off, *lbu-ba* the froth, scum; yet cf. *γžám-pa*.

ཇམ་མེ་བ་ *zám-me-ba* being plentiful, abounding in *Mil.*

ཉན་པ་ *žár-ba*, fem. *ma*, 1. = *yan lag ma*  
*tsan* being not in full possession of  
one's members, *mig-žár* **one-eyed, half or**  
**totally blind**; *lag-žár* having only one hand,  
being lame in one or both hands; so in a  
similar manner *rkan-žár*. — 2. (= *mig-žár*)  
*C.*, *W.* **blind**, rarely in *B.* — \**žar-te*\* (*žar-*  
*ltas*) the winking with one eye *C.*

ཅར་ལ་ *zar-la*, Schr. 'following, succeeding',  
prob. = *zór-la*, q.v.

𑌕𑌃𑌆 *žal* resp. for *ka* 1. **mouth** 2. **face, countenance** *žal-du ysól-ba*, *W. \*žal-la rág-de\**, to eat, to drink; *\*šá-big žal-la rág\** or *\*žal-rág dzod\** please to take some . . . !



*rgyal-poi* *žál-nas* *yeuns* the king spoke *Glr.* frq.; *žál-gyi sgo* the door of the face, the mouth (cf. also *dzum-pa*); *žál-la mi nyán-pa* *Glr.* to be disobedient; *žál-gyis bžes-pa* *Glr.* or *žé-ba* *Sch.* to promise, and other significations of *kas lén-pa*, e.g. to accept *Tar.* 126, 10; *žal bgrád-pa* and *ydán-ba* to gape *Sch.*, *byéd-pa* to open the mouth, *žal dzum-pa* to smile; with *ltá-ba* 1. *žál-la ltá-ba*, e.g. *žos smrá-bai* to watch the mouth of the preacher, to hang on his lips *Pth.*; in a similar manner: *gús-pai séms-kyis ná-yi žál-la lta* *Pth.* 2. *žal ltá-ba*, *žál-lta byéd-pa* to serve (v. *žál-ta*), *žal yañ kyéd-la lta mčód-pa yañ kyéd-la* but they serve you and honour you *Glr.*; *žál-lta-ru byuñ* he came to serve him *Mil.*; *žal ydams-pa* to bid, order, exhort *Glr.*; *žal dón-pa* to pronounce, to deliver, state, report; *žal njál-ba* *Mil.* to visit, to come to see; *žal mčón-ba* to see a person's face *Tar.*; 'in order to attain the highest *dños-grúb*, one must *séms-kyi ran-žál mčón-ba*, and in order to be able to do this, one must penetrate into the Buddhist doctrine' — thus *Mil.* teaches a Bonpa; *pyis žal mčón-bao* afterwards his face was seen, he made his appearance *Tar.*; *žal-yzigs-pa* v. sbst. *žal-yzig*.

**Comp.** For the most part expressions of civility: *žal-kár*, resp. for *kar-yól* plates and drinking-vessels. — *žal-dkyíl* face *Cs.* — *žal-bkód* order, ordinance *Sch.*(?). — *žal-skóm*, *žal-skyéms* drink. — *žal-skyin* *Glr.* countenance. — *žal-skyógs* cup, goblet *Mil.* — *žal-kébs* cover of an image of Buddha *Sch.* — *žal-krid* oral or personal instruction *Mil.* — *žal-<sub>o</sub>kan* biting words of a superior (*Sch.* prob. not quite correct). — \**žal-gyá*\* (*rgya?* *brgya*) \**jhé*-*pa* or *žé*-*pa*\* to promise *C.* — *žal-rgyán* mustaches *C.* — *žal-nó* 1. = *no*, *žal-nó nág-par bžugs* he was sitting there with a mournful face *Glr.* 2. *tsogs-čen-žal-nó* title of the chief-justices of the great monasteries of Sera, Gadan and Depung. 3. *Sch.*: 'žal-nó or *ñor*(?)', noble sons, princes' (?) — *žal-dños* bodily, in one's own body or person, *sañs-rgyás žal-dños-kyi* *Krúns-yul* *Pth.*, the place where Bud-

dha was born bodily; *žal-dños-su njál-bar yod* *Glr.* he is bodily to be seen. — *žal-sña* *Cs.* = *spyan-sña*. — *žal-čöl* resp. for 'ar-čöl handkerchief, napkin *C.* — *žal-čád* v. *ka-čád*. — *žal-ču*, *žal-čáb* *Schr.*, *Cs.* spittle, saliva. — *žal-mčú* lip, v. *ka-mčú*. — *žal-čé* judgment, decision; *des žu-bu-čag-yi žal-čé yčád-do* he shall pass sentence on us *Dzl.* ३२, 15, and elsewh. (the text of *Sch.* is not quite correct); *žal-čé bču-drug-pa* and *bču-ysum-pa* '(the code) with the 16 and that with the 13 judgments'; these are two distinct bodies of law, both of them in *C.* of standard authority; *žal-čé-pa* judge *Dzl.* — *žal-čéms* v. *čems* 2. — *žal-nyód* favourite dish *Sch.* — *žál-ta* 1. also *žál-lta* a. service, turn. b. inspection, visitation, revision; *žál-ta byéd-pa* a. to serve, b. to inspect, review, superintend; to visit, the poor, the sick and to take care of them; to guard, *žti-la* the field. 2. resp. for *ká-ta*, *ka-ydams* direction, instruction, counsel, advice, *žál-ta žib-rgyás žu-ba* to ask for accurate and detailed instructions *Mil.*; *žál-ta-pa* = *sku-mdún-pa*, *žábs-pyi* waiting-man, valet-de-chambre *C.*, *Tar.* 56, 2: servant in a convent; more frq. fem., *žál-ta-ma* waiting-woman, lady's maid, chamber-maid. — *žal-ydams* instruction, advice, *jig-rtén-la dgós-pai žal-ydams yeuns-so* he imparted to her useful maxims *Glr.*; order, command *Glr.* (v. above); also, *žal-ydams bris-mkan* author, in as much as all printed books are considered to be sacred, and the authors generally are Lamas, whose words are looked upon as divine. — *žal-ydón* countenance. — *žal-bdág* in large religious meetings a Lama, who walks about with a wand in order to preserve good order, a verger. — *žal-<sub>o</sub>débs* a free-will offering or present *Cs.* — *žal-lpágs* lip. — *žal-pyis* resp. napkin. — *žal-bád* (or *pad*?) *C.* chief overseer, superintendent. — *žal-byán* title, superscription, inscription. — *žal-tsóm* (for *čg-tsóm*) *Pth.* heard. — *žal-tsós* *Sch.* (*Cs.* *žal-tsus*) = *žal-zás* *Dzl.* food. — *žal-zág* tobacco-pipe, v. *gañ-zag*. — *žal-yzigs* 1. looking with the face, *thor*, southward *Glr.* 2. apparition, *žal-yzigs tób-pa* to see an ap-

parition, *bžugs-par žal-yžigs-šin* appearing in a sitting posture *Mil. nt.* (cf. *spyan-rás*). — *žal-bsró Tar.* 76, 12, *Schf.*: the act of consecrating, e.g. a temple.

ཇམ་བ་ *žal-ba* I. sbst., also *žal*, *žá-la*, *žál-rtsa* or *-rdza Sch.* clay, lime-floor, *Lex.*: *žál-ba* = *skyán-núl*; *mñil-gyi žá-la Glr.* clay, cement of a floor, cf. *ār-ga*; plastering, rough-cast, *sgó-la žal bgyis-te* plastering the door with clay *Glr.*, also applied to the anointing of sacrificial objects with butter *Mil.* — II. vb. to serve up food, to spread a repast *Sch.*

ཇི *ži* num. fig.: 51.

ཇི་གིལ་ *ži-gil* chaff and other impurities removed from the grain by washing.

ཇི་བ་ *ži-ba*, *Ssk.* གཤམ་, to become quiet, calm, to abate, to subside; to settle, of a swelling *W.*; to be allayed, of passion, malice etc. *Glr.*; to be appeased, relieved, to cease, of pain, quarrels, intoxication, maladies etc. *Glr.* and elsewh.; to be atoned, blotted out, of sins *Tar.*; *ži-bar gyúr-ba B.*, \**ži čá-čē\** *W.*, id.; \**ra*, *šro ži soñ\** *W.* the drunken fit, the paroxysm of passion has passed over; *ži-la soñ* (the hobgoblins) became quiet, held their peace *Mil.*; *ži-bar byéd-pa* to still, sooth, appease, mitigate, \**ži čüg-čē\** *W.*; *ži-byed* a composing draught, བཤག་མཐོག་ *Wise* 130; more particularly with reference to the affections: to be dispassionate, not subject to any mental emotion, *ži-ba čén-por gyur* he is getting very free from passion *Do.*, v. below *ži-ynás*; also sbst. tranquillity, calmness, and adj. tranquil, calm, *ži-ba dan bde-légs-su gyúr-bar mdzád-du ysol* permit us to attain to peace and happiness *Dom.*; *ži-bai tábs-kyns* amicably, in a fair way *Glr.*; so also *ži-bai ytam smrá-ba Glr.*; *ži-bas mi ful drág-pos dul dgos dug Pth.* if he will not submit by fair means, he must be converted or subdued by force; *ži-bai žal Pth.* the expression of calmness about his mouth, his peaceful countenance; *ži-bar yšégs-pa* to go to rest, to die *Cs.*; *ži-bai* or *lóns-skui lha-čsogs žē-yñys Thgr.* the good, the peaceable deities, opp. to those called

*kró-bo*; differently again the word is used in: *ži-ba dan kró-ba dan ži-ma-kró Pth.*, which has been explained by *Sch.* as: the medium between calmness and passion, 'calm indignation'. *Cs.* moreover mentions *ži-ba* or *rtag-ži-ba*, as 'a name or epithet of Iswara and certain Buddhas', so that *ži-ba* would be equal in sound as well as in meaning to ཇི་བ་, *ži-ba-pa* and *-ma* being his male and female disciples. A good deal of obscurity attaches, further, to the frequent mention of the *ži-rgyas-dban-drag*, as the characteristic properties of the four parts of the world (v. *glin*), and likewise as qualities and functions of the Buddhas, gods and saints, viz. allaying diseases, conferring happiness and wealth, ruling over all creatures and subduing all that is unruly and hostile; to which are to be added four kinds of burnt-offerings, in the same four-fold sense, v. *Schl.* 250. Finally, in mysticism the term *ži-ba* acts a prominent part: *ži(-bar) ynás(-pa)* and *lhag(-par) mton(-ba)*, གཤམ་མཐོག་ and བཤག་མཐོག་, shortened *ži-lhag*, implies an absolute inexcitability of mind, and a deadening of it against any impressions from without, combined with an absorption in the idea of Buddha, or which in the end amounts to the same thing, in the idea of emptiness and nothingness. This is the aim to which the contemplating Buddhist aspires, when, placing an image of Buddha, as *rten*, (v. *rten* 1) before him, he looks at it immovably, until every other thought is lost, and no sensual impressions from the outer world any longer reach or affect his mind. By continued practice he acquires the ability of putting himself, also without *rten*, merely by his own effort, into this state of perfect apathy, and of attaining afterwards even to *dños-grub*, the supernatural powers of a saint. The stories that are related of such achievements, and with which the work of Taranātha abounds, are, notwithstanding their absurdity, readily believed by every faithful Buddhist. That there are also cases of failures, cf. *smyón-pa*. ཇི་མ་ *ži-ma* sieve, of cane or wood *Ts.*



ཞི་མི་ *zi-mi* Schr. and Wts. (where *zi-mi* stands), gen. *zim-bu* *Glr.*, or *zim-bu* cat. *C.*

ཞིག་ *zig* 1. = *zig*. — 2. v. *jig-pa* I., 2, *zig-rát-ba* demolished, ruined *Mil.*

ཞིག་མེར་ *zig-mér* (subst. or adj.?) dense throng, or crowded together in a mass *W.*

ཞིང་ *zin*, I. subst. ཞིང་ (*Cs.*: *zin-ma*, *zin-po*, *zin-bu*, perh. provincialisms), 1. field, ground, soil, arable land; *tán-zin* fields in a plain, level land, *ri-zin* fields on a mountain, hill-land; *túl-zin* *W.* (n. f.) cultivated land; *zin-ka* = *zin*, *zin-kai bú-mo* the girls in the field *Mil.*; *zin rmó-ba* frq., to plough a field; to carry on agriculture; *débs-pa* to till, to sow a field, *mi yéig-gis btáb-pai* a field that has been sowed by one man *Glr.*; *zin chú-ba* to irrigate a field (?) *Cs.*; *rná-ba* to mow, to reap, a field, *zin-mkan* reaper; \**zin bád-čé* *W.* to pursue husbandry; *zin bgód-pa* to divide or distribute land *Cs.* — 2. fig., cf. *zin-kams*, *bsód-nams-kyi zin dan prád-pa* to enter the field of merit, to turn into the path of virtue *Dzl.*; *yául-byai zin-du yzigs-te* *Pth.* seeing him in the land of conversion (yet v. also 3, a.); region, *zin bču* (*Sch.*: 'the ten regions') is said to signify something like: the reign of Evil. — 3. equivalent to *sañs-rgyás-kyi zin* the kingdom of Buddha, a. in an earthly sense: a holy land, a land of salvation, where Buddha resides, or at least where Buddhism prevails; so also *dul-bai zin* land of conversion *Glr.*; acc. to *Wts.* it is a name of the earthly seat of Buddha, the residence of the Dalai Lama at Lhasa; b. supernaturally: heaven, paradise, Elysium i.e. one of the heavens inhabited by the Buddhist gods, or also the state of non-existence, Nirwāna; *zin-la péb-pa* = *bdé-bar ydéys-pa* to die. — 4. body, v. *zin-čen*, *zin-lpágs*. —

Comp. and deriv. *zin-bkód* map *C.*, *W.*, *zin-gi bkód-pa* v. *Asiat. Res.* XX., 425. — *zin-kan* 1. summer-house, pleasure-house, pavilion *W.* 2. field and house, the whole estate or property *W.* (= *yul-yzís*) — *zin-kams* = *zin* 2 and 3, frq. — *zin-Krúns*, *zin-gi Krúns-pa* or *-ma* the produce of the field

*Cs.* — *zin-kród* many fields together *Cs.* — *zin-rgód* rough, uncultivated ground *Sch.* — *zin-čen* and *-čün* a large and a small field; also: a large and a small body or corpse *Thgr.* — *zin-mčóg* paradise, a most delightful country, an Eden, an Eldorado *Pth.* — *zin-bdág* proprietor of a field, land-owner. — *zin-pa* husbandman, farmer *Dzl.* — *zin-lpags* a skin (pulled off), hide. — *zin-mu* boundary of a field, landmark. — *zin-bzán* good land, productive soil *Cs.* — *zin-yšin* dead, arid, burnt soil *Cs.* — *zin-sa* 1. ground, soil, arable land *Cs.* 2. province *Sch.*

II. gerundial termin. = *zin*, q.v.

ཞིབ་ *zib*, resp. fine flour, also flour in general, *zib-küg* bag, *zib-pór* box, for flour *Cs.*

ཞིབ་པ་ *zib-pa*, *B.*, *zib-po* *Cs.*, *zib-mo* *C.*, *W.*

1. fine, of powder and similar things, *zib-rtsin* fine and coarse *Zam.*; *zib-par byéd-pa*, *B.\** *zib-mo čó-čé* *W.*, to make fine, to pound, to reduce to powder. — 2. accurate, exact, strict, precise, *ltá-ba yáñs-zin spyódlam zib-par mdzod* be wide in your views, but strict in your actions *Glr.*; so *Sch.* understands also *zib-zib yod*, *zib-po med*, *zib-rgyu med*, which ought however to be translated: 'I have accurate information, I have no precise information, I have no particulars to communicate'; *zib-mo dés-pa* to know accurately; more frq. adv. *zib-par*, *zib-tu* *B.*, \**zib-ča* \*vulg., exactly, precisely, thoroughly *zib-tu ysól-ba*, *ytam zib-tu byéd-pa* to report accurately *Dzl.* (the former resp.); *zib-par bšád-pa* *Glr.* id.; *zib-par (šes-) dód-na* if you wish to know it accurately *Glr.*; *bka zib-tu bgros-pa* resp., to consult carefully *Pth.*; *bka-mčád ysuñ-glén zib-tu bgyid* gentlemen, discourse as freely as you please! *Mil.*; *las-rgyu-bras zib-tu mi rtsi-na* if one does not strictly regard the doctrine of retaliation *Mil.*; \**zib-ča ltos* (or *tə*\*) *W.* look at it well, carefully; \**zib-ča zer*\* *W.* pronounce it accurately; \**zib-ča čó'-pa*\* *C.* to examine closely; \**zib-sál*\* *W.* accurately and distinctly.

ཞིབ་གོ་ལེ་ *zim-tog-le* n. of a medicinal herb *Med.*

ཞིབ་པ་ *zim-pa*, gen. *zim-po*, well-tasted, sweet-scented, \**zim-po rag*\* *W.* I find the

taste or smell of it agreeable; *ša gili lhag-par žim-na* this meat being of a better taste *Dzl.*; *žim-rgyui zas* food prepared of savoury things *Zam.*; *dri-žim, dri-ysün žim-po* pleasant odour *Dzl.*; *dri mi žim-pa* disagreeable smell *Glr.*; \**žim-ze\** also \**žim-žim\** *C.*, \**žim-zag\** *W.* sweet-meats, confectionery; \**žim-zag-tsön-kan\** *W.* confectioner; \**žim-lto-can\** *W.* dainty-mouthed, a sweet-tooth.

ཞིམ་བུ་ *zim-bu* v. *ži-mi*.

ཞུ་ *žu*, 1. num. figure: 81. — 2. v. *žu-ba*.

ཞུ་དག་ *žu-dag*, ཞུས་དག་ *žus-dag* amendment, improvement, correction; the word is also added at the end of written books, e.g. of Taranātha, as an attestation of a careful revision; *žu-dag byéd-pa* to mend, improve, correct; *rañ-rgyüd žu-dag byéd-pa* to examine and reform one's self *Cs.* *žu-dag-mkan* reviser, corrector, censor *Cs.*, *žu - čén - gyi lóts-tsa-ba* a great corrector or commentator (of *Ssk.* writings), seems to have become a current title.

ཞུ་བ་ *žu-ba* I. vb., pf. *žus* (esp. in later writings and vulgo, in ancient literature gen. *ysól-bar* for it) signifies 1. every kind of speaking to a person of higher rank, therefore to request, to prefer a suit or petition, to make a report, to put a question etc., *žu-žin ysól-ba-la gró-bai tse* when I have to bring in a petition *Dzl.*; \**mnál-lam de yžán-la mi ysün-bar žu* *žus-so* 'pray, do not relate the dream to others', he begged *Glr.*; *ynán-bar žu byás-pas* saying, 'I beg you will permit', *Glr.*; *snar mčón-bai dñós-po dé-dag žuo* I will ask him about the things lately seen, I shall request an explanation of him *Dzl.*; *ná-la gán-dag žu-ba de légs-so* it is very right of you, thus to ask me about every thing *Do.*; *rgyál-poi drün-du rmi-lam žus-pa* he related the dream before the king *Pth.*; *ston-pa žu* (*pa* col. for *par*) I request (you) to explain *Mil.*; *der byón-pa žu* 'thither to come I request' *Mil.*; *dé-la mkán-po žus* they besought him to be their abbot *Glr.*; *ynán-ba žu-ba* to ask permission *Cs.*

— 2. In *W.* this *žu* has become a word of civility to the widest extent, as it is not only added to almost every sentence of a speech or a letter, something like our 'with your permission' or 'if you please', e.g. \**žan či mēd-na ná do yin žu* if you have nothing further (to say), I shall go, with your permission; \**ko leb son žu* he is arrived, if you please; but it also supplies every kind of salutation in coming or going, hence \**žu zér-čē\**, resp. \**žu žu-čē\**, to make or give one's compliments, \**ā-pa-ne žu mán-po žu dug\** my father's best respects (cf. *pyag*). Inst. of *žu*, *ju* is also frq. heard (vulgo), e.g. \**ju sab ju!* good day, Sir, good day! which prob. is only an intensation of sound, and not to be referred to the Indian *जी*. — \**či-la žu* *W.* why, well then, mind! \**či-la žu, nyi-rán ne tsar ma kyód-pa yun-rin kyod\** well, I have not seen you this age! — The word is also used as a sbst., for request, wish, question, \**žu-wa būl-ba* *C.*, \**púl-čē* *W.*, *ytón-ba* *Glr.* to make a request, to put a question; *ydan-drén-pai žu-ba nán-can púl-bas* *Mil.* assailing him with pressing invitations.

II. (prop. fut. of *ju-ba*) pf. (*b*)*žu(s)*, fut. (*b*)*žu*, (imp.?) 1. to melt, trs. and intrs., *bžu-btül* v. sub *lugs*; *bžu-byai yser* gold to be melted *Cs.*; *žu - bai* *Kams* whatever is melting or fusible, metals *Sch.*; *žuo* it melted (from the heat) *Dzl.*; *čód-du žu-nas* dissolving in light *Glr.* frq. — 2. to digest, *žu-byed-kyi sman* digestive medicine *Cs.* (cf. *ju-byéd*); *ma-žu(-ba)* undigested, *zas ma žu-ba* undigested food, also indigestion, sufferings arising from it; *ma-žui nad* id.; *ma-žu ju-ba* to decompose what is undigested *Med.*; opp. to *žu-rjēs* it seems to denote more particularly the chyme before it is mixed with bile, and perh. also the duodenum where this takes place; so the region of *žu dan ma-žui bár-na* is stated to be the place, where the bile is principally operating *S.g.* Cf. *ju-ba*.

Comp. *žu-skyogs* *W.* crucible, melting-spoon. — *žu-mkan* 1. petitioner. 2. digester; n. of an officinal plant, = *span-žun* *Wñi*.



— *žu-glén*, *žu-glén byéd-pa* to address, accost, resp. *C.* — *žu-rgyá* (v. *rgya-ma*) 1. petitionary letter, petition, suit. 2. any writing addressed to superiors. — *žu-rgyá* the subject of a petition or suit. — \**žu-nó-pa\**, *C.*, intercessor, advocate, mediator, \**žu-nó jhé-pa\** to intercede, to advocate. — *žu-rjés* 1. the chyme mixed with bile (cf. *ma-žu* above). 2. the place of it, *žu-rjés na* I feel a pain there *Med.* 3. eructation, rising, *ká-la zu-rjés skyur S.g.* caused by beer; *ro dan zu-rjés mñár-mo Med.* a sweetish taste and rising (from the stomach). — *žu-rtén* the present which, according to oriental notions, has necessarily to attend or introduce a petition. — *žu-dón* prop. drift, subject of a petition; in a general sense = *žu-ba* request, suit, address, communication etc. — *žu-sná* (pronounced \**žu-ná\**) *W.* = *žu-nó*. — *žu-po*, *žu-ba-po* = *žu-mkan* 1. — *žu-byéd* v. above — *žu-búl*, pronounced \**žum-búl\**, petitioning, making a suit in an humble posture with folded hands *Cs.* — *žu-yig*, *žu-šog*, *žu-bai prin-yig* a petition, *žu-yig-gi rten* = *žu-rtén*. — *žu-lán* answer to a petition. — *žu-lóg* a feigned, false, designing suit, \**gyáb-pa\** to address such a one *C.*

འགྲུག་ *zugs*, resp. fire, e.g. the fire lighted for cremation *Tar.* 7, 4.

འགྲུག་པ་ *zugs-pa* v. *jüg-pa*.

བྱེད་བྱེད་ *žun-žun* with *byéd-pa* to nod or bow repeatedly, of a pigeon *Mil.*

བྱེད་པ་ *žud-pa* 1. to twine, to twist *W.* \**žud-če*, *žu-če\**. — 2. to spin *Cs.*, *žu-kór* spindle, distaff. — 3. to rub *Cs.* — 4. to hang up, to suspend *Ts.* — *žud-tág* = *dpyan-tág*.

བྱེད་པ་ *žun-pa* melted *Cs.*; \**žun tán-če\** *W.* to melt, *trs*; *žun-tár byéd-pa* to melt and beat to pieces *Mil.*; *žun-tigs* spark flying from red-hot iron *W.*; *žun-ma* that which is melted, *γsei sogs žun-mai prin-po* heaps of melted gold and other metals *Gl.* — *žun-mar* v. *mar*. — *žun-mo* melted, whatever melts easily *Cs.* (who spells it *bžun-mo*).

འཇུག་པ་ *žum-pa* 1. sbst. fear, dismay, despondency, faint-heartedness, *sems žum-na*

if I continue undismayed *Dzl.*; *dkon-mčóg ysum-la žum-pa-med-par bkúr-bsti byéd-pa* to honour the three most Precious undauntedly, with a cheerful heart; *sems ráb-tu žum-par gyúr-to* they became greatly dejected in mind, their spirits were much cast down *Pth.* — 2. vb. \**lbu-wa žum-če\** *W.* to scum, to skim (off).

འཇུག་བྱ་ *žum-bu* = *ži-mi*.

འཇུག་ *žur*, 1. snout, muzzle, trunk. — 2. sup. of *žu-ba*.

འཇུག་འཇུག་ *žul-žul*, *Ts.*: \**žü-žü jhé'-pa\** to stroke, to caress.

འཇུག་དག་ *žus-dág* v. *žu-dág*, འཇུག་པ་ *žus-pa* v. *žu-ba*.

ཞེ་ *že* (cf. *žen*) 1. inclination, affection, heart, mind; volition; there is a proverb in *C.*: \**mi ká-po-čé-la že me'*, *ču nyóg-po-čé-la tin me'* a braggart has no mind, as muddy water has no bottom, i.e. as in muddy water you cannot see the bottom, so you cannot rely on the solid principles of a braggart; *ká-žé* v. *ká*, comp.; *že bkon-pa* or *kon-pa* a hating mind, *rkám-pa Sch.* a covetous, *tág-pa Mil.* a sincere, *nág-po C.* a wicked, *ytsán-ba Sch.* a pure heart or mind, or also hating, covetous etc. as to mind (several other combinations of this kind, given by *Sch.*, are too doubtful to be copied); *že-yèdod-pa Sch.*: 'to lose courage, to have no longer any inclination for', perh. better, to resign, and *že-bèád* resignation, as a Buddhist virtue *Mil.*; on the other hand, *že yèdod-pai tsig Sch.*: 'slandorous words' which, e.g. *Dzl.* 30, 11, well agrees with the context, but is not clear in point of etymology. — *že-düg* damage, destruction *Sch.*, *byéd-pa* to cause, to inflict. — *že-lóg* v. *žen-lóg* sub *žen-pa*. — *že-sin* angry, cross, ill-humoured, vexed. — 2. numerical word for *bži-bču* in the abridged numbers *že-yétg* etc., 41 to 49. — 3. numerical figure: 111.

ཞེ་ན་ *žé-na*, rarely *žés-na*, v. *žé-na*.

ཞེ་ས་ *žé-sa* reverence, respect, civility, politeness, *žé-sa dan bèas-pa* reverential, respectful *Pth.*; *dei dūs-su mis pyag dan*

*žé-sa mi žés-pas* because at that time people knew little of compliments and politeness *Pth.*; *žé-sa byéd-pa* to show honour, respect, *rnám-gyur mdzés-pai žé-sa bul-ba* to arrange mimic performances in honour of some persons, (which also at the present time is frequently done in these countries); complimentary word (for *žé-sai tsig*), *rná-bai žé-sa snyan* the complimentary word for *rna-ba* is *snyan Zam*.

ཅེ་, བཞེ་ *žen, yžen Cs. (W. \*žan\*)* 1. **breadth, width, žén-čan broad** (road, valley), **wide, spacious, \*žén ka-čém-po\* *C. id.*; *žen-méd, žen-prá-mo, \*žen-čün-se\** *W. narrow*; *žen-du* in breadth *Sambh.*; *žen-šin* writing-tablet = *snum-glegs*. — 2. **plain, surface, side, žen-čé-ba ynyis** the two broad sides (of a pillar) *Glr.***

ཅེ་པ་ *žéd-pa* to fear, to be afraid, *synon.* to *jigs-pa Thgr. frq.*; *žéd-nas* full of apprehensions *Pth.*

ཅེ་པ་ *žen-pa* (cf. *že*), *vb. c. la*, 1. **to desire, to long for, to be attached to, to be partial to, to be taken with, Kyéd-la žen-čin čags** I love you ardently (*ḥḡw*) *Glr.*; *bod-báns ná-la žen-čé-žin dgá-ba-rnams* the people of Tibet, that are affectionately attached to me *Glr.*; *sbst.*: **desire, longing**, e.g. to hear more of a thing *Mil.*; also **greediness, covetousness; rán-dod-žen-pa self-love, selfishness, egotism Glr.; *pyógs-žen Tar. 184, 22, party-spirit, party-agitation*; *čags-med žen-med* free from passion or interest *Mil.*; *žen-pa zlog* suppress your passion *Mil.*; *tse di-la žen ldóg-pa* to be disgusted with this life *Thgy.*; *\*žém-pa ma lóg-na dhé'-pa mi yon\** *C.* before one has renounced every desire, one cannot believe. —**

**Comp.** *žen-ka, žé-ka = žen-pa sbst., Sch.* — *žen-kris Mil.*, *žen-čags frq.*, also *vulgo, žen-dzin Glr.* inclination, desire, passion, attachment, *\*žen-dzin čó-čé\** *W.* to love, to be attached. — *žen-dón, resp. bžed-dón*, object of desire *Cs.* — *žen-lóg(-pa, cf. above)*, disinclination, antipathy, disgust; in an ascetic sense: resignation *Mil.*; *jég-rtén žen-lóg-gi gañ-zág* a man tired of this world *Mil.*; *žen-lóg-pa, or-mkian* fastidious, squeam-

ish, easily disgusted; *\*že-mi-lóg-ken\** *C.* one that is not easily disgusted, not squeamish. — 2. = *lyén-pa* to penetrate, to be fixed, of colours etc., *ras dkar-po tson žen-pa ltar* as a colour is fixed in white cloth, is **lasting Dzl.**

ཅེ་མ་ཅེ་ *žem-žém Ld.* an inferior kind of silk, of which the handkerchiefs consist, that are presented to foreign visitors etc. as a welcome or mark of respect, cf. *ka-btágs*.

ཅེ་ *žer, žer dšbs-par byéd-pa Cs.*: to chide, rebuke, which, however, in the only passage, where I met with the word, does not suit the sense very well.

ཅེ་པོ་ *žer-po* 'mean, pitiful, coarse' *Cs.*

ཅེ་ *žes v. čes.*

ཅོ་ *žo*, 1. **dram**, a small weight =  $\frac{1}{16}$  ounce, of *skar-lia*, *v. skár-ma*; *yser-žo-gaň Pth.* a dram of gold; *yser žo ysum-brgyá* between 1 and 2 pounds of gold; as a coin it is stated to be =  $\frac{2}{3}$  rupee. — 2. *resp. ysol-žo thick milk, curds, žo bsnyál-ba* to place milk to curdle; **milk** in gen., esp. *mai nü-žo Dzl.*, *má-žo col.*, mother's milk; *žo-tün dūs-na* during the time of suckling, *žo-spáns zas zai dūs-na* after the child has been weaned *Med.*; *žo dkróg-pa, skróg-pa, bsrúb-pa* to churn, to butter *Lex.* — 3. **a small white spot, sen-žo** on a finger nail, *so-žo* on a tooth *Glr.* — 4. **num. figure: 141.**

**Comp.** *žó-ka* prob. = *žo, Thgy.* — *žo-skyá Med.?* — *žo-čags Med.?* — *žo-prüm Sch.*: 'a vessel for thick milk' (?), perh. *prü.* — *žorás Med., Sch.*: spoiled milk. — *\*žó-ri\** *W.*, (like *rú-ma C.*) **sour milk**, used to acidify new milk; in a gen. sense: **ferment, leaven, \*žó-dži\* *Ts.* — *žó-ši Sch.* = *žó-rás*. — *žó-sri, žoi spris-ma Wdn.* **cream.****

ཅོ་ཤ་ *žo-ša* 1. **force, efficiency Cs.** — 2. *n.* of a medicinal fruit, *žo-ša ysum*, viz. *mkál-žo-ša* kidney-shaped, healing diseases of the kidneys (in *W.* the chesnut bears this name), *snyin-žo-ša* heart-shaped, healing diseases of the heart; *gla-gor-žo-ša* is said to be given to horses; besides *mčín-pa-*



and *mčér-pa-zo-sa* are mentioned. — 3. **toll** (?), **pay** (?), *zo-sas tsó-ba Tar., Stg. a publican Cs., a soldier Schr., prob. any officer that receives salary or pay.*

ཇོག་ zög, imp. of ཇོག་-pa.

ཇོག་ས་ zogs v. *mar-zogs.*

ཇོག་ས་པ་ zögs-pa *Med., zög-ka Sch., = sná-dro morning, fore-noon; zögs-ja tea at breakfast Cs.*

ཇོ་ zön lower, nether, *zón-kan-pa* the lower part of the house, *zön-rtsé* the lower and the upper part; *zön-zón* deepened, excavated, hollow, uneven *C.*

ཇོ་ zöd 1. the original meaning of the word is yet uncertain; at present used in *C.*: \**zo' dé-wa, zo-jäg\**, **peace, quietness, tranquillity**, \**ko zo'-dé-la mi zäg\** he gives him no rest, causes him much trouble; \**sém-kyi zo' dé-mo\** peace of mind, evenness of temper; \**zo'* or *zo' dé-mo* or *jám-pa* gentleness, meekness. — 2. *Sch.*: **high-water, floods, inundations** *Wts., C.*; *sná fan pyi zöd* first drought, then inundation *Wdk.* — 3. **udder** *W., C.*

ཇོ་པ་ zón-pa, resp. ཇོ་པ་-pa to mount, c. *la*; *rtá-la zón-pa* to ride, on horseback, *sin-rtá-la* to ride, in a carriage, frq.; *rtá-la zón-nas lhó-pyogs-su gró-ba* to ride southward, to travel on horseback towards the south *S.g.*; also c. accus.: *bžón-pa zón-pa* to mount a horse or a carriage *Lex.*; *zón-du jüg-pa* (= *skyón-pa*) to let mount.

ཇོ་པ་ zóm-pa, = *jóms-pa?* *rgas zóm-ste* weighed down by old age *Sch.*; cf. *yžóm-pa.*

ཇོ་པ་ zór, ཇོ་པ་ zór-la etc. v. *sbyór-la.*

ཇོ་པ་ zöl 1. *zöl-yyág, yak-bull, Bos grunniens Sch.*; *rá-ma zöl-mo* a long-haired goat *Mil. nt.* — 2. **village belonging to a convent** *Mil.*, so Shikatse is the *sde-zöl* of Tashilhunpo. — 3. postp., **under**, *Sch.* (cf. *yžol-ba II*).

གཞན་པ་ yža-ba *Sch.*: 1. **to sport, joke, play, sing**, (cf. *ga-yža*). — 2. **to believe, trust, confide.**

གཞན་པ་ yža-tson earlier form for *ja-tson* rain-bow.

གཞན་གསང་ yža-yšan = *gyuñ-druñ Lex.*

གཞན་པ་ yžag-pa v. *jög-pa.*

གཞན་ yžan 1. *anus Med., yžan-ka id.; yžan-nád, yžan-brüm piles, hemorrhoids Med.; yžan-srin* a kind of intestinal worms *Lt.* — 2. **privy parts**, \**žan-ŋ' ág\** *W.* catamenial blood; \**žan-tson-ma\** *W.* = *smád-tson-ma*; \**žan-ston\** *W.*, without breeches, with a bare posterior.

གཞན་གང་, གཞན་མོ་ yžad-gád, yžád-mo v. *bžád-pa.*

གཞན་ yžan, yžán-pa, yžán-ma (the last esp. in *W.*), 1. **adj. and subst., other, the other, another**, *žan mi* the other men *Dzl.*, *yžán-pas lhág-par* more than others *Dzl.*; *slób-ma yžán-dag* the other scholars *Dzl.*; *mfsan yžán-pa* the other signs *Dzl.*; *blón-po yžán-ma-rnams* the other ministers *Glr.*; *bú-mo yžán-pas čé-rgyu med* she is not taller than the other girls (*pas = las*, not from *pa*) *Glr.*; *yžan rgol ma nus* others were not able to resist them (= nobody could do them any harm) *Glr.*; *yžán-du* to some other place, *gró-ba* to go (to some other place) = **to go away, to start; elsewhere; in another way**, v. example *dzin-pa I, 4*; also: *yžán-du ma sems žig Dzl.*, suppose or believe nothing else, do not think that the matter can be otherwise, frq. used like our 'of course'; *yžán-na elsewhere*; *yžán-nas from some other place*; *yžán-nas grúb-tu med* it cannot be accomplished from any other quarter, by any body else *Mil.* — 2. **adv. otherwise, else, on the other hand** *W.*; *yžán-yañ further, furthermore, or else*, (just) to mention some other circumstance, frq. — *yžan-bagrúb Lex.* seems to be some logical term *Gram.* — *yžan-prúl n.* of a heaven inhabited by certain gods *Glr., Mil.* — *yžan-dbán dependent on others* *Was*, cf. *rañ-dbán.*

གཞན་པ་ yžab-pa to lick *Sch.*

གཞན་པ་ yžams-pa v. *bžams-pa.*

གཞན་ཡང་ ṡár-yañ *Lex.* = *nám-yañ*; *Pth.*:  
ṡar-yañ *mi never* (*Sch.* and *Schr.*  
prob. incorr.).

གཞན་བྱ་ ṡál-ba, fut. of ṡál-ba, to weigh,  
srán-la ṡál-bar nús-kyi if one  
could weigh with a pair of scales *Glr.*; ṡál-  
dgos-kyi rdzas *Sch.*; 'goods for which duties  
are to be paid', liable to duty, to custom;  
ṡal-du-méd-pa imponderable *Stg.*; immensely  
much *Pth.*; immeasurable, incomparable,  
infinite, vast; ṡal méd, ṡal-yás id.; ṡal-  
med-kāñ, more frq. ṡal-yas-kāñ, also ṡal-  
med-kāñ-bžañ palace, rarely used of human  
palaces (so *Glr.* in one passage, when speak-  
ing of the house of a Brahmin), mostly of  
the abode of gods *Pth.* and elsewh.; also  
Tibet, in po. language, is called a *lha-ynás*  
ṡal-yas-kāñ, the heavens with the sun a  
ño-mtsár lhai ṡal-yas-kāñ. — ṡal-tśád  
measure, scale, standard *Sch.*

གཞས་ ṡas play, sport, jest, joke *Sch.*, *Lex.*:  
glu-gžas.

གཞི་(མ་) ṡi(-ma) 1. that from which and  
on which a thing arises, exists,  
depends; ground, foundation, original cause,  
exciting cause (མུལ་ *Was.* 234); *dge-légs tams-*  
*cad byün-bai ṡi(-ma)* the primitive source  
of all happiness (is the doctrine of Bud-  
dha) *Glr.*; ṡi-skye-méd without origin and  
birth *Mil.*; ṡir bžág-pa prob.: to use as a  
foundation *Mil.*, *Tar.*; \**gór-ži\** *W.* cause of  
delay; *má-ṡi* v. as an article of its own  
sub *ma*; *rtsig-ṡi* foundation of a wall *Cs.*;  
*nyün-ṡi*, *lá-ṡi* turnips, radishes, left for  
seed (being the foundations, as it were, of  
new plants); in *ṡi-sems-nyid*, *ṡi-čos-nyid*  
it prob. stands as an apposition, in the sense  
of *kun-ṡi*: the spirit, the primeval cause;  
in a special sense: the innermost essence,  
inherent nature; ṡi-nas actually, opp. to  
'apparently' *Mil.*; fundamental law, statute,  
*ṡi čén-po* title of a book *Was.* 264; in certain  
cases it may be translated by action, v. *ruñ-*  
*ba* 2, c. — 2. ground, floor, ṡi-ma *gru-bži*  
a square floor *Glr.*; *stén-gi ṡi* the upper  
base, top-surface *Stg.* — 3. residence, abode,  
home, ṡi *džin-pa* to take up one's resi-  
dence in a place *Mil.* and elsewh.; ṡi *bébs-*

*pa W.* \**pab-čé\** id.; ṡi-ma *rab čig jóg-nas*  
*bžág-go* he assigned to him a nice dwelling-  
place and established him there *Glr.*; seat,  
place, čos-ṡi seat of religion, monastery *Tar.*  
and elsewh.; school of religion *Tar.* 44, 17;  
ṡi ṡig-tu *skád-čig kyañ mi sdód-de* in no  
place resting for a moment (the arrow flies  
towards its goal) *Thgy.*; \**ži čig-tu\** *C.* the  
same as *rtse ṡig-tu*. — 4. in philosophy:  
axiom, proposition *Was.* (58); contents, tenor  
(299); basis, support (273). — 5. *Sch.*: en-  
mity?? — 6. also *že* (cf. *ṡes*) a definition  
of time or of relationship: ṡi-niñ, *že-niñ*  
two years ago, ṡi-més great-great-grand-  
father, ṡi-més-mo great-great-grandmother,  
ṡi-tśád great-great-grandchild *Sch.* —

**Comp.** ṡi-dyón monastery of the place,  
in or near a village, usually very small and  
harbouring but a few monks. — ṡi-ji-bžin-  
*pa* a recluse, 'who stays where he is' *Burn.*  
I, 310. — ṡi-bžág lord of the manor, lord  
of the soil, may denote a king or noble-  
man, but gen. it is a local deity, presiding  
over a certain district, to whom travellers  
are bound to offer sacrifice, and whom to  
offend they must carefully avoid.

གཞིག་པ་ ṡig-pa 1. to examine, search, try,  
*rtog-* (or *brtag-*) ṡig légs-par *ytón-*  
*ba* to select and arrange carefully, e.g. books  
*Pth.*; *lo dañ zlá-bar rtog-ṡig žib-tu ytón-*  
*ba* to search minutely as to the day and  
year *Pth.*; *bsam-ṡig ytón-ba* = *bsam-bló*  
*ytón-ba* to weigh, consider *Pth.* — 2. fut.  
of *ṡig-pa*.

གཞིབ་པ་ ṡib-pa fut. of *ṡib-pa*.

གཞིབས་པ་ ṡibs-pa to put or lay in order  
*Lex.*, \**žib-žib čó-čé(s)\** *W.*, \**ton-*  
*wa\** *C.* id.

གཞིལ་བ་ ṡil-ba fut. of *ṡil-ba*, = *ṡóms-pa*.

གཞིས་ཀྱི་ ṡis-ka native place, native country  
*Lex.*; *yul-ṡis* house, estate, prop-  
erty *Mil.* = *žin-kāñ* paternal estate; *pa-*  
*ṡis* the father's domicile as inheritance; ṡis  
*sgril-ba* to change one's abode, to remove  
to another place *Sch.*; ṡis-pa a native *Sch.*;  
ṡis-mad family, household, wife, children and



**domestics**; *γ̣zi-byés* Sch.: native and foreign, at home and abroad.

**ཁུ་ ཇུ**, also *γ̣zu-mo* Mil., resp. *γ̣nam-rü* B. and col., 1. **bow**, for shooting, *γ̣zu* *bəos* he constructed a bow *Glr.*; *γ̣zu* *gén-ba*, W. \**kán-čé\**, to bend the bow and have it ready, frq.; *γ̣tén-pa* Pth., and *γ̣gugs-pa* Cs., id.; *γ̣búd-pa* to unbend (the bow) Cs.; *rdün-ba* (Dzl. 10, 15, 23, 11. *Gyatch.* 22, 10), acc. to explanations given by Lamas: to make the bow-string sound by a sudden pull or jerk, = *γ̣zú-rgyüd sbrén-ba* Dzl., which both as to matter and language seems preferable to other explanations that have been given. — 2. **arch**, in architecture Cs., *γ̣zú-lugs-su* *γ̣búb-pa* 'to arch in the form of a bow' Cs.; **capital, chapter**, v. *ka-ba*. — 3. resp. for \**γ̣zum-már-pa\** **lamp**, \**γ̣zim-žu\** id., \**gón-žu\** lantern C. (spelling uncertain).

**Comp.** *γ̣zú-mkan* bow-maker. — *γ̣zu-rgyüd* bow-string Dzl. — *γ̣zú-can*, *γ̣zu-ldán* furnished with a bow. — *γ̣zu-mčog* Lex., Sch.: 'the two ends of a bow'; *γ̣zu-mčog* *γ̣dzugs-pa* to rest one end of the bow on some object(?) Mil. — *γ̣zu-tóg* an arched roof Cs. — *γ̣zu-tógs* holding a bow, archer *Ld.-Glr.* — *γ̣zu-brtán* n. of an ancient Indian king *Gl.* — *γ̣zu-doms* a cord, fathom, as a standard measure, opp. to any arbitrary measure (so explained by a Lama). — *γ̣zú-pa* bow-man, archer. — *γ̣zur-šubs*, bow-case *Wdn.*

**ཁུ་བ་** *γ̣zú-ba* to strike, to lash, *lčag-gis* with a whip.

**ཁུ་བ་** *γ̣zug* 1. = *mjug*, q. v., end, extremity; *γ̣zug-gu*, *γ̣zug-čun* Med. **coccyx**; rump or ventlet of birds Sch.; *γ̣zug-rmén* the glands of it Sch.; *gral-γ̣zug* the end of a row *Glr.*; *mgo-γ̣zug* upper and lower end, e.g. of a stick *Glr.*; *lo-γ̣zug-la* at the end of the year Mil.; *mñag-γ̣zug* household-servants, suite Sch. — 2. v. *γ̣jug-pa*.

**ཁུ་བ་** *γ̣zün* 1. the middle, midst. — 2. spinal marrow S.g., also *klad-γ̣zün* Sch., *γ̣zün-rins* Mil. — \**gyab-žün-la zug rag\** W. I feel a pain in the middle of my back; *lčə-γ̣zün* the middle of the tongue; *γ̣zün-nas* in a direct way, opp. to *zür-nas*.

**Comp.** \**žün-go\** C. middle door, principal door or gate. \**žün-čag\** W. partition-wall, \**čad-čé\** to construct one. — *γ̣žün-pa* a man from the middle part of the country, neither *stód-pa* nor *šám-pa* W. — *γ̣žün-ma* 1. the middle of a thing Cs.; as a proper name: the middle part of Lhasa, containing the royal palace, also *γ̣žün-sa-dga-ldán*. 2. the back-part of fur Sch. 3. kernel, pith, main substance Sch. 4. the original, the source, text; *γ̣žün-lugs* id. Tar.

**ཁུ་བ་** *γ̣žün-ba* pf. *γ̣žüns* Cs.: 'to attend, to be heedful; attention, *γ̣žüns-pa* heedful'; Sch. has: 'sincere, orderly', and for the current phrase *γ̣id γ̣žüns-pa* he gives: 'a quiet and prudent mind or behaviour'. But the way in which the word is used in books, where it frequently occurs in conjunction with *mčás-pa*, as well as in the popular expressions *žün-kan* and *žün-méd-kan* = *blo-rnó* and *blo-dmān*, would rather suggest the version: acuteness of perception, a good and quick comprehension.

**ཁུ་བ་** *γ̣žud-pa* Sch.: 'to go, to walk, to put into'.

**ཁུ་བ་** *γ̣žün-po* excellent in its kind, *γ̣ser γ̣žün-po* the purest gold, *ston-tóg γ̣žün-po* a capital crop C.

**ཁུ་བ་** *γ̣žur-ba* to shear, shave, cut off, \**ta\** the hair C., leaves, branches Cs. (cf. *bžár-ba?*).

**ཁུའི་** *γ̣žé-ra* parsley C.

**ཁུའི་** *γ̣žen* v. *žen*.

**ཁུའི་** *γ̣žen* the act of remembering or reminding, \**nyin-la žen yón-čé jín-la di\** W. in order not to forget it, I have written it down; *γ̣žen skül-ba* Lex. to remind a person; *γ̣žen btád-pa* or acc. to another reading *btáb-pa*, i.e. *γ̣déb-pa* to admonish, exhort Dzl. 22, 9.

**ཁུའི་བ་** *γ̣žén-pa* to light, kindle, inflame Sch.; *rān-byun-gi mes žugs-la*, prob. to be set in flames by spontaneous fire(?) Tar. 7, 4.

**ཁུའི་ས་** *γ̣žes* the second day after to-morrow Lex.; \**to-re nan-la že-la\** W. to-

morrow, the day after to-morrow, on the fourth day; *γžes-rnyin Cs. = γžé-nín.*

**འཁྱིའ་པ་** *γžés-pa* (= *bžugs-pa* yet less used), resp. for **to sit, stay, wait**, *cuñ tsam γžes šig* wait a little! *Dzl. 222, 12* (another reading: *bžugs šig*).

**འཁྱོའ་པ་** *γžó-ba* for *bžó-ba*, v. *γžó-ba*.

**འཁྱོག་པ་** *γžóg-pa* v. *γžóg-pa*.

**འཁྱོག་པ་** *γžogs* the side of the body, = *glo*; *γžogs pyas pyon* the right and left side *Sch.*; *γžogs - su* sideways *Sch.*; *γžogs slón-ba Lex.*, *γžogs-slon byéd-pa Cs.* to speak allusively; *γžogs-smód byéd-pa* to prejudice a person against another insidiously, to create enmity *Thgy.*; it is also used like a verb: *γžogs-te rtsáb-pa* to be insolent with a fair appearance, opp. to *ñor* downright *Thgy.* — *γžogs-pýéd ná-ba Do.* prob. an inaccurate expression for pain in one side.

**འཁྱོང་པ་** *γžón-pa* wooden basin, trough, tub, washing-tub; *kyi-γžón* (col. *\*kyib-žón\**) trough for feeding dogs and other animals, also manger *W.*; *\*fud-žón\** *W.* prob. id.; *\*čag-žón\** *W.* trough for dry horse-meat; *\*tab-žón\** winnowing-tray, inst. of a shovel; in books the word is used in a wider sense, in such expressions as *γser-*, *dmul-*, *kar-*, *rdo-γžón*.

**འཁྱོངས་པ་** *γžons Lex.* = *ljonš*.

**འཁྱོན་པ་** *γžón-pa* 1. sbst. v. *bžón-pa*. — 2. adj. **young**, *γžón-pa de na-ré* the younger ones said *Mil.*; *rgyál-po sku-ná γžón-pa* the young king; *bdag γžón - pas* as I am still young, I as the younger one, the youngest *Dzl.*; *γžón-pa gá-žig* some young people *Mil.*; *γžón-dus bu-méd* who in their younger years had no children; *γžón-nu* a youth, frq., *γžón-nu-tso* plur. *Mil.*; *γžón-nu-ma* or *bú-mo γžón-nu* *Dzl.* virgin, maiden, girl; *sé-ba γžón-nu* a young rose *Wdn.*; *γžón-nu dan brál-bar byéd-pa* to deprive a girl of her virginity *Cs.*, *γžon-nu-brál* a girl that has lost her virginity *Cs.*; *γžón-nu-nas* from a child, from infancy *Mil.*; *γžon-grógs* youthful companion *Mil.*; *γžón-ša-can* with

youthful flesh, *γžón-ša-can-du gyür-ba Glr.* to grow young again.

**འཁྱོབ་པ་** *γžób* 1. *me-γžób* singeing, or what has been singed, wool, hair, feathers etc.; a mark from burning; *γžób - dri Sch.* also *γžób-ró* smell of singeing; *γžób-tu gyür-ba* to be singed, seared *Pth.*; *\*žob gyáb-pa\* C.* to singe off; fig. *ñai lus-séms γžób-tu tal Glr.* my body and soul were seared, deeply afflicted. — 2. *W.* a crash, e.g. of a tree breaking down.

**འཁྱོབ་པ་** *γžóm-pa* 1. v. *γžoms-pa*. — 2. to break in two, to tear *Sch.*; in *W.* used of metal vessels bent or bruised.

**འཁྱོར་པ་** *γžor* v. *γžor*.

**འཁྱོར་པ་** *γžól-ba* 1. to apply one's self diligently *Cs.*, *čós-la tugs γžól-ba Pth.* id. resp. — 2. to comprehend, to fathom(?) *Sch.* — 3. resp. for *bab-pa* to alight, light from, dismount, v. *čibs*; cf. also *žol*.

**འཁྱོས་པ་** *γžos* for *bžos*, v. *γžó-ba*.

**འཁྱེད་པ་** *bžá*, in *Lex.* mentioned as the same with *brlán-pa*.

**འཁྱེད་པ་** *bžag* 1. large intestine, = *γnyé-ma*; *bžag-sgór-mo* the windings of the intestines *Glr.*, *Mil.* — 2. certain muscles under the arms *Mng.* — 3. *Sch.*: 'flesh of animals that died of disease'.

**འཁྱེད་པ་** *bžág-pa* 1. v. *γžóg-pa*. — 2. to tear, wear, intrs., of cloth etc.; to burst, crack, split *C.*, *W.*

**འཁྱེད་པ་** *bžad*, also *bžád-pa Pth.* swan; *bžad-dkár Lex.*; *bžad-ldán Schr.*: 'a pond with swans on it'.

**འཁྱེད་པ་**, **འཁྱེད་པ་** *bžád-pa*, *γžád-pa* to laugh, smile *Glr.*; *bžád-ka-ma* a girl with a smiling face *Mil.*; *bžad - gád* laughter, *tég-pa* to raise (a laughter) *Mil.*, *bžad-gád-mkan Tar.* buffoon, jester; *bžád-mo* smile, laughing, laughter, *bžád-mo bžád-pa* to laugh; *bžád-pa-mo*, *bžad-ldán-ma* n. of a goddess, *Ssk. Hāsawati Cs.*

**འཁྱེད་པ་** *bžáb-pa* v. *γžáb-pa*.

**འཁྱེད་པ་** *bžáms-pa* 1. also *γžáms-pa Schr.?* to stroke, *pyág-gis* resp. with the hand, to coax, caress; hence *bžáms-te Dzl.*



22, 5, might perh. be rendered: **to appease, to pacify.** — 2. *bžams-bsgó byéd-pa Lex.* to remind of, to call to mind.

བཞུར་བ་ *bžár-ba* to scrape, with a knife, to shave or shear, with a razor *Med.*; *skra bžár-ba* the hair.

བཞི་ *bži* 1. **four**; *bži-pa*, *bži-po* cf. *dgu*; *bži-bču* (col. \**žib-ču\**) 40, *bži-bču-rtsa-yčig* (*W.\*žib-ču-že-čig*), *že-yčig* etc. the numbers 41—49; *bži-brgyá* 400, *bži-ston* 4000 etc.; *bži-ša* one fourth, a quarter; *bži-tsan-gyi-sde-pa pyed-dañ-brgyád* the 7½ tetrads (of letters) *Gram.* — 2. often incorr. for *ži* or *yži*.

བཞིན་ *bžin* 1. **subst. face, countenance**, *ráb-tu mi-sdug-pa* (of) a very ugly face *Dzl.*, *légs-pa*, *mdžés-pa Glr.* (of) a handsome, a pretty face; *bžin-mdžés-ma* a woman or girl with a pretty face; *bžin zágs-te* the face dripping (from perspiration); *bžin dzúm-pa dañ bčas-pa* with a friendly smiling countenance *Mil.*; *bžin-pags sér-po* the skin of the face being yellow (as in bilious complaints) *Mng.*; *bžin-rás* the appearance, *nán-pa Med.*; *bžin-bžán*, fem. *bžin-bžan-ma*, a polite address: my dear Sir; *kýe bžin-bžan-dag* much respected gentlemen! also in other instances as a word of politeness: *bžin-bžán-ma dé-day lais-te* the ladies rose and . . .; it seems to be particularly in favour, when apparitions are addressed *Mil.* — 2. **particle**, the meaning of which corresponds in part to that of the Greek prep. *κατά* c. acc., gen. used as an adv. *bžin-du* or *bžin*, but also as an adj. with *pa*: a. joined to verbal roots, *bžin* serves to form with them a partic. pres., and *bžin-du* a gerund, *tugs-mnyés-bžin-pai nán-la* in a rejoicing frame of mind, in a joyful mood *Mil.*; *kri-la bžugs-bžin-du* sitting on the chair *Dzl.*; *skrág-bžin-du* from fear *Dzl.* (cf. *καθ' ὕπνον*); *mdaṅs gyur bžin-du* whilst his colour changes *Dzl.*; *mi šes bžin-du šes-so šes zer* not knowing it he pretends to know it *Stg.*; *dád-bžin-du logson* 'credentes discesserunt', believing they went away *Mil.* b. *bžin(-du)* as postp. c. acc., **agreeably, in conformity, according to**, very frq.; *šos bžin-du* according to the precepts of religion *Dzl.* (cf. *κατὰ νόμον*), *rgyál-pos bsgó-ba bžin-*

*du sgrub-pa* to execute a thing according to the king's command, to perform his order frq.; *Kyod ji-skad smrás-pa bžin-du yžán-dag-la bñyád-de* relating to the others according to what has been said by you, = relating what you have said *Dzl.*; *yid-bžin-du* to heart's content frq.; **like, as**, *ri gyél-ba* like the breaking down of a mountain *Dzl.*; also with a pleonastic *ltar*: *mkán-po ji-ltar ysün-ba bžin Glr.*, or, which would be the same, *ji-bžin ysün-ba ltar*, as the very learned gentleman has said, foretold; *de bžin-du so = dé-ltar*; *de-de-bžin-no* yes, that is so; *de-bžin-nyid* (तत्त्वता), **truth, reality, substance, essentiality** *Was.* (272), **identity** (297), in mysticism = *šos-nyid Thgy.*, v. *šos*, comp.

c. *pyi-bžin(-du)*, *pyir-bžin(-du)* **afterwards, subsequently** (cf. *κατόπισθε*). — d. distrib. *nyin-ré-bžin(-du)*, **daily, per day** (*καθ' ἡμέραν*), *nyin-yčig-bžin-du* id.; *re-re-bžin-gyi mdzad-pa Glr.* his daily doings.

བཞུབ་ *bžú-ba*, v. *žu-ba* II. and *ju-ba*, to melt.

བཞུགས་པ་ *bžugs-pa*, resp. for *sdód-pa* and *duḡ-pa*, 1. **to sit**, *bžugs-su ysol B*, *bžugs(-žu)* col., please sit down! — *bžugs-kri* chair; throne. — 2. **to dwell, reside**, *bžugs-pai pō-brán* castle of residence *Dzl.*; *bžugs-pai rten* a small temple in which a deity resides *Dzl.*; *bžugs-grógs* fellow-lodger: — 3. **to remain, stay, exist, live**, *žig-rtén-du bžugs-pa* to be in the world, to live on earth, of Buddha and saints; also, still to remain in the world; *stón-pa bžugs-pai dūs-su* during the life-time of the Teacher (Buddha) *Tar.*; *Kyed dir bžugs šos-mdzad ye* devout here present = my devout friends! *Mil.*; \**žug yó-dham*\* C. are you at home? \**ku žug nañ yó-dham*\* C. are you coming? = welcome! well-met!; transferred to writings, texts etc., **to be contained**, so in titles of books: *mdzaṅs-blun žes-byá-ba bžugs-so* the so-styled 'Sage and Fool' is contained (in the present volume); *bló-la bžugs-pa dañ glegs-bám-du bžugs-pa tams-čád yi-ger spel* all that was found in the memories (of individual persons) and in books, was recorded *Tar.*

བུཊ་པ་ *bžud-pa*, resp. to go away, to depart,  
B. frq.; *par bžud* pray, go away!  
(opp. to *tsur-byon*).

བུཊན་ *bžun* v. *žun*.

བུཊར་པ་ *bžúr-pa* 1. = *γžúr-ba*, *bžár-ba* Cs.  
— 2. to strain, filter, *Sch*.

བུཊས་པ་ *bžús-pa* v. *žú-ba*.

བུཊེན་པ་ *bžén-ba*, pf. and imp. *bžéns* *Glr.*,  
resp. for *slón-ba*, to raise, erect, set  
up, an image, temple; to manufacture, com-  
pose, sacred things, e.g. pictures, books; to  
draw up, frame, write, print, or cause it to  
be done; to found, endow, give, books to  
monasteries etc.

བུཊེས་པ་ *bžéns-pa* 1. pf. of *bžén-ba*. — 2.  
resp. for *lán-ba* to rise, get up,  
intrs. to *bžén-ba*; also with *yár(-la)* *Glr.*;  
*\*nyi-rán žáns(-sa\*)* W. are you risen?  
*\*žan(s)\** please to get up!

བུཊེད་པ་ *bžéd-pa* I. vb., resp. for *dód-pa*,  
to wish, desire, *rgyál-po γžigs bžéd-*  
*dam* does your Reverence wish to see the  
king? *Dzl.*; *rgyál-po nán-du byón-par bžéd-*  
*pa-la* as the king wished to enter *Glr.*; *rta*  
*mi bžéd-na* if your Reverence does not wish  
to have the horse *Mil.*; in science: to accept,  
*mkán-pa pyi-ma-dag mi bžéd-pa* legs it is  
well that learned men of later times do not  
accept it, approve of it *Gram.*; to assert,  
maintain, so-*sói bžéd-tsul mán-na yañ* al-  
though many different propositions are to  
be met with *Wdk.*; *siá-mas bžéd* earlier  
writers are of opinion, insist on *Gram.*; of  
letters: *ga-pul bžéd* certain letters require

ཅ for a prefix *Zam*. — II. supposition, view;  
opinion *Tar*. 113, 21. — *bžed-don* resp. wish,  
desire Cs., *bžed-don grub* it happens ac-  
cording to one's wish, as one could wish Cs.

བུཊེས་པ་ *bžés-pa* I. vb., resp. for *lén-pa* to  
take, receive, accept; to seize, con-  
fiscate, B., C. (W. *\*nám-čé\** synonym.); *káb-tu*  
*bžés-pa* and *žál-gyis bžés-pa* v. *kab* and *žal*;  
esp. at meals, to take, to eat, *ji bžéd-pa bžés*  
*šig Dzl.* please take whatever you like, *bžés-*  
*na* if he would take it, if it should be to his  
liking *Mil.*; instead of *lón-pa* in: *dgún-lo*  
*bču-γnyis bžés-pa* he got twelve years old.  
— II. sbst. food, meat, *bžés-pa drén-pa* to  
offer, to serve up meat *Mil.*, *Pth.* — Comp.  
*\*žé-dho\** C. food, sweet-meats (cf. *gro*) *bžés-*  
*šan* food (?) *Sch.* — *\*žé-łhún\** (?) Ts. beer.  
— *\*žé-bhág\** C. bread. — *\*žé-rág\** W. brandy.  
— *\*žé-hór\** C., hookah, oriental tobacco-pipe,  
the smoke of which passes through water.

བུཊེབ་, བུཊེས་པ་ *bžó-ba*, *bžós-pa* to milk.

བུཊེག་པ་ *bžog-pa* v. *γžog-pa*.

བུཊེགས་ *bžogs* = *γžogs*.

བུཊེང་ *bžon* = *γžon*.

བུཊེན་པ་ *bžón-pa* (sometimes incorr. *γžón-pa*)  
vehiculum, riding-beast, carriage,  
vehicle; *bžón-pa šóm-pa* to order the horses  
to be put to *Dzl.*; *bžón-pas brós-pa* to take  
to flight in a vehicle or on horseback *Dzl.*;  
*mi-srun bžón-pa* a not gentle riding-beast *S.g.*  
བུཊེན་མ་ *bžón-ma* milking cow Cs, *bžon-pyugs*  
milking cattle *Glr.*

## ཟ

ཟ za 1. the letter **z**, originally, and in the  
frontier-provinces to the present-day,  
sounding like the English **z**, in C. differing  
from **ས**, s, only by the following vowel be-  
ing deep-toned. — 2. numer. figure: 22,

ཟ, ཟས་ za, zas, *Ld.* any thing small, neat,  
elegant, of a miniature size, *\*pé-ča*  
za *žig\** a little book, pocket-edition, *\*nod-*  
*čád za žig\** a little pot or can, *\*čan za žig\**  
a drop of beer.



ཇྱ་ *zwa*, nettle, stinging nettle, gen. *zwa-tsód*, being, when young, eaten as greens (v. *tsód-ma*); *zwa(i)-pyi(mo)*, 'a-ya-*zwa-tsód*, Wdn., blind or dead nettle; *zwa-lèág* scourge made of stinging nettles, *zwa-lèág bgyáb-pa* to flog with it Cs.; *zwa-ber*, the smart produced by the stinging of nettles Cs.; *zwa-brüm* Wdn. (?).

ཇྱ་ཁྱ་ *za-ku* Med., e.g. *bad-kan za-ku* *gyur* Mng. prob. the same word which Sch. spells *za-gu*, explaining it by gonorrhoea, morbid discharge of seminal fluid, semen pruriens.

ཇྱ་བ་ *za-ba*, *bza-ba* I. vb., perf. *zos*, *bzas*, fut. *bza*, imp. *zo*, *zos* (C. \**zē*\*) 1. to eat, both of men and animals, *zá-bya*, *zá-rgyu* what may or must be eaten, *za-çig-pa* Dzl. (perh. better *bza-yçig-pa*) one that takes only one meal a day, or perh.: one that takes a solitary meal; *zós-pas* having eaten Dzl.; *zós-pai çóg-tu* after he had eaten Dzl.; *zos-grogs* 'immediately after dinner' (??) Sch.; *ma-lús-par zá-ba* Dzl., \**dág-mo za-çé*\* W., to eat up, consume, to clear the plate, the manger; *bzá-ru rún-ba* or *mi-rún-ba* what may or may not be eaten; Dzl. ༡༩, 16 has also a supine *zós-su*: *bu zós-su on* she will even be constrained to eat her own young (s.l.c.); *zim-du zo Zam.* may you enjoy your dinner! ni f.; *zá-kar* at dinner-time Sch.; *za-zá-ba* 'to eat often, to be a glutton' Cs. — 2. to live upon, to live by, *gla zá-ba* to gain one's subsistence as a day-labourer Dzl. — 3. to itch, *za prug-pa* v. *prug-pa*. — 4. fig. for to steal, \**kün-ma, gón-mo zos son*\* Ld., a thief, a witch, has made away with it. — 5. fig. of affections of the mind: to entertain, to give way to, *kón-kro*, *tsig-pa*, *té-tsom zá-ba* to give way to resentment, anger, doubts. — II. sbst. food, meat, victuals, *za çu zim* good eating and drinking Mil.; \**zá-çé zá-çé, çó-çé*\* W. to eat food, to prepare food. — *za-rkón* v. *rkón*. — *za-Ka*n dining-room; eating-house, cook's shop C. — *za-ku* v. the preceding article. — *zá-mkan* one that is eating, an eater. — \**za-çóg*\* W. what may be eaten, \**za-mi-çóg*\* what may not be eaten. — \**za-túr*\* C. chop-sticks. —

*zá-ma* food, victuals, *zá-ma mi ster run* though you do not give me any food Mil. — *za-yón* meat-offering to saints etc. Mil. — For more refer to *bza*.

ཇྱ་མ་ *zá-ma* 1. v. above. — 2. also *zá-ma-tog* Ssk. कण्ठ, basket, in Tibetan only fig., mostly as a title of books, but also used in connection with mysticism.

ཇྱ་ཇི་ *za - zi* trouble, noise Cs., troublesome chatting Sch.; troubled, bewildered, perplexed Schr.; in the passage *rmi-lam za-zi man* Med. it seems to signify troubled dreams.

ཇྱ་ཇོམ་ *za-zóm* a fine cotton fabric Sch.

ཇྱ་ར་ *zá-ra?* \**zá-ra pí-mo*\* W. the later part of the afternoon, v. *rdzá-ra*.

ཇྱ་རུ་ *zá-ru* v. *yzár-bu*.

ཇྱ་འོག་ *za-óg* heavy silk cloth, *za-óg-gi gos* a garment made of it Glr.; *za-óg dgu brtsegs kri* a seat formed of nine silk quilts. — *za-báb* id.

ཇྱ་མོར་ *za-hor* n. of a town or district, acc. to Cs. in Bengal, acc. to Pth. in the north-west of India, by the statements of Lamas the present Mandi, a small principality under British protection, in the Punjab, between the rivers Byās and Ravi, where there is a sacred lake, celebrated as a place of pilgrimage, from which the Brahmins residing there derive a considerable income.

ཇྱ་པ་ *zág-pa* 1. sometimes for *yzág-pa*, from *dzágs - pa*. — 2. sbst., Ssk.

असुख misery, affliction, sorrow, esp. as a consequence of sin, hence frq. = sin, *zág-pa zad* the woe of this world is over, frq.; *zág-pa-med-pai las* works spotless or without sin Thy.; *zág-méd-kyi bde-ba* untroubled happiness Glr.; *zág-béas* burdened with misery and sin, *zág-béas-kyi las ysum* the three sinful works Thy.; *zág-béas-kyi mion* (-par)-*çes(-pa)* Glr. and Thgr.?

ཇཱ་ཇྱ་ *zan?* Sch.: *zan-tál-du* penetrating.

ཇཱ་ཇཱ་ *zan-zán* 1. v. *dmár-po* extr. — 2. also *zan-zin*, *zin-zin*, *yzin-ba*, v. *dzins-pa*; W. also: muddled, rather tipsy.

ཇཱ་ཇཱ་ *zan-zin* 1. sbst. matter, object, goods, = *rdzas*, *zan-zin çün-zad tsám-pyi*

*pyir* even for the most trifling matter *Stg.*; *pyi-rol-gyi* *zān-zin* external goods, earthly possessions, (opp. to internal, spiritual gifts) *Dzl.*; also *zān-zin* by itself: what is earthly, pertaining to this world *Mil.* — 2. adj., **confused in mind, stupefied** *Sch.*, v. the preceding article.

མཚན་ *zañs* 1. **copper**, *γsér-zañs* gilt copper, *záns-kyi* *btsa* prob. verdigris. — 2. **kettle** *B., C.*, v. *pán-dil*; *záns-su* *skól-ba* to boil in a kettle *Dzl.*; *záns kól-pa* a boiling kettle *Dzl.*; *kár-zañs* bronze or brass kettle, *lèags-zañs* iron kettle. — *záns-rkyán* copper can or jug. — *záns-skyógs* copper ladle. — *záns-čén* a large, *záns-čün* a small kettle. — *záns-tig* a small species of gentian. — *záns-tib* copper tea-pot. — \**zán-ton-sa*\* *W.* copper-mine. — *záns-tál* copper slacks *Glr.* — *záns-mdóg* copper colour. — *záns-sdér* copper plate or dish *Sch.* — *záns-snód* copper vessel. — \**zán-bu*\* *C., W.*, = *zañs* 2; \**zán-bu* *če čün nyi*\* two copper kettles, a large one and a little one. — *záns-ma* = *záns-bu*? *Mig.* — *záns-γya* *Cs.*: 'copper-green', prob. verdigris. — *záns-sa* copper-ore *Cs.*

མཚན་ལྷ་ར་ *záns-dkar* south-western province of Ladak, *záns-dkar-pa*, -*ma* man or woman of that province.

མཚན་ *zād-pa* v. *dzād-pa*.

མན་ *zan*, *C.* \**zen*\*, *I.* resp. *bsán-ma*, also *kam-zán* *Mil.* 1. **pap, porridge**, of flour and water, thick, boiled or not boiled, warm or cold, also called *bág-zan*, esp. as dough for baking; in *C.* porridge is gen. made of *rtám-pa*, and if possible of tea; *brás-zan* rice-p., *ó-zan*, milk-p.; porridge being the daily food, as bread is with us, the word is used also 2. for **food** in gen: *zan zá-ba* to take food, to eat, *bdag dan zan mi zá-na* if you will not eat with me *Dzl.*; *zan-drán* cold, *zan-drón* warm food, *zan-čan* meat and drink, *S.g.*; *zan btsos-pa* 'boiled food'; \**zan-kón*\* dearth *W.*; *zan zos* 1. he was eating porridge. 2. as one word: *Bal.* wife, cf. *bza*; fig. *lkog-zán zá-ba* to take unlawful interest *Sch.* — 3. **fodder, provender**, v. *bzan*. —

II. inst. of *za eater*, as second part of a compound: *ša-zán* meat-eater; carnivorous animal *Glr.*; *nya-zán* fish-eater, ichthyophagist; *pág-zén* pork-eater.

མན་པོ་ *zán-po* v. *γzán-po*.

མན་ *zab silk*, fine or heavy silk, v. *dar-záb*; *zab-čén* costly silk cloth *Sch.*; *zab-sküd* *Lt., Mil.* silk-cord; *zab-ból* silk covering for a seat, bolster *Pth.*

མན་ལྷ་ *záb-pa*, vb., adj. and sbst, **to be deep, deep, depth**, *záb-po*, gen. *záb-mo*, adj., deep, frq.; often fig., *blo-záb* *Cs.*: a profound mind or understanding; *zab-záb byas kyan* *záb-mo rañ mi dug* although people call it deep, it is not deep *Sch.*; *zab-lám*, *záb-moi sgom-krid* a term of Buddhist mysticism, doctrine of witchcraft, = *dbu-mai lam*, or *pyág-rgya čén-po*. — *zab-kyád* depth, = *zabs*, *Dzl., Mil.*

མན་པོ་ *zabs depth*, *zábs-su dom* *bèui don* a pit ten fathoms in depth.

མན་ལྷ་ *zám-pa bridge*, *grú-zam* bridge of boats *Cs.*; *lèags-zam* iron bridge, wire-bridge; *lèüg-zam* suspension-bridge, by means of cables of twisted birch-tree branches; *drén-zam* draw-bridge *Cs.*; *rdó-zam* 1. stone-bridge. 2. natural rock-bridge; *rtswá-zam* common expression for *lèüg-zam* and *tsár-zam*; the latter: suspension-bridge by cables formed of thin split cane; *šin-zam* wooden bridge; *zám-pa dzügs-pa* to throw a bridge *Cs.*; *zám-pai ká-ba* or *rkán-pa* the piers or foundations, *span-léb*, *span-sgó* the boards or planks, *mda-yáb* or *lag-rtén* parapet, *γzu-tóg* arch, *zam-γdün* beam of a bridge, *Cs.*; *zam-čén* a large bridge, *zam-čün* a little one *Cs.*, *zám-bu* id.

མར་ *zar* 1. supine of *zá-ba*; *zar jüg-pa* **to give to eat**. — 2. **pitch-fork**, for shaking up the corn, hay-fork, dung-fork; forks at dinner are not yet used in Tibet, spoons and knives, and in Lhasa chop-sticks, answering their end sufficiently.

མར་བུ་མཚན་ *zar-bábs* *Sch.*: **tassel**; acc. to our authorities: **gold-brocade**.

མར་བུ་ *zár-bu* *Glr., Mil.* seems to be **tassel**.



མར་མ་ *zar-ma* *Dzl.*, *Med.* **sesame-seed**; *zar-mai me-tog* flower of sesame, *Sch.*; *zar-ma-ču* is mentioned in *Pth.* as *Aphrodisiacum*; yet *zar-mai ras* is stated to be a fabric, manufactured from *zwa-tśód*, muslin?

མལ་ *zal* *Ld.* a small and uninhabited river-island.

མལ་མོ་ *zál-mo* 1. **young cow, heifer**, *bri-zál yak-heifer*. — 2. a fabulous bird *Sch.*

མས་ *zas* **food, nourishment**, for men and animals, also in a wider fig. sense; *zas-bèd smyin-ynas* fasting, abstaining from or withholding food *Lex.*; *zas-bzán(-po)* 1. dainty food *Dzl.* 2. nourishing fare, *Wdn.*, *zas-nán(-pa)* the contrary; *zas-ni* as to diet . . . *Med.*; *zas-su čì za* what does it feed on? *Dzl.*; *zas-sulrag fūn-ba* to drink blood for nourishment *Do.*; *zas-tśól-ba* to seek to obtain a livelihood *Ma.*; *tśó-ba zas*, *Mil.* a pleon. expression = *zas*; *kā-zás* (resp. *žal-zas B.*, *sól-wa* col.) **food, meat**, for human beings; *dkár-zas* v. *dkár-ba*; *dmár-zas* *Sch.*: 'festival dishes', perh. more corr. flesh-meat, animal food? *gró-zas* *Sch.*: 'dry traveller's fare'; *pán-zas*, wholesome nutritive food *Med.* —

**Comp.** \**ze-kén*\* *C.* dearth, scarcity. — *zas-skom* meat and drink, solid and liquid food *Med.*; *zas-čán*, id., as travelling-provisions *Glr.* — *zas-spyód* food and exercise, diet, in a wider sense *Med.* — *zas-tśód* the due measure of food, *zas-tśód ma zin* the portion or share was not full, it was not the full allowance, *S.g.* — *zas-γtsán-ma* (clean food), n.p. ཡུ་ཐོ་དན, the father of Buddha; *bdúd-rtśi-zas*, *bré-bo-zas*, *zas-dkár* the names of his three brothers, *zas-γtsán-srás* appellation of Buddha himself.

མི་ *zi*, I. num. figure: 52. — II. *W.* 1. something of a very **small size** or **quantity**, \**zi yañ mi dug*\* not an atom is left, \**zi-med-kan čò*\* eat it up to the last crumb! \**mé-zi*\* a spark in the ashes ever so small. — 2. the **black mark** in a target. (cf. *ža*).

མི་ཁྲ་ *zi-níl* v. *zi-lín*.

མི་བ་ *zi-ba* v. *γzi-ba*.

མི་མ་ *zi-ma*, *Sch.*: **green slime** on standing water, *zi-ma-čan* what is covered with such a slime.

མི་ར་ *zi-ra*, *Ssk.* and *Hindi* जीर, the Asiatic caraway, *Cuminum Cyminum*, exported from Tibet to India, of a powerful aroma, which to the taste of Europeans is often disagreeable; two kinds are distinguished, *zi-ra dkár-po*, and *nág-po*.

མི་རི་རི་ *zi-ri-ri* the humming of bees, the singing of a kettle *W.*

མི་རུ་ *zi-ru* col. for *γzér-bu*.

མི་ཁྲིང་ *zi-lín* I. also \**zi-níl*, *zi-lón*\* *W.* noise, bustle, tumult. —

II. from the Chinese 1. also *zi-lím*, *zi-lán* a composition metal, similar to German silver, *zi-lín-pan-tse* or *ban-tse* *C.* a basin of that metal. — 2. n. p., province, adjoining the Kokonor, *zi-lín-ja* tea from thence.

མིང་མིང་ *zin-zin* v. *zan-zin*.

མིང་རལ་ *zin-rél* *W.*, prob. for *dzin-sbrél*, with \**čó-čé*\*, to prepare for battle, or to begin fighting.

མིན་པ་ *zin-pa* 1. v. *dzin-pa*. — 2. = *dzád-pa*, esp. in the pf. tense, **to draw near to an end, to be at an end, to be finished, exhausted, consumed**; *zin-pai pūn-po* the perishable, mortal body *Thgy.*; **to be finished, terminated**, *nam yañ mi zin-to* *Dzl.* it will never be finished; **to finish, to get done with**, building a wall *Glr.*, \**zin čüg-čé*\* *W.* id.; *fūn ma zin dōgs-pas* fearing not to be able to drink it all *Glr.*; *rtśé-ba zin-pas* as the playing has ceased, or, as he has done playing *Dzl.*; *zin(-pa) mēd(-pai)* *las* endless working, unceasing labour *Mil.*; hence = *tśár-ba*, to denote an action that is **perfectly past**, esp. in *B.*, *pū-gu skyēs-su zin kyañ* although the child is already born *Do.*; *γsón-poi tśé-na ži-čüg-gis de spyad zin* we had enjoyed it during our life-time; *zin-bris* *Cs.*: 1. abridgment, general view, synopsis. 2. lecture, so *Schf. Tar.* 210, 22. 3. receipt, quittance; bond (of obligation), bill of debt.

མི་བ་ *zim-bu* fine, thin, slender. *čar zim-bu mi drag-po žig bab* a fine, drizzling

rain was falling *Dzl.*, *Mil.*; *čar zim-zim dāl-gyis báb-pa Mil.*, id.; *zim-zim* or *zin-zin* fine, hair-shaped, capillary, e.g. the leaves of some plants.

མིར་བ་ *zir-ba*, (*yzir-ba?*), gen. \**zir tán-čé\** *W.*, to aim, *zir-po*, *zir-čan* a good aimer, marksman *W.*; *zir-sa* aim, dispart, \**ne-zir\** sight (of a gun) *W.*

མིར་མོ་ *zir-mo*, \**zir-mo gyün-čé\** *W.* to slide down a snow-hill on the coat spread under, a winter-diversion of children.

མིལ་ *zil* 1. (*Cs. zil-ma*), brightness, splendour, brilliancy, glory, *rje-btsün-gyi tūgs-rjei zil ma bzöd-par* not being able to bear the brightness of his Reverence's grace, (the adversary fell down the mountain) *Mil.*; *zil-čan* brilliant, resplendent; *zil-gyis nön-pa* to overcome, vanquish, *koi zil-gyis nön-te* overpowered by him *Pth.*; *zil-bar gró-ba* to increase, multiply, spread *Sch.* — 2. in botany: *ston-zil*, *Corydalis meifolia*; *γser-zil*, *dnul-zil?* *S.g.*

མིལ་དང་ *zil-diar* v. *dinar*.

མིལ་པ་ *zil pa* dew, *zil-pa krom-mé* a sparkling dew-drop *Pth.*; *zil-dkár* hoarfrost *Sch.*; *zil-miár* *Cs.* = *mdud-rtsi* nectar.

མིལ་བྱལ་པ་ *zil-bün-pa* a slight shuddering from fear.

མུ་ *zu*, num. figure: 82.

མུག་ *zug* 1. also *yzug*, pain, torment, physical and mental; distemper, illness, complaint, esp. *W.* \**zug rag\** I feel a pain, I am ill, \**gó-la zug rág-ga\** have you the head-ache? \**zug čò dug\** he is ill, he is suffering from pain; \**só-zug\** toothache; *zug-rñu*, *zug-yžér*, resp. *snyün* or *snyün-zug*, *B.* and *col.* = *zug*, *mya-nán-gyi zug-rñus sdug-bsñal-žin* weighed down by the grief of misery, *nyon-móns-kyi zug-rñu Mil.*, of the like import. — 2. also *yzug*, the principal or main pieces in cutting up an animal, quarters, *zug-tu prál-ba* to cut into such pieces *Mil.*; 1 *zug* = 3 *lhu*, = 6 *dum* = 12 *rgya-ri*. — 3. v. *tsug*.

མུག་རྩ་ *zug-rñu* v. *zug* 1.

མུག་པ་ *zug-pa* I. vb. 1. v. *dzugs-pa*. — 2. to bark *Dzl.*

II. sbst. building, erection, \**zug-pa gyáb-pa\** *Ts.* to build (cf. *dzugs-pa* 3).

མུ་ *zun* 1. earlier literat. and *W.* a pair, couple, *zun-du ma mčis* not occurring in pairs *Wdn.*; \**čá-bu zun čig\**, *Ld.* a pair of pendants (for the ears); *nyi-zlá zun yčig btsón-du bzun* sun and moon are both shut up (covered by clouds) *Mil.*; *zun-mčóg* the model-pair, the two principal disciples of Buddha, Sariibu and Maudgalgyibu, *Köpp.* I, 101; *zun-ldán* agreeing in sound, rhyming *Cs.*; *zun-brél* connection, junction, union, *zun-brél dód-na* if one wishes both things to be united *Glr.*; *zun-brél-du* one after the other, or one with the other *Pth.*; *zun sdébs-pa* to join, connect, unite *Mil.*; *zun-yá* one half of a pair, a single one, e.g. shoe etc. *Cs.* — 2. a single, separate piece *C.* and sometimes in later literat.; *ká-dród zun čig* a bit or mouthful of food *Thgy.*; *tsar re zun re bltás-pas* when he had seen a single piece but once, (he knew it immediately) *Tar.* — 3. symb. num.: 2; *zun-pyógs* id. — *zun-jug* a technical term of practical mysticism, the forcing the mind (*sems*) into the principal artery, in order to prevent distraction (of mind) (!) *Mil.* (v. *ytim-mo*).

མུང་མཁའ་ *zun-mkár* n. of a royal castle *Glr.*

མུང་བ་ *zün-ba* v. *dzin-pa*.

མུང་ས་ *zuñs* v. *yzuñs*.

མུབ་པ་ *zúb-pa* inst. of *bsübs-pa*, pf. of *sub-pa* *Glr.*

མུམ་པ་ *zum-pa* 1. v. *dzum-pa*. — 2. *W.* for *bzün-ba*, v. *dzin-pa*; hence *zum-káb* pin, brooch.

མུར་ *zur* 1. edge, *gad-zür* edge of a steep river-bank or precipice consisting of conglomerate *Cs.*; *ču-zür* edge of the water, border, brink, bank, *ču-zür-pa* one that lives on the bank of a river; *zur-na* at the border (of the place where one happens to be) *Mil.* \**žin-zür-ne lam yod\** *W.* the road leads along the field; board, of a ship. — 2. edge, corner, *ká-ba zur-brgyád-pa*



octangular pillar *Stg.*, (v. *zúr-ñan* and *zúl-ma* below); *zur bñi* the four corners *Sch.* — 3. **side**, \**zúr-du* (or *lóg-su*) *zag-pa*\* *C.* to lay aside; *zúr(-du)* *bkól-ba* *Lex.*, *Sch.*: to lay up, put by, spare, save; *zúr-du* *kríd-pa* to take aside, apart, for a private conversation; so also *zur pyin-pa* *Stg.*; *zúr-du*, *zúr-gyis* *B.*, \**zúr-na*\* *W.*, indirectly, by the way, by the by, incidentally, *zúr-du* *smrá-ba* to speak indirectly, by hints *Cs.*; *zúr-gyis* *mñsón-pa* *Tar.* to note, point out only by hints or insinuations *Schf.*; hence perh. *tsig zúr* **invective speech**, \**tsig-zúr ma zer*\* *W.* no invectives! don't be personal! *zur zá-ba* is prob. the same, where *Sch.* has: to address harshly; \**zúr-ne* *láb-ñe*\* *W.* to learn or study privately (out of school-time, or, not with the appointed master); *zur bzugs-pa* *Cs.* (prob. for *zúr-du*) to lead a private life (cf. *zúr-pa*); *zur mig ltá-ba* to look sideways, askance, to leer, squint *Sch.* — 4. **outline**, *kyod dan zur dra tsam yan sa steñ med* none on earth is like you, or can be compared to you, even in a general outline *Pth.*; *di-dag zur tsam bsdú-ba yin-gyis* this is merely a brief outline, extract, sketch *Glr.* and elsewh., frq., also *zur tsam yin-gyis* *Glr.* —

**Comp.** *zur-bkód*, *zúr-dëbs*, *Sch.*: 'founded for a special purpose'. — *zúr-ñan* cornered, angular, *yi-ge* *Glr.* p. 31, a sort of type or printing-letter, = *khui yi-ge*, v. also no. 2 above. — *zur-ñág* *Sch.*: prop., having a broken edge, damaged by being knocked about; gen. fig., of words and grammatical forms: faulty, corrupted, misapplied; *Lis.* and elsewh., *Ssk.* **अपभ्रंश** the most vitiated Prakrit-dialect *Was.* (267). — *zur-dëbs* = *zur-bkód-zur-nór* private goods *Cs.* — *zur-pa* one out of office, a private individual *Cs.* — *zúr-ma* = *zur* prov. — *zur-ysós* educated by strangers *Sch.*

འུ་མོ་ zúr-mo **pain**, = *zug*, vulg.

འུ་མུ་ zur-púd *Glr.* **hair-knot, dressed hair** *Sch.*

འུ་མ་ zúl-ma *W.* **cornered, angular**, = *zúr-ñan*; \**pé'-zúl*\* lotus-edged, of bowls,

dishes, plates, that are of a polygonal or radiated shape.

མེ་ ze I. num. figure: 112.

II., also *zé-ba* *B.*, *W.*, *zeu* *Cs.* 1. **hump** of a camel, zebu etc. *Cs.* — 2. **crest**, of birds, dragons etc. *Glr.*, *S.g.*; also *ze-próg* *Lex.* — *zé-ka* *Cs.*: 1. 'hump. 2. decorated pad or cushion'. — *ze-rñóg* *Cs.* = *zé-ba*. — *ze-brú*, *zeu-brú* *Glr.*, *Ming.* the anthers of a flower.

མེ་འབུག་ ze-búg *W.* **the maw or fourth stomach** of ruminating animals.

མེ་མ་ zé-ma *W.* **elastic spring**.

མེ་ལྷ་ zé-tswa **saltpetre** *S.g.*; *zé-tswa-ñan* containing saltpetre, nitrous; *zé-tsai skyir-rtsi* nitric acid *Cs.*

མེགས་མ་ zégs-ma **impurity, smut, dirt** *Sch.*

མེན་ zeñ, *tú-ba* *pyás-zeñ* *pyón-zeñ* *byás-pa* the skirts of the coat on the right and left side folded back, tucked up *Mil.*

མེད་ zed I. sbst. 1. **brush**, *pag-zéd* brush of hog's bristles; *byab-zéd* clothes-brush, dust-brush *Cs.*; *so-zéd* tooth-brush *Cs.* — 2. **edge** *C.* — II. adj *Sch.*: 'broken off, damaged, injured; *zéd-lañs* chink, crack, rent; *zéd-dug-pa* to crumble at the top' (?).

མེས་ zem 1. **cask, barrel, tun**, often consisting merely of an excavated piece of a willow-tree, the Tibetans knowing but little of coopers *C.*, *W.* — 2. **box, chest** *W.* — *zem-mñi* the body or wood of a vessel, *zem-mñi* the bottom of a vessel *Cs.*

མེར་ zer 1. v. *yer*. — 2. **talk**, cf. *brjod*. — 3. n of a small animal *Med.*

མེར་བ་ zér-ba 1. (seldom *dzér-ba*) **to say**, esp. later literat. and vulg.; *kyod zér-ba bdén-no* you say rightly *Dzl.* (where at other times always *smra-ba* is used inst. of it); *he he zer bgád-pas* they laughed he, he! *Glr.*; *ños dar zer rgyai yig-tsan-na dug* then the doctrine was diffused, say the Chinese records *Glr.*; after words quoted: . . . *zér-bar dug-pas* thus having been spoken, read, heard *Glr.*; 'yin' zer *bsnyon byás-so* saying 'it is he', she told a lie *Glr.*, and so frq. *zer*, where in earlier literat. *zes* is used; *zér-na* 1. **if one says**, esp. for the older *ze-*

na, frq. 2. if I may say so, so to speak, as it were; \*di-la òi zer\* what is this called? frq., also without *la*; to make a noise, e.g. \*sag sag zér-wa\* C. to foam with a hissing noise, to sparkle, of wine, beer; zér-mkan 1. he that is saying. 2. W., said, called, mentioned, esp. for the older *žes byá-ba*. — \*zér-ké\* C. rumour, report. — \*zér-pog-čan\* W. speaking in an uncivil or offensive manner. — *zer-ri* C. rumour. — 2 to drive in, nails, v. *yzér-ba*.

ཇེ་ལ་ zél-ma small chip, *šin-zél* wood-shavings W.

ཇེ་ zo I. num. figure: 142.

II. imp. of *zá-ba*.

III. sbst. resp. *sku-zó*, = *lus-kyi kams* physical constitution, *sku-zo mdog légs-la* as the appearance of your majesty's bodily constitution is so excellent *Gl.*; *zo bzán-ba* a good complexion *Cs.* — 2. figure, delineation, representation, perh. better to be spelt *bzo* (?) — 3. mould, *zo-čágs* showing mouldy spots *Sch.* (?); *zo-már* old, mouldy butter, so prob. *S.g.*; *zo-ša* *Lt.* mouldy meat

ཇེ་བ་ zo - ba 1. sbst., pail, bucket, *šin - zo* wooden pail, *ču-zo* water-pail. — 2. vb. v. *bzó-ba*.

ཇེ་ལ་ zog 1. deceit, fraud, falsehood (*Lex.* = *rdzúb*), *zóg-čan* 1. lying, deceitful; liar W. 2. adulterate, counterfeit W.; *zog-ldán*, *zóg-po* *Cs.* id., *zog-méd* the opp.; *sgyu-zóg* (religious) hypocrisy *Pth.*; *čos-zóg* priestcraft *Mil.*; \*zol-zóg\* = *zog* W. — 2. vulg. pronunciation in C. and W., inst. of the following.

ཇེ་མ་ zón (vulgo zog) 1. ware, merchandise, goods, *zón - mán - smár* not goods but ready money *Lex.*; *rgyágs-zón* goods taken by travellers along with them to be bartered for provisions; *smán-zón* drugs; *tsón-zón* merchandise *Cs.*; *zón-rnams rnám-pa sna-tsógs* goods of all kinds; \*zóg-gi dag-po\* *Ts.* owner of the goods, master of the estate, heir, = *nór-bdag*. — 2. *Sch.* worth, price(?). — 3. *Sch.* doubt(?). — 4. *Sch.* lie(?).

ཇེ་མ་ zón attention, heed, care, gen. *zón byéd-pa*, to pay attention, to take heed, to beware, *dgrá-la* of an enemy *Pth.*; also c.

accus. *Mil.*; *zón sdig-pa spon mi šes* seems to mean: not knowing the attention needful for renouncing sin *Thgy.*; *zón-méd* heedless; *zón - grábs* provision, precaution, preventive measure *Sch.*

ཇེ་མ་ zón-pa *Ts.*, stuff- or woolen shoes; \*bob-zón\* id., covered with leather.

ཇེ་བ་ zob *Ts.*, \*zob-zób jhé'-pa\* to shake thoroughly, = *dzól-ba*.

ཇེ་མ་ zom 1. point, top, *rdo-rjei* of the *dor-je Dom*; summit, of the *Rirab* and some other mountains *S.O.* and elsewh.; *zom-kóg* dull, simple, stupid, *Sch.* — 2. cave *Sch.*, *brag-zóm* rock-cavern.

ཇེ་མ་ zor, 1. sup. of *zó-ba*, *bzó-ba* *Sch.* —

2. sbst. the weapons employed in combating the evil spirits in the *ytór-ma*, such as knife, sword, sling, bow and arrows etc.; *zor-ka* the fore- or front-part, the edge, of the weapons directed against the demons, *zór-ka pén-pa* *Cs.*: to fling those weapons against the spirits.

ཇེ་བ་ zór-ba sickle, *zór-bas rná-ba* *Mil.*, *γcód-pa* *Cs.* to cut with a sickle, *zór-lce* sickle-blade; *zor-čún* small, *zor-čén* large sickle, scythe, though in Tibet as yet hardly known; *zor-rtül* blunt, dull, *zor-rnón* sharp sickle; *zór-bu* = *zor-čún*.

ཇེ་ལ་ zor-yán *Sch.*: small, short (?).

ཇེ་མ་ zól-tso v. *dzól-ba*.

ཇེ་མ་ zol-zóg deceit, fraud, imposture, falsehood, *zol-zóg byéd-pa*, W. \*čò-čé\*, to deceive, impose on, e.g. in traffic *Thgy.*, *zól-zog-čan* deceitful, fraudulent, *zol(-zog)-méd* without deceit, free from guile, artless *Mil.*

ཇེ་མ་ zos v. *zá-ba*.

ཇེ་མ་ zla 1. for *zlá-ba*. — 2. for *zlá-bo*.

ཇེ་མ་ zlá-ba I. sbst. 1. prov. *zla*, moon, frq.; *mkai zlá - ba* celestial moon *Lex.*, to distinguish it from 2. *dús-kyi zlá-ba* temporal moon or month, *zlá-ba jčäg*, B, W., \*da čig\* C., one month; \*zlá-ba ma khor šog\* come before the end of the month *Sch.*; *zlá-ba tsán-du nyé-bas* towards the expi-



ration of the months (of pregnancy) *Dzl.*; *zla-dús tēm-pa dan* at the expiration of those months *Glr.*; cf. also *no* 5. — 3. symb. num.: 1. — **Combinations and comp.** *zlá-bai dkyil*-*Kor*, *zla-dkyil*, \**da kyir-mo*\* *W.* disk of the moon; \**da gañ son*\* *W.* the moon is full; \**da gañ-po* or *son-te*\* *W.* *zlá-ba rgyás-pa* *Pth.*, *nya-rgyás zlá-ba* *Pth.* full moon; *nya* day of full moon; *zla(-ba) kám(-pa)*, *zla-gám*, *W.* \**da-péd*\* half moon, i.e. the first and last quarter; **semicircle**, *zlá-ba kám-pa ltá-bur bzág-go* they are placed round in a semicircle *Do.*; *dbyibs zla-gám ltá-bur yod* it is semicircular in shape *Glr.*; *zlá-bai no* v. *no*; *zla-téb* = *zla-šól*; *zla-nág* new moon *Sch.* (?) — *zla-mtsán* the monthly courses; also the discharges of them, *zla-mtsán dzag* the catamenial discharges flow *Cs.*; *zla-mtsán-can* *Stg.*, *zla-mtsán dan ldán-pa* *S.g.* having the monthly courses; *zla(-ba)-šól*, *-žól*, *-téb*, *zla-lhág*, *W.* \**da-ť ul*\* **intercalary month**; the separate months of the year are usually counted from *zlá-ba dán-po* to *bču-nyis-pa*, yet there are also particular names for them, viz. acc. to *Cs.*:

1. *brüg-zla*, *čui zlá-ba*, *rtá-pa zlá-ba*,  
माघ
2. *sbrül-zla*, *kra-zla*, *dbó-zla*, उत्तरफल्गुनी
3. *rtá(i) zla(-ba)*, *nág-zla*, चैत्र
4. *lúg-zla*, *sá-ga-zla-ba*, वैशाख
5. *spré-zla*, *snrón-zla*, ज्येष्ठा
6. *byá-zla*, *ču-snod-zla-ba*, पूर्वाषाढा
7. *kyi-zla*, *gró-bžin-zla-ba*, उत्तरषाढा
8. *päd-zla*, *kírüm-zla*, भद्रपदा
9. *byi-zla*, *fa-skár-zlá-ba*, अश्विनी
10. *glai-zla*, *smin-drüg-zla-ba*, कार्तिका
11. *stág-zla*, *mgó-zla*, मृगशिर
12. *yós-zla*, *rgyál-zla*, पौषा

II. vb., also *zló-ba*, *zlós-pa*, pf. *bzlas*, *bzlos*, fut. *bzlo*, imp. *zlos*, 1. **to say, tell, express**, *zloam mi zlo* shall you tell it or not?

*Pth.*; *yzán-la zló-ba* *Lex.* to tell others; *yid-ma-rañs-pa-nyid píyir zlós-par byéd-pa* to express one's dissatisfaction *Stg.* (?). — 2. **to murmur or mutter over**, to recite softly or quite silently, prayers, spells etc., also *žub-bus zlá-ba* *Zam.*; *yi-ge-drüg-pa lun-čig bzlas-pai bsód-nams* *Glr.* the merit of saying once the six-syllable prayer, and as such saying generally is done repeatedly, it is synon. with **to repeat**. — 3. **to answer, reply** *Cs.*; *Mil.* ni f. — 4. undoubtedly a less correct spelling for *da-ba* (for which reason the secondary forms with *o* are wanting), **to pass, to get beyond**, *la zlá-ba* to cross a mountain-pass, *nád-kyi la zlá-ba* to be past hope of recovery *Cs.*; also trs., *mya-nán-las zlá-ba* to deliver from pain, to help to eternal happiness.

འཛིན་པ་ *zlá-bo* 1. = *grogs*, *W.* \**yá-do*\*, **companion, associate**, *zlá-bo byéd-pa* to accompany, attend, assist, *rkún-zla* a thief's accomplice *Dzl.*; *grán-zla* rival, competitor (v. *grán-pa* extr.); *nyén-zla*, v. *nyen*; *bzá-zla* spouse, consort (male or female) *Lex.* — *srid-zla* *Mil.* partner for life; *zla-yzán* a woman whose husband is dead ('who has eaten him'). — 2. **friend, acquaintance** *B.* and col. — 3. **lover, bridegroom**; spouse in *C.* *Tozla* standing for *zlá-bo*, may be referred *zlas-dbyé* *Zam.*, expl. by རྒྱུག་པོ་, pair, couple, combination, viz. of a thing and its reverse, hence *zlas-pýé-ba* reverse, contrary, e.g. *yód-pai zlas-pýé-ba méd-pa* *Sch.*

འཛིན་པ་ *zlúg(s)-pa*, pf. *bzlug*, fut. *bzlug*, **to give notice, send word, inform** *Sch.*, *prin-yig-gis bzlug-s-pa* he informed him by a letter *Stg.*, not frq.; in *Lex.* explained by *yzán-la snyád-pa*, and *gó-bar byed žüg-pa*. —

འཛིན་པ་ *zlüm-pa* 1. adj., more frq. *zlüm-po*, (= \**kor - kór*\* *C.*, \**kyir - kyir*\* *W.*) **round, circular**, *dbyibs* in shape *Glr.*; **roundish, rounded, obtuse**, *zlüm-por rtsig-pa* to erect a round, cylindrical wall, e.g. for a monument; **clubby, clumsy**, e.g. of a short and thick tobacco-pipe; *rkán-pa zlüm-pa* club-footed *Stg.*; **globular, spherical**, e.g. cavities in the human body *S.g.*; *dku-zlüm* *Zam.*

(acc. to the *Ssk.*) the interior rounding of the abdomen. — 2. vb. 1. **to mix together** *Sch.*; **to put together, collect**, *tsogs* merit *Lex.* 2. for *btum-pa* *Pth.*: *dgé-dün dbu-zlum zabs-rjén* clerics with their heads wrapt up and barefooted. 3. for *dum-pa*. — *zlum-ril* globular *Cs.* — \**zlum-bu*\* *W.* host, swarm, troop, crowd.

ལྷོ་ཕུ་སེ་ *zlum-pu-se* (or *rtse*?) a mole-like animal *Ld.* (whether the same as *rdza-bra*?).

ལྷོ་བ་ *zló-ba* v. *zlá-ba*, II.

ལྷོག་པ་ *zlóg-pa*, pf. *zlogs*, fut. *bzlog*, trs. to *ldóg-pa*, **to cause to return**: 1. **to drive back, repulse**, an army *Dzl.*; **to dispel, expel**, evil spirits *Dom.*; **to send back**. — 2. in a gen. sense: **to send, dispatch**, people to fetch something *Dzl.* frq. — 3. **to turn off, divert**, *bsám-pa-las* from an intention *Dzl.*; with *blo* to divert the mind from, to dismiss a thought, to give up, to banish from one's thoughts *Thgy.*, *nyén-gyi ydun-séms zlog dka* it is hard to give up the love of kindred altogether *Mil.*; *dei tugs star zlog-tu ysol* we beg you to dismiss the thought of it *Dzl.*; **to dissuade from** *Tar.* 40, 5; **to avert**, injury, evil consequences, frq.; **to prevent**, *nad-sél* the healing of a disease *Sg.* — *zlog-túbs* antidote *Ma.* — 4. **to subvert, overthrow** (?). 5. *mii no* **to resist, to be unyielding, uncompliant** *Dzl.*

ལྷོ་གར་, ལྷོ་གར་ *zlós-gar, zlod-gar* *Stg.* a dance, *zlós-gar byéd-pa* **to dance**, *slób-pa* to teach or learn dancing; *zlós-gar-mkán* a dancer.

ལྷོ་པ་ *zlós-pa* v. *zlá-ba*.

གཟུང་ *gza* I. ཡུ་ 1. planet, *gza bdun* the well-known seven heavenly bodies called in ancient times planets, viz. Sun, Moon, Mercury, Venus, Mars, Jupiter and Saturn; sometimes the ascending knot (རུ་རྩ་) is added to the number, sometimes also the descending knot (རྩ་ལྷོ་), and then there are *gza brgyad* or *gza dgu*, eight or nine planets. The former seven denote also the days of the week: *gza-nyi-ma* Sunday, *gza-zlá-ba*

Monday, *gza-mig-dmár* Tuesday, *gza-lhág-ma* Wednesday, *gza-púr-bu* Thursday, *gza-pa* (or *-wa*)-*sáns* Friday, *gza-spén-pa* Saturday, and the signs for them in the calendar are ༡, ༢, ༣, ༤, ༥, ༦, ༧; *gza ynod-pa* hurtful influence of the planets. — 2. *gza-čén-po*, and often *gza* alone, = *rá-hu*, hence *nyi-zla-gzas-dzin* or *gzas-bzun* eclipse of the sun or moon, v. *sgra-yčén*; acc. to *Pth.* every uncommon or alarming sidereal phenomenon seems to be personified as *gza*. — 3. symb. num.: 9. — 4. vulgo: rainbow. — *gza-skár*, 1. planets and fixed stars, *nyi-zla-gza-skár* the sun, moon, planets, and stars. — 2. constellation, *gza-skar-nán* an adverse configuration *Sg.* — *gza-kyim* *Cs.* 'the place', more corr. 'the house' of a planet, the constellation in which the planet stands. — *gza-nád* *Cs.* and *Schr.*: apoplexy; in *W.* it seems to be used only for epilepsy; *gza póg-pa* id.; *gza-póg-mkan*, *gza-brgyab-pa* epileptic. — *blá-gza*, *sróg-gza*, *yšéd-gza*, *má-gza grógs-gza*, *bú-gza*, *dgrá-gza*, *klün-si-dar-gza* *Wdk.* and several more, are astrological terms, not to be clearly defined. — II. sometimes for *bza*, q.v. — III. *W.* rubble-stones, bowlders, detritus, *gza-rón* ravine filled with detritus; a better spelling seems to be *rdza*.

གཟུགས་པ་ *gzag-pa* v. *tság-pa*, *dzág-pa*.

གཟུགས་པ་ *gzágs-pa* 1. v. *gzábs-pa*. — 2. to magnify, multiply *Sch.*

གཟུག་ *gzan* 1. v. *bzan* and *gzan-pa*; *yčén-gzan*, q.v. — 2. esp. *W.*, commonly *gzan-gós* plaid, = *bla-gós* v. *bla*. *gzan-stán* *Zam.* id.? *riñul-gzán* napkin, nif. *Lex.*

གཟུགས་པ་ *gzán-pa* 1. to eat, devour *Cs.* — 2. to gnaw, mostly fig.: *tsér-ma zabs-lá gzan* the thorn hurts, annoys, the foot *Mil.*; of clothes: to wear out *C.*; adj. *gzán-pa* and *gzán-po* worn-out, threadbare; *séms-la gzan* it gnaws at the heart *Mil.*, *sróg-la* it preys upon life *Mil.*, \**ná-wa-la*\* *C.* it deafens the ears, = *sün-byin-pa*; *gzán-du skyür-ba* (lit. to give to devour, e.g. a body to demons), to scorn, slight, despise *Mil.*; to throw away, squander, waste, lavish, gen. in the forms (*čud*)-*gzón-pa*, *son-pa*, v. *čud*.



ཇམ་པ་ *yzáb-pa* I. *Cs.* 'clean', *Sch.* also 'clear, careful'; *bzáb-pa* *Cs.* 'fine, elegant'.

In books I met with neither form; in col. language, however, are used: \**záb-mo*\* 1. **dressed up, smart**, = *mčór-po*. 2. **fond of dress, vain**. — \**zab-če*\* *W.* to dress one's self up. — \**záb-gos*\* *W.* festival raiment, holiday-clothes (opp. to *rgyin-gos*). — \**zab-tód*\* *W.*, \**zab-tó*\* *C.* (lit.: *sprod*) \**tan son*\* he is dressed up, very smart. — *Sch.*: *yzáb-yig*, 'elegant writing', the Tibetan printed letters, *dbü-čan*. —

## II. v. *yzábs-pa*.

ཇམ་པ་ས་ *yzáb-ma* **bundle, bunch**, of grapes *C.*

ཇམ་པ་ས་པ་ *yzábs-pa*, also *yzáb-pa*, *yzágs-pa* *Lex.*, imp. *yzobs*, **to use care, diligence**, *lo* *yzig zas-spyód yzábs-pas* by a careful diet continued for a year *Mng.*; **to take care, to beware**, *dé-las yzobs* beware of it, be on your guard against it *Sch.*

ཇམ་ར་ *yzar* *Lex.*, **peg, hook, wooden nail**, for hanging up things; *yzar-slán* a pan that may be hung up.

ཇམ་ར་བྱ་ *yzár-bu* (col. *zá-ru*) **ladle**, gen. of wood, *yzár-bu pyar* she wields the ladle, she swings it for a blow *Mil.*; *dgán-yzar* and *blugs-yzar* two spoons or ladles, with long handles, used at burnt-offerings *Schl.* 249.

ཇམ་ར་བ་ *yzár-ba* 1. adj. *yzár-po*, **steep, rugged, precipitous**, *brag mtó-la yzár-ba-la* near a high, precipitous rock *Mil.*; *ri yzár-po*, *brag yzár-po* slope, declivity, of a hill or rock; *brag-yyan-yzár* *Mng.* id.; *ri yzár-gyi nos* steep declivity, cliff *Thgy.*; *ri-yzar-ču* waterfall, cataract *Glr.*; *yzar-kyóm-pa* to get dizzy on a steep height *Sch.* — 2. vb. v. *dzár-ba*.

ཇམ་ས་པ་ *yzás-pa* **to be about, to be on the point, to prepare**, *mčóns-par*, *bsád-par yzás-pa-las* when he was on the point of leaping, of killing *Dzl.*; *rkó-bar yzás-so* he prepared, began, to dig out.

ཇམ་ཟི་ *ysi* 1. **shine, brightness, clearness, splendour**; \**lán-zi*\* *W.* **looming, mirage**. — 2. n. of a half-precious stone, variously co-

loured, brown, gray, streaked *Glr.*, *Pth.* — 3. v. sub *yzir-ba*. — 4. v. *bzi*. —

**Comp.** *ysi-čan* shining, bright, e.g. a star *W.* — *ysi-brjid* 1. **brightness, beauty**, a fair, healthy complexion, = *mdáns*, or joined with it, *frq*; **majesty**, e.g. of deities etc. *Dzl.* 2. **honour, esteem, celebrity**; *ysi-brjid-čan* 1. bright, beautiful, majestic. 2. celebrated, famous, distinguished. — *ysi-mdáns* 1. **healthy appearance** *S.g.* 2. vulgo also **evening-red, evening-sky**, *ni f.* — *ysi-byin* = *ysi-brjid* 1; *ysi-byin nyáms-pa* looking poor, emaciated, worn out, from hunger, sufferings *Stg.*; *ysi-byin-čan* bright, shining; *ysi-ód* bright gloss or lustre *Lex.*

ཇམ་རི་རུ་ *ysi-ru* col. for *yzér-bu* a little nail *W.*

ཇམ་ཇིག་ *yzig* **leopard**; *yzig-ris* its colour.

ཇམ་ཇིག་མོ་ *yzig-mo* **porcupine** *Ssk.*, *yzig-món* id.?

ཇམ་ཇིག་ས་པ་ *yzigs-pa*, resp. for *mtón-ba* and *ltá-ba* 1. **to see**, *óns-par* seeing that he had come *Dzl.*; in indirect questions, to see whether? — what sort of? — etc.; **to see through, to get an insight** *Tar.* 94, 6; *Schf.*; **to look**, *šár-la* towards the east *Glr.*; **to look (for)**, *yzigs-pas mi dug* when he looked (for it), there was nothing to be seen; **to look at, to regard, mind, esteem**, *sku-tsé-la mi yzigs-pa* not regarding your Honour's life *Dzl.* — 2. equivalent to: **to give, grant**, *sá-bon žig tugs-rje yzigs dgos* have the goodness to give me some seed, prob. only breviloquence for *sá-bon žig ynán-bar tugs-brtsé-bar yzigs žig*. — *yzigs-rtén* resp. **present, gift**, *yzigs-rtén-du skúr-ba* to charge a person with the delivery of a present *Pth.* — \**zig-dod-čan*\* *W.* vain. — \**zig-po*\* *W.* neat, well dressed, resp. for *mčór-po*. — *yzigs-mo* resp. for *ltád-mo*, *mé-toq dé-la yzigs-mor byón-pa-las* as he came in order to look at the flower *Pth.*

ཇམ་ཇིང་བ་ *yzin-ba* for *dzins-pa* *Glr.*

ཇམ་ཇིང་ས་ *yzins* **vessel, ship, float, ferry**, also *fig.*; *gru-yzins* id., *frq.*; *yzins čén-po žig byás-te* equipping a large vessel *Glr.*;

*yzins-čün* a small vessel *Cs.*; *yzins-pa* ship-master, captain.

གཟིམ་པ་ *yzim-pa*, also with *mnal*, resp. for *rynid-log-pa*, 1. to fall asleep *Dzl.* — 2. to sleep, *rgyal-po yzim-pa-las* whilst the king was sleeping *Glr.* — 3. to expire, to die *Tar.* 4, 20. —

**Comp.** \**zim-kyon*\* *W.*, resp. for *rkyön-rtse*, candle, lamp. — *yzim-kan* 1. sleeping-room. 2. dwelling, habitation. — *yzim-kebs* quilt. — *yzim-kom* cloak-bag, portmanteau. — *yzim-kri* bedstead. — *yzim-gur* sleeping-tent. — \**zim-gág*\* *C.* porter, door-keeper. — *yzim-ča* bedding, bed-clothes *Gyatch.* — \**zim-tin*, *zim-ter*\* *W.* lamp. — \**zim-tin*\* (lit. -*btin*) *Sik.* bedstead? — *yzim-ful* sheepskins for night-quarters. — *yzim-dpon* body-servant, valet-de-chambre, = *sku-mdün-pa*; *yzim-prüg* his subordinate servants or pages. — *yzim-mäl* bed-linen. — *yzim-yöl* bed-curtain.

གཟིམ་གཟིམ་ *yzim-yzim W., C.*, \**mig zim-zim ča dug*\* *W.* the eyes are dazzled, by a glaring light.

གཟིར་བ་ *yzir-ba* (acc. to *Cs.* fut. of *tsir-ba*, certainly related to it, but chiefly used in an intellectual sense), to be pressed, harassed, troubled, to suffer, to be pressed by necessity, to suffer from hunger, disease etc. *B., C.* — *Sch.* also *ysi yzir-ba* a stinging pain in the chest.

གཟིལ་ *yzil*, *yzil-bun-pa C.* = *spu-zin byed-pa*.

གཟུ་བ་ *yzü-ba* a lever, bar; = *ysó-mo Cs.*; *yzu-rnäs* a prop *Cs.*

གཟུ་བོ་ *yzü-bo Cs.*: 1. straight, right. — 2. upright, honest. *Lexx.*: *tugs yzü-bo*, from which it appears to be a word of civility, but little known. *Sch.* has besides: *yzu-dpán*, which he renders by 'witness, mediator'.

གཟུ་ལུས་(ས་) *yzu-lüm(s) Lexx.* = *bab-čöl* and *सहसा*, hence signifying rashness, impetuosity, so *Cs.*, and therefore *yzu-lüm-čan* inconsiderate; *yzu-lüm byéd-pa* to act rashly; *Sch.* also: disobedience, pride, haughtiness.

གཟུག་ *yzug* 1. v. *zug.* — 2. top, lai of a mountain-pass *Mil.*

གཟུག་གེ་བ་ *yzüg-ge-ba* hurting, giving pain, *žes yzüg-ge-ba žüs-nas* as she spoke words that gave so much pain *Mil.nt.*

གཟུག་པ་ *yzüg-pa* to be able to bear, to sustain, v. sub *tsog.*

གཟུགས་ *yzugs, Ssk.* रूप, 1. figure, form, shape, *pyi-rol-gyi yzügs-rnams* the forms of the sensible world, the impressions that are made on the eye *Wdn.*; *mig-gis yzügs-rnams mton* the forms (of things) are seen with the eyes; *ráb-tu-byun-bai yzugs* the (painted) figure of a priest *Glr.*; sim. *klui yzugs jsér-las byäs-pa Tar.*; *lus-zyügs* shape of body, stature, frq.; *srin-moi yzügs-su byéd-pa* to transform one's self into a *Rākshasi Glr.*; *rnäl-byor-pai yzugs byéd-pa* to assume the outward appearance of a hermit *Mil.*; in metaphysics: form, body, as one of the five *Skandhas*, v. *pün-po.* — 2. resp. *sku-zyügs, W* \**züg-po*\* = *lus*, body, \**züg-po tü-čé*\* *W.* to wash the body, to bathe; \**züg-po zän-wa mi dug, mi-dé-wa dug*\* *C.*, \**dé-mo mi dug*\* *W.* euphem. for: she has just her courses. — *yzugs-nán* ill-formed, too short in stature *S.g.*; *yzugs küm-pa* to bend, twist one's body, and *yzügs-kyis tsó-ba, quaestum corpore facere*, are given by *Sch.*; *yzugs rin-mo* long-stalked *Glr.* — 3. in physics: body, matter, substance, *yzügs-čan, yzügs-su snän-ba* composed of matter, material, substantial; *yzügs-čan ma yin-pa, yzügs-su mi snän-ba, yzugs-méd* immaterial, unsubstantial; *yzügs-med-pai* (or -*kyi*) *skad* a ghostlike voice *Mil.*; *yzugs-käms* the range of the material world. — *yzugs-brnyän* v. *brnyan*.

གཟུགས་པ་ *yzügs-pa* v. *dzüg-pa*.

གཟུང་བ་ *yzün-ba* v. *dzin-pa*; *yzun-dzin Mil.* frq., interest, inclination, bias, *yzun-dzin-bräl* being free from interest, unbiased, apathetic, which always is praised as an indispensable quality and the true happiness of an ascetic, and the literal equivalent to which in *Ssk.* may be regarded to be *यहगुह्य*; yet *Was.* p. 304 renders it



by 'idea and reason'. — *yzuñ-yrér* peg on a wall, = *rtsig-púr*; a hold, support, rail, balustrade (?) *Stg.*

གཞུངས་ *yzuñs*, frq. spelt *zuñs*, yet properly only in compounds, lit. a hold, i.e.

1. power, strength *Schr.*; *yzuñs-zán* *Sch.*: loose, weak, without a hold, untenable; *yzuñs-zád* weakened, debilitated, esp. of women by loss of blood *Cs.*; *yzuñs-rtén* prop, support. — 2. *lus-zuñs* the seven constituents necessary for healthy life, ལཱུ, chyle, blood, fat, muscle, bone, marrow, semen *Med.* — 3. གཞུངས་པུ་, also *yzuñs-sñags*, spells, magic sentences, first used in the doctrine of Mahāyāna, from which the mysticism of later times originated, v. *Was.* (142, 177); they are for the most part but short, and always end in a string of Sanskrit syllables, that are devoid of any meaning. Whole volumes are filled with them.

གཞུད་པ་ *yzúd-pa*, fut. of *dzúd-pa*.

གཞུམ་པ་, གཞུར་པ་, གཞུལ་པ་ *yzúm-pa*, *yzúr-ba*, *yzúl-ba* v. *dzúm-pa* etc.

གཞེ་བ་ *yzé-ba* *Sch.* 1. pannier, dossier *Dzl.* ཏ་ལ་, 14. — 2. home, habitation, nest. — 3. swift, in running *Thgy.*, quick, in comprehending *Sch.*

གཞེ་མ་ *yzé-ma* *Med.*; *Cs.*: 'a horned aquatic plant'; *yzé-mai* *čan* *Med.* beer made of it.

གཞེ་རུ་ *yzé-ru*, for *yzér-bu* a little nail.

གཞེ་རེ་ *yzé-ré* looking poorly *Sch.*; *yzé-ré byéd-pa* to be poorly, ailing, ill *Sch.*

གཞེག་ས་ *yzeg(s)*, ཀྲན་ a little grain, atom; *yzeg* *ča čuñ* a small particle *Lex.*; *yzég-ma* prob. id. (*Cs.* also: filth?) *yzeg-zán* ཀྲན་འདྲ་, 'atom-eater', n. of the founder of the Vaiseshika-philosophy, also called *Kāsyapa*; *yzeg-zán-pa* its professors *Wññ.*

གཞེག་མོ་བྱི་ *yzég-mo-byi* hedgehog *Sch.*

གཞེངས་ *yzens* height, loftiness, sublimity, gloriousness, esp. in *yzens stód-pa*, also *yar yzens stód-pa* *Pth.*; to praise, extol, glorify *Mil.* (cf. *sen*).

གཞེད་པ་ *yzéd-pa* I. vb. 1. v. *dzéd-pa*. — 2. to hit *Sch.* — II. sbst. *Sch.*: 'a long spike'.

གཞེད་མ་ *yzéd-ma* *Cs.*, gen. *yzéb-ma*, also *yzébs* *Sch.* 1. pannier, with lid *Kun.*; a box-shaped basket with lid *C.* — 2. cage, aviary *Lex.*; prison *Sch.* — 3. net, snare *Sch.*

གཞེམ་པ་ *yzém-pa*, 1. *Cs.* = *dzém-pa*. — 2. to do a thing gently, \**zém-te dül-wa*\* *C.* to walk softly, \**žág-pa*\* *C.* to put down softly.

གཞེར་ *yzér*, also *zer*, 1. nail, tack, *šin-zyer* wooden nail, *lčags-zyer* iron nail; *ynám-zyer* 'plug or bolt for fastening a door (at the top)' *Cs.*; \**gyáb-čé*\* *W.*, \**gyág-pa*\* *C.*, *yzér-ba* *Glr.*, *dzüg-pa* *Lex.*, *débs-pa* and more frq. *yzér-gyis* *débs-pa* *B.* to knock in, drive in, nails; *lag-zér gyág-pa* driving red-hot tacks into the finger-ends, a kind of torture in *C.*; *yzér-bu*, vulgo \**zé-ru*, *zi-ru*\* a little nail. — 2. a help to memory, for retaining a lesson or doctrine, mnemonic verse *Mil.* — 3. ray, beam, *nyi-zyér* sun-beam, *od-zyér* ray of light; *tsa-zyér* 'a hot beam', *bsil-zyér* 'a cool beam' (?) *Cs.* — 4. pain, ache, illness, (*γ*)*zug-zyér* id., *ngo-zyér* headache, *rgyu-zyér* gripes, colic, *pó-zyér* stomach-ache, *rtsib-zyér* pleurisy, *so-zyér* toothache *Cs.*; \**zer-kyán ná-la gyáb-ba rag*, or *tán-na rág*\* *W.* I feel the pains of labour; \**zer-lán*\* *W.* spasms in the stomach or something similar; *zyer-pó* to writhe with pain; *zyer pó* the pain passes from one part of the body to another *S.g.*

གཞེར་བ་ *zyer-ba* 1. to bore into, drive or knock into, *zer* *C.* nails, \**ná-da*\* *C.* an arrow through the ear, Chinese punishment. — 2. to feel pain, to be suffering (= *yzir-ba*?); *čan-tuñ* *zyer* beer-tipping produces pain *Med.*

གཞེར་བུ་ *yzér-bu*, v. *zyer* 1, extr.

གཞོན་བ་ *yzó-ba* 1. v. *bzó-ba*. — 2. to remember, keep in mind, own, acknowledge, esp. *drin* a favour, also *byás-pa*, as much as to be grateful; *dé-dag-gi byas-pa yzó-bai řyir* from gratefulness for their kindness *Dzl.*; *byas mi yzo* they are ungrateful; *drin yzó-*

*ba*, *drin* བཟོ-*bai* seems gratitude, *drin* *mi* བཟོ-*ba* ingratitude; *drin*-*yo*-*can* grateful.

གཞིང་, གཞིང་བྱ་ བཟོན་, བཟོན་-*bu* *chisel*, *graving-tool*, *punchion*.

གཞིང་ བཟོད་ 1. *now*, *this moment*, (opp. to *dá* དེ, before, a little time ago) *Mil.*; at least just now, *Mil.*; *da*-*yzod* (-*çig*), id.; *da*-*yzód* *bu* *yin*-*par* *cha* *yod* now I know that it is my son; **not until now, then for the first time** (in narratives with preterite tenses) *Pth.*; **then at length** *Pth.* — *yzód*-*tsor*-*ba*, *tos*-*pa*, -*rdog*-*pa* *Dzl.* to hear, to receive information, to be informed, to be told, *yzégs*-*pa* that he was gone *Dzl.* — 3. *yzód*-*ma* beginning, commencement v. *ydód*-*ma*.

གཞིན་པ་ བཟོན་-*pa*, *yzón*-*pa* with *čud*, v. *čud* and *yzán*-*pa* extr.; *bsgó*-*ba* *rnar* *yzón*-*pa* the precept was wasted in the ear, it entered at one ear and left at the other; one *Lex.* gives the explanation: *bsláb*-*bya*-*la* *mi* *nyán*-*pai* *don*.

གཞིབ་པ་ བཟོབ་-*pa* 1. *Sch.* quick, sharp, clever; caution, circumspection. — 2. v. *yzáb*-*pa*.

བཟང་ བཟན་ 1. n. of a medicinal plant in Tibet *Wdn.* — 2. whatever is good, v. *bzán*-*ba*. — 3. agreement, treaty, v. *sgrig*-*pa*.

བཟང་པ་ བཟན་-*ba* adj. and sbst., *bzán*-*po* adj. 1. good, (མཉམ་), in every respect, answering its purpose, excellent, suited, morally good; *bsam*-*pa* *bzán*-*po* a good resolution *Mil.*; *bdag* *bzán*-*na* if I behave well, keep myself free from blame, *Do.* (cf. *légs*-*pa*). — 2. fair, beautiful, as to the body, frq.; *nags*-*tsal* *bzán*-*po* a beautiful wood *Mil.*; *yzugs*-*bzán* of a fine, tall stature. — sbst.: *bzán* the good, that which is good in the abstract; *bzán*-*nas* *byun* 'it came from good' i.e. from a good heart; *dei* *yzán*-*lan*-*du* as an acknowledgment of his goodness *Glr.* —

**Comp.** *bzán*-*kyi* a species of large dogs *Cs.* — *bzán*-*sgrig* treaty of peace, \**jhé*-*pa*\* *C.*; \**čó*-*če*\* *W.* to make peace, to come to an agreement, to conclude a treaty, frq.; *bzán*-*sgrig*-*pa* id. — *bzán*-*nán* good and bad, good and ill, *bzán*-*nán*-*brin* *ysum* good, bad, and indifferent; *bzán*-*nán* *byéd*-*pa* to

discern between good and evil, to choose one or the other *Schr.*; *bzán*-*nán* *rtógs*-*pai* seems is an attempt to find an adequate expression for the word 'conscience' *Chr. P.* — *bzán*-*tál* a good exit out of the *kór*-*ba* (the cycle of transmigrations), a happy departure *Thgr.* — *bzán*-*drug* 'the six good things' (nutmeg, cloves, saffron, cardamom, camphor, sandal-wood) *C.*; used by *Mil.* also in a fig. sense; in *W.* simply: cloves. — *bzán*-*dód* self-complacency. — *bzán*-*spyód* 1. *Cs.* good action. 2. n. of a prayer of particular efficacy *Glr.*, also called *smón*-*lam*-*gyi* *rgyál*-*po*. — *bzán*-*btsón* v. *btson*. — \**zan*-*lóg*\* *W.* good behaviour, good treatment, \**mi* *zig*-*ne* *tób*-*če*\* to experience such from a person, \**mi*-*la* *čó*-*če*\* to show it to a person.

བཟངས་ བཟནས་, only in *Kan* - *bzán*ས་, which *Wdn.* explains by *kán*-*pa* *brtségs*-*pa* a large house of several stories, applied only to the abodes of gods; in *W.* also the cubical part of the Chodten is called so.

བཟད་པ་ བཟད་-*pa* rarely for *bzod*-*pa*; *mi*-*bzád*-*pa* 1. intolerable *Dzl.*, *Do.* — 2. irresistible *Do.*

བཟན་ བཟན་, sometimes for *zan*, esp. food of animals, *bzan* *tsól*-*ba* to seek food *Mil.*; pasture, pasturage, *bzán*-*la* *skyél*-*ba* to place in pasture, to let feed *Glr.*; *bzán*-*pa* *Ts.* id.

བཟབ་པ་ བཟབ་-*pa* v. *yzáb*-*pa*.

བཟའ་ བཟའ་, I. vb., fut. of *zá*-*ba*, to eat, *bza* this is to be eaten, in dietetic prescriptions; v. also *zá*-*ba*. — II. sbst. 1. (rarely *yzá*) seems to denote the members of a family, they being conceived as eaters or fellow-boarders; *bzá*-*tso* *mán*-*poi* *pa*-*má* parents that have a large family *Mil.*; *bza* *man* *nán*-*na* among a numerous household *Mil.*; *bza*-*drug* a family, a company at table, of six persons, ni f. *C.*; in certain combinations: wife, spouse, *rgyá*-*mo* *bza* the Chinese spouse, *bál*-*mo* *bza* the Nepalese spouse (of the king), *Glr.* frq. — 2. meat, food, *bzá*-*ba* *dan* *btún*-*ba* meat and drink, specially the quality and quantity of food, *zá*-



*ma bñud če-la bza če-ba* nutritive and substantial food *Mil. nt.*

**Comp.** *bza-ytād*, *bzā-bai ytād-so* store of provisions, *bzā-ytād-méd-pa* not having such a store *Mil.* — *bza-mi* 1. = *kýo-sug* husband and wife, *byéd-pa* to become husband and wife, to marry each other, *kýod dañ ña ynyis bza-mi byao* we will marry each other *Glr.*; *bza-mir byin-gyis rlób-pa* to give the nuptial benediction, to unite in wedlock, to marry *Glr.*; *dbül-po bza-mi ynyis* a poor married couple *Glr.* 2. in a wider sense: **household**, *bza-mi nyi-sur-tsa-ynyis* a household of twenty two persons *Mil.* — *bza-med* ill-fed, lean *Mil.* — *bzā-tso* plur. of *bza*. — \**za-dā*\* (lit. *za-zlá*) *W.*, *C.* partner, wife. — *bza-šin* fruit-tree, *bza-šin-rā-ba* orchard, *bza-šin-ra-ba-srūn-pa* watchman or keeper of it *Dzl.* — *bza-sug* (vulg. \**šub*\*) = *bza-mi C.*

ཅེ་ར་ *bzar* sometimes for *zar*; *bzār-ba v. dzār-ba.*

ཅེ་ར་པ་ *bzás-pa v. zā-ba and yzás-pa.*

བཟི་ *bzi* (sometimes *yzi*, *zi*), drunken fit, intoxication, stupefaction; *bzi-sáns-te* having become sober again after intoxication *Glr.*; \**zi-čan*\* *W.* intoxicated, muddled, *bzi-ba* 1. vb. to become intoxicated, to get drunk, *bzi-bar gyir-ba* id.; *bzi-bar byéd-pa* to intoxicate, to make drunk *Cs.* 2. sbst. state of intoxication. 3. adj. drunk, intoxicated *C.*

བཟུང་བ་ *bzün-ba v. dzin-pa*; it is used as an adv. in the form of *bzüns-te*, e.g. *dei núb-mo-nas bzüns-te* from that evening (prop. beginning with that evening), ever since that evening *Mil.*; *tsesbryad-nas bzüns-te nyai bar-du* during the time from the 8th. to the 15th. (day of the month).

བཟུར་ *bzur v. dzur-ba.*

བཟེར་ *bze-ré*, also *bze* *Sch.*: pain, *bze-re-čan* suffering pain, *bze-ré byéd-pa* to inflict pain, to torment. (*Cs.*: 'indignation; angry; to be angry with.')

བཟོ་ *bzed* 1. in comp.: *pyug-bzéd* (hand-) basin *Cs.*; *lhuñ-bzéd* beggar's bowl, alms-pot, frq.; *bzed-snód* salver *Sch.*; *bzed-zál* *Lex.*, also *zál-bzéd* *Cs.*: 'spitting-box; acc. to oral

expl. a cup into which the higher class of people skim off the superabundant grease swimming on the tea (v. *ja*); *bzéd-pa v. dzéd-pa*. — 2. *bzed-snyóms-pa* wire-drawing *Sch.*

བོ་ *bzo* 1. work, labour, *bzoi rnam-gyur* the beauty of a work or workmanship *Glr.*; *bzo rgya-nág-gi lugs* as to the workmanship it is in Chinese style *Glr.* (by some the word is taken in these passages in the signification 3). — *bzó-la sréd-pa* liking labour, laborious, = *las Stg.*; \**zo te-rél, mí-la ma* (s)*tan*\* *W.* the work is not yet finished, do not let people see it yet! *snai bzo hyed-gin dug-pas* being just occupied with working out the noses *Glr.* — 2. **manufacture, art, trade, handicraft**, *rín-po-čei* art of a jeweler, *gos-* trade of a tailor, *diul-* art of a silver-smith, *lčags-* trade of a blacksmith, *tag-* of a rope-maker, *rdo-* of a stone-cutter, *rtsig-* of a mason, *bzan-* of a copper-smith, *šin-* of a joiner or carpenter, *γser-* art of a gold-smith, *lha-* of an image-maker, *lham-bzo* trade of a shoemaker. — 3. also *zo*, **figure, image, picture, resemblance**, = *dbyibs*, \**ā-me zo dug*\* *W.* he is the exact likeness of his mother; **appearance, physical constitution**, v. *zo*. — 4. sometimes for *bzó-pa*, *bzó-bo*, so that all the words enumerated sub 2 may also denote the artist or workman. —

**Comp. and deriv.** *bzó-kan* workshop. — *bzo-kýád*, *bzoi kyad* *Glr.* work of art, masterpiece, elegant piece of workmanship. — *bzo-kýúd*, *bzo-kýun* *Cs.*: 1. potter's wheel. 2. a hydraulic machine(?). — *bzo-grá* academy of arts, mechanics' institution *Cs.* — *bzo-rgyú* working-materials *Glr.* — \**zó-bsta*(?), *zób-sta*, *zó-sta*\* *W.* **form, fashion**, e.g. style of a house, its architecture; form, of a bottle, a lamp or candle stick, of any production of art; \**zor-dó*\* anvil-stone *W.* (*bzo-rdo*). — *bzó-pa* artist, mechanic, *dnul-bzo-pa*, silver-smith, and so forth. — *bzo-dpón* master, over journey-men or the students of an art. — *bzó-ba*, pf. *bzos*, to make, to manufacture *C.* (for the *byéd-pa* of *B.*, and \**čo-če*\* of *W.*), \**par zó-wa*\* to print; \**sém-kyi zó-wa*\* *C.* to frame in one's mind, contrive, invent; \**zo-*

*pe tsa\** manufactured salt, *\*zò-pe ser\** artificial gold *Wdn.* — *bzò-bo* = *bzód-pa*, *bzò-bo mkás-pa* a skilful artist *Mil.*; *bzo-byéd* 1. id. 2. **imaginative faculty, imagination**, nif. — *bzo-lás* work *Sch.*

བཟོད་པ་ *bzód-pa* (rarely *bžád-pa*) I. vb., རྒྱུ, 1. **to suffer, bear, endure**, c. acc., *mig ná-ba ma bzód-nas* not being able to bear the pain in his eyes *Dzl.*; *lus dis na mi bzod* with this body pain, disease, cannot be endured *Thgy.*; *sañs-rgyás-kyi tugs-rje čé-bas ma bzód-nas* seems to imply: Buddha in his mercy not suffering this, but checking the mischief; — also c. dat.: *jam-po-la mi bzod* he cannot bear what is soft or smooth *Dzl.*; *ma-bdē-ba bág-tsam-la bzód-pa mi byéd-de* getting so fretful through a slight indisposition *Mil.*; *ltá-bas mi bzód-de* finding it unbearable for his eyes *Pth.*; *drán-pas mi bzód-de* as much as: so that he almost lost his senses over it *Pth.*; *bzód-tabs* (or *bzod-glags*)-*méd-par byün-ba* or *gyür-ba* not to be able to bear . . . any longer, frq.; *mi-bzód-pa* or *-bžád-pa* adj., **unbearable, intolerable**, also **irresistible**; *ma bzód-nas* not being able to resist any longer *Dzl.* — 2. **to forgive, pardon**, *ñan-čad to- tsám-pa bzód-par ysol* to pardon our former tricks is what we beg *Mil.*; *rtá-la ma skyón-pa bzód-par bžes tsal* that I did not request you to mount, this I beg you to forgive me *Mil.*; *bzód-par ysól-lo byas kyañ* although she begged pardon *Pth.*; *skyón-rnamsyé-šes-spyan-ldan-rnams-la bzód-par ysol* with respect to the deficiencies I pray for the indulgence of the very wise (readers); *bzod-ysól byéd-pa* to ask pardon, forbearance *Pth.* —

II. sbst. 1. **patience** (*Ssk.* རྒྱུ་ཡོང་), *bzód-pa sgóm-pa* to exercise one's self in patience

*Dzl.* १, 12; but also, to have patience, to show forbearance; *bzód-pa bžes-pa*, id. resp. (v. also above I, 2); *bzód-pa-čan* **patient**; *bzod-srán* unwearied patience; *bzod-pa-čün* impatient *Mil.*, *bzod-med Cs.* id. — 2. in asceticism: **perseverance, steadfast adherence to the four truths**, constancy in pursuing the path that has been entered upon, *mi skyebai čos-la bzod-pa* acc. to *Was.* id., being at the same time no longer subject to rebirths, p. (140). —

Observ. So far as 'to forgive' implies patience, forbearance, it may be rendered by *bzód-pa*; but as the Scriptural view of 'forgiveness of sin' involves more than that, other expressions, such as *bú-lon sél-ba*, must be resorted to with reference to the latter.

བཟོབ་པ་ *bzób-pa* *Sch.* = *ysób-pa*.

བཟོབ་པ་ *bzom tub*, carried on the back, to convey water, v. *ču-bzóm* sub *ču*.

བཟོ་བ་ *bzlá-ba* v. *zlá-ba*.

བཟོས་བཟོན་ *bzlas-brjód* (cf. *zlá-ba* II, 2); *zlá-ba* in a strict sense, is stated to be **the silent, brjód-pa the soft, yet audible pronouncing of spells** etc., *bzlas-brjód* signifying both together; *bzlas-brjód byéd-pa* to mutter over *Glr.*; *mú-stegs-pai bzlas-brjód* Brahmanical spell-murmuring *Thgy.*

བཟོལ་པ་ *bzlüm-pa* v. *zlüm-pa*.

བཟོ་བ་ *bzló-ba* v. *zló-ba*.

བཟོག་ *bzlog* **the contrary, the reverse**, *prá-ba-las bzlog sbóm-po* the contrary of thin is thick *Lex.*

བཟོས་ *bzlos*, v. *zló-ba*.

ᳵ a, 1. a letter peculiar to the Tibetan language, which, contrary to ཨ (q.v.) denotes the pure vowel, without any admix-

ture of a consonant sound. The difficulty which attaches to the articulation of this vowel, requiring an opening of the glottis



before it is sounded, has occasioned a great variety of pronunciation in the different provincial dialects. Vide Phonetic Table with its explications. — 2. numerical figure: 23.

འ་ཅག་ *á-čag*, Cs. **we**, v. *á-čag*.

འ་ཅི་ *á-čì* n. of a country *Glr*.

འ་ཏི་བྱ་ *á-ti-wa*, with *lóg-pa*, *Sch.*: to perform somersets, to tumble over, to roll.

འ་ན་ཡང་ *á-na-yañ* although, *Sch.*; *á-na-ma-na* *Sch.*; perfectly alike, having a striking resemblance (?).

འ་མ་ *á-ma* but, e.g. *á-ma ma rjed čig* but do not forget! *Cs.*

འ་འུར་ *á-úr* *Sch.*: 'shaking or rattling sounds' cf. *ur-úr*.

འ་ *añ* 1. like *yañ*, attached to conjunctions, and corresponding to the English **ever**, **soever**, after vowels, col. also after consonants, e.g. *nam-añ*. — 2. *añ-sgra*, *bón-bui* *Cs.* the braying of an ass.

འ་ཁེ་ *añ-ke* (not ident. with *añ-gi* number), a mystical character, frq. occurring in certain finical ornaments or flourishes called *sbrul-mgo*, occasionally also in written words.

འ་བ་ *áb-pa* *Ts.* to bark.

འ་པོ་, འ་ཅན་ *ár-po*, *ár-čan* *Ts.* angry = *ytúm-po*.

འ་བ་ *ár-ba* *C.* lot, *rgyáb-pa* to cast, = *rgyan rgyáb-pa*.

འ་འུར་ *ar-úr* v. *ur-úr*.

འ་ཡང་ *ár-yañ* also, too, likewise *Sch.*

འི་ *i* 1. num. figure: 53. — 2. *W.* demonstr. pron. inst. of *di*, **this**, also *'i-po*.

འུ་ *u* 1. num. figure: 83. — 2. sbst. **kiss**, v. *o*. — 3. also *o*, *Cs.*: demonstr. pron., **this**, *ú-ni-ru*, *ú-nir*, *ó-nir*, **hither**; *Ts.* *\*wü-ohi\** **this**.

འུ་སྒྲ་ *ú-sgra* *Glr.* noise of many foot-steps, prob. = *úr-sgra*.

འུ་ཅག་ *ú-čag* 1. also *ó-čag* *Glr.*, *ó-čog* *Thgy.*, *ú-bu-čag* *Dzl.* pers. pron. **we**. — 2. chimney *W.* (?).

འུ་ཐག་ *u-tug* *Sch.*: 'Lüderlichkeit, auch

འུ་ཐག་ *'u-tsugs*'; but in *W.* *\*un-tug čó-čé\** means to break out into a violent passion, and *\*ün-tug-kan* or *-čan\** angry; in *C.* *\*mü-tug-pa\** and *\*düg-tug-pa\** to be at a loss; so also in *Mil.*

འུ་བུ་ *ú-bu* v. *ú-čag*.

འུ་རུ་ *u-ru-rú* *Sch.* = *ur*.

འུ་ལག་ *u-lág* compulsory post-service, the gratuitous forwarding of letters, luggage and persons, the supply of the requisite porters and beasts of burden (also more immediately these themselves), — originally a socage-service rendered to lords and proprietors, government officers and priests; in more recent times remunerated and legally regulated in those parts that are visited by European travellers; *mí-la* *u-lág skúl-ba* to impose such services, by exacting porters etc. *Pth.*, *gél-ba* id.; *skyél-ba* prob. to forward by *Ulag*; (*Cs.* limits the signification too much).

འུ་སུ་ *ú-su* *Lt.* coriander seed.

འུ་ག་ *úg-pa*, owl, *Lt.*; *úg-rgán* *Sch.* the great horn-owl, *úg(-gu)-čün* the little owl; *úg-mig* owl's eyes (*Cs.* 'large languishing eyes'; *Sch.*: 'large protruding eyes'); *úg-mig-čan* having such eyes, *úg mig-pa* or *-ma* a goggle-eyed man or woman *Cs.* — 2. *Ld.* also for *yug-po* oats.

འུ་ག་སྒྲིང་ས་ *ug-sins* v. *sins-po*.

འུ་ *ud* 1. *Cs.* swaggering, bragging, bombast, fustian; *ud čer smra-ba* to swagger, brag, gen. *\*wur še-pa\**, *C.* — 2. = *yud* *Thgy.*, *ud-kyis*, in a moment, instantly, suddenly. — 3. command, order (?), *Sch.*: *ud-sgrog-pa* to make known an order.

འུ་བ་ *ub-pa* to sweep or rake together with one's hands, *pañ-pas ub-kyis bsdus-te* *Pth.* with the arms gathering all into one heap.

འུ་ས་བྱ་གྲང་མཁར་ *um-bu-glañ-mkar* n. of the palace of the ancient Tibetan king *Thothori*, *Glr*.

འུར་ *ur* 1. noise, din, clashing, cracking, roar of a tempest etc., but also and not less,

a low, humming noise, *rná-bai bú-ga bkág-pai tse* འེ་འེ་འེ་མེ་པེ་སྒར་ the humming in the ears produced by stopping them *Wdn.*, འེ་འེ་པོ་ཡི་སྒར་ id. *Wdn.*; *rná-ba* འེ་ལ་ *Krog* there is a buzzing in my ear *S.g.*; འེ་ལ་ *ldan* or འེ་ཡུ་ a noise is heard; *Cs.* more particularly: talk, babbling, chit-chat, འེ་ཤུ་འེ་པ་ to talk, to chat; \**ton*-འེ་\* *C.* (lit. *ston*) bragging, humbug; འེ་-སྒར་ = འེ་ noise caused by many voices, many footsteps, cf. འེ་-སྒར་; of the howling of a tempest, འེ་-སྒར་ ཅེ although it (the thunder) makes a great noise *Mil.*; འེ་-ཐི་ a brass basin, used to make a noise by striking it *Sch.*; འེ་-པ་ sbst. a humming insect, beetle *Sch.*; vb., to be noisy, chattering, *Cs.*; *dga-grágs* འེ་-ཏེ shouting, rejoicing *Mil.*; \*འེ་འོ་ཅེ\* to set a dog on a person *W.*; \*འེ་པ་འོ་པ་, འེ་-བྲད་ཐུ་འེ་-པ་\* *C.*, *W.* to exaggerate, brag, boast. — 2. *bag-dró* འེ་-འེ་ *Pth.* seems to describe the feeling of a genial warmth pervading the body. — 3. \**wur gyág-pa*\* *C.*, \**wur gyáb-ཅེ, tán-ཅེ*\* *W.* to smooth, v. *dbur-ba*. — 4. འེ་-ར་ a sling *Sch.*, འེ་-ར་ འེ་-པ་ to throw with a sling. འེ་ འེ་ num. figure: 113.

འོ་ འོ་ I. num. figure: 143. —

II. sbst. 1. provinc. འེ་ kiss (འེ་མེ་), འོ་ *byéd-pa* to kiss *Lt.*, *ká-la* on the mouth *Pth.*; འེ་ཡག་, *žabs* resp. on the hand, the foot *Cs.*; འོ་ ཤུ་འེ་-པ་ *Cs.*, \**u lán-ཅེ*\* *W.*, = འོ་ *byed-pa*. — 2. v. འོ་-མ་. —

III. pron. 1. pers. pron. we, v. འེ་-ཅག་. — 2. dem. pron. this *Cs.* v. འེ་ III. — IV. interj. (o འོ་) 1. like oh, yes! as a reply: འོ་ *lágs-so* oh very well! *Mil.*; \**o yón-nog*, \**o dig-gog*, \**o gyál-log* *W.*, \**o yón-né*\* *C.* well! it's all right to me! well, do so! — འོ་འོ་, འོ་འོ་, so! well! very well! in *W.* it is a common reply, indicating nothing more, than that attention has been paid to the words spoken, like the English well! indeed! — 2. as a positive affirmative, yes! *W.*, cf. འོ་-འོ་. འོ་སྐོར་ འོ་-skol, also with *rnams* and *ཅག*, (*Cs.* also འེ་-skol), *Ld.* འོ་-མོ་, we, *Mil.*, *Tar.*, *Thgy.*, e.g. (if all men must die), འོ་-skol *lta* ཅི་སྐོར་ of course also we *Thgy.*; it

is very often used as a reciprocal pronoun: འོ་-skol མ་ ཞི་ འོ་པ་-པ་ the fact, that we have seen each other once more before we die *Mil.*

འོ་བརྒྱུད་ འོ་-brgyál, resp. fatigue, weariness, want, any kind of hardship, \**péb-lam-la ob-gyál ma kyód-da*\* *W.* has not your walk hither fatigued you? འོ་-brgyál རྟོག་ལུ་ the getting into difficulties *Mil.*; more frq. as vb.: འོ་-brgyál-ba, *kyéd-ཅག-rnams* འོ་མ་ *brgyál-lam* are you perhaps fatigued? *Glr.*; *žabs-tóg* འོ་ མི་ *brgyál-ba* འོ་ a short expression for: everything shall be at your service, so that you shall not want anything *Mil.*; འོ་-ལེ་-brgyál = འོ་-brgyál 1. trouble, drudgery, annoyance *Mil.* 2. decay, decline, ruin, of religion, usages etc.

འོ་སྒྱི་ འོ་-snyig sour cream *Sch.*

འོ་སྒྱི་མ་ འོ་-snyigs birch-tree *Sch.*

འོ་དོ་ འོ་-dod lamentation, wailing, cry for help, gen. as vb. འོ་-dod འོ་-པ་ to lament, to call for help *Glr.*, *Pth.*, *Wdn.*; འོ་-dod-pa one that seeks help, support, redress, a client, a plaintiff, more in pop. language.

འོ་ན་ འོ་-ná (cf. འོ་, འོ་, འོ་-kyan), comes nearest to the Greek ἀλλὰ, used esp. to introduce a new thought or proposition in speech: now, what shall you do in that case? *Dzl.*; well, what did he say? *Dzl.*; well, I hope you have at least . . . *Dzl.*; why, ay, *Mil.*; but now *Thgy.*; but, the Latin *autem*, when a new clause is added *Mil.*, *Thgy.*; yea, in a climax, e.g.: I met with a naked man, yea, an insane ascetic *Mil.* — 2. as an answer in the affirmative, yes *W.* —

འོ་མ་ འོ་-ma milk, འོ་-མ་ འོ་-པ་ to milk *Glr.*; *snyól-ba* to let it curdle *Cs.*, *sruḥ-pa* to churn it *Cs.*; འོ་-མ་ ཅག་ the milk thickens, coagulates *Cs.* —

Comp. འོ་-ཐུ་ 'milk-meadow', the plain in which Lhasa now stands; of the former lake, འོ་-ཐུ་-གི་ མཐོ་ *Glr.*, a sedgy moor is said to be still remaining. — འོ་-ཐུ་ milk-soup *Tar.* — འོ་-ཐུ་ cheese, v. *tud.* — འོ་-ཐུ་ suckling-child, baby, = འོ་-ཐུ་. — འོ་-



*snód* milk-vessel. — *o-spri*, *o-sri*, cream. — *o-már* 1. milk and butter *Sch.* 2. termin. of *o-ma* into the milk. — *o-zó* milk-pail.

འོ་མ་ཟི་ཟི་ *o-ma-zī-zī* *W.* pater-noster pea, the seed of *Abrus precatorius*, used as beads for rosaries.

འོ་ཡ་, འོ་ཡ་ཁ་ *o-yó*, *o-yóg* terrier *Sch.*

འོ་རེ་བརྒྱལ་ *o-re-brgyál* v. *o-brgyál*.

འོ་ཤོ་ *o-šo* *W.*, only in \**o-šo tán-če* or *gyáb-če\** to laugh at, deride, to feel a pleasure at the misfortune of others.

འོ་སེ་ *o-se* mulberry, *o-se-šin* mulberry-tree; *ba-ós* *Med.*, perh. strawberry spinach, *Blitum*, which in *W.* is called *ba-o-se*, cow-mulberry.

འོ་ག་ *og*, *W.* \**yog\**, *Ts.* \**wág\**, 1. root signifying below, or with reference to time, after, opp. to *gon*; *og-tu*, *W.* \**yóg-la\** 1. adv. down, below, underneath; afterwards, later; in paging books it denotes the second page of a leaf, v. *gon*; it is used as an expedient to correct errors in numbering, or to make additions, as with us e.g. 'page 24, b'. 2. postp. under, with accus., less frq. with dat., down from; after (as to time, rank, succession). — *og-na*, *W.* \**yóg-na\**, 1. adv. underneath, below. 2. postp. c. gen. under, after. — *og-nas*, *W.* \**yóg-nas\** 1. adv. from under, from below. 2. postp. c. genit. forth from below *og-tu jóg-pa* to put underneath, to subject, subdue *Glr.*; *ka-og Ts.* = *og-tu*, e.g. \**šin-gi ka-wág\** under the tree; sometimes (less corr.) with accus. inst. of genit., also *og* alone, inst. of *og-tu*, *og-na*: \**Rutog Gu-lab-sin 'og mi dug\** *W.* Rutog does not stand under, is not subordinate to, Gulab Singh; *ldin-og* the division of soldiers under the Dingpon, or a century (division of hundred); *bdu-og* a body of ten men under a *bdu-dpon* or corporal. — 2. testicles, of animals, *og-can* not castrated; \**wog-če'-pa\** (*spyad-pa*) to cover, copulate *C.*

**Comp. and deriv.** *og-sgo* the lower orifices of the body for the discharge of the excretions, *og-sgo rnyis S.g.*; more partic. the anus *Pth.* — *og-rdo* anvil *Sch.* — *og-*

*pag* v. *pag.* — *og-ma* adj. the lower, later, following one, *dei og-ma* the one following after that, the second in turn; \**lá-mę sañ ge-nyén yóg-ma zig dug\** *W.* a Genyen is inferior to a Lama. *og-min*, འོ་ག་མིན་, 'the not inferiors' i.e. the highest, the inmates of a certain heaven inhabited by gods, or also that heaven itself. — *og-rol-tu* = *og-tu Tar.* — *og-rlün* *Lt.* vapour, flatulence. — *og-dál* crop, craw of birds.

འོ་བ་ *ōn-ba*, pf. *oñs*, imp. *šog*, *B.* and *Bul.* (\**ōñ-das\**), for which in common life almost always, and in more recent literature not seldom, *yōn-ba*, *W.* \**yōñ-če\**, is used, 1. to come, *ma ōn-ba mtōn-nas Dzl.* when he saw his mother coming; *nān-du oñs*, *Dzl.* he came in; *pyir oñ-ba Glr.* to come back; *mi rnyis nai drün-du ōn-rgyu yin-pa Glr.* two men that were about to come to me; *ōn-bai lām-du Pth.* when being on their way; *ti-se-la sgóm-du yōns-pa yin Mil.* we come to the Tise in order to meditate; *ōns-pa légs-so* you are welcome *Cs.*; *nias o-dód byas kyañ ōn-mkhan med Pth.* although I was crying for help, nobody came; *kyer ōns-so Glr.* they came to bring, they brought with them; *krid-šog* bring hither! *krid ōns-so Glr.* they brought thither; with reference to time: *ma-ōns-pa* not yet come, i.e. future, *dus* etc. very frq.; also poet.: *ma-ōns dōn-du* for the benefit of those that are to come, i.e. of posterity; *čan yōn-bai rigs*, *Wdn.*, the kinds (of cerealia) from which beer comes (is made). — 2. to happen, *yód-pa yōn-gin dug-pas Mil.* as it sometimes happens that there are . . .; more frq. to occur, to be met with, *grén-bu oñ gyür-na* whenever an e occurs, wherever an e stands *Gram.*; *mii yul-na mi oñ* such a thing does not occur on earth *Glr.*; \**dī-ru mi yōn(-če)\** *W.* that is not to be met with here. — 3. to fall to the lot of, to be given, to come upon, c. dat., *sras ōn-bai ysól-ba btáb-bo Pth.* she prayed that a son might be given to her; \**ko-la nad yōns\** *W.* a disease came upon him; \**sod-nyom yon\** I receive alms, \**sod-nam yon\** I acquire merit *W.*; to come in, *yōn-sgo* income, revenue *Schr.*, cf. *yōn-*

*fan* sub *fan* 2. — 4. **to be suitable, practicable, to do**, *bstán-pa yèig-la stón-pa ynyis mi ʾóns-pas* *Glr.* as two preceptors for one doctrine will not do; *yül-du lóg-pa mi ʾón-bas* *Glr.* as a journey home is not practicable; *ʾo-yón-nog* v. *ʾo*; *lás-la ʾón-bai bár-du* as long as he was fit for work; **to go on well, to do well** *C.* \**da yón-nā*\* *W.* will it do now? — 5. when connected with verbs, it serves to indicate futurity, like the English auxiliaries **shall** and **will**, as becomes evident from such expressions as the following: *ʾči-ba nam yon ʾča med* *Mil.* when dying comes, i.e. when we shall die, is uncertain; *mdog gyúr-ba ʾon* *Glr.* a change of colour is coming, i.e. the colour will, or is going to, change; *gró-ba mi yon-bar dug* *Mil.* I am not likely (*dug-pa*, 4) to go there any more; \**ʾel-čē mi yon*\* *W.* he will not be put to shame, not be disappointed; also with the supine: *srog dan brál-bar gyúr-du ʾon* *Dzl.* it will even come to his dying, it will be his death; *zós-su ʾon* *Dzl.* he will even get so far as to eat...; *ši-bar ʾon* he will die; still more free and popular are those turns, in which the gerund or the mere root is used: *ynai-ste ʾon* *Pth.* he will assent to it, allow it; *yèig min kyan yèig yin-te ʾon* *Glr.* if it is not the one, it will be the other; *sleb yon* he will come *Mil.* and in *C.* very common; *yid-čēs mi ʾon* they will not believe it; it is also used to express the passive voice, and the English **to become, to grow, to get**: *šēs-na na ysod ʾón-bas* *Glr.* as I should be killed, if she heard of it; \**zer yon*\* *C.* so it is said, expressed, i.e. this is the usual way of expressing it; \**pél-te yon*\* *W.* it is getting larger, increases; or with a noun: *smin ʾon* *Glr.* it is growing ripe; *rgyál-po bañs-su ʾon* *Ma.* the king becomes a subject.

འོན་མོལ་ འོན་མོལ་ *Ld.* for *ʾól-mo*.

འོན་ *ʾod*, light, shine, brightness, *šar* flames up, shines, *ʾpro* spreads, proceeds from; *ʾod spró-ba* to emit light, *bkyé-ba* to spread *Sch.*; *ʾod lham-mér mdzád-pa* resp., to shine with a bright light *Sch.*; *ʾod kēns-pa* filled with light *Sch.*; *bis-la ʾod yód-pa* self-lumi-

nous, a property of primeval man *Glr.*; *nyi-ʾod* sun-light, *zla-ʾod* moon-light, *skar-ʾod* star-light *Cs.*; *ʾnam-ʾod* brightness of the night-heavens, zodiacal-light *Cs.*; *me-ʾod* fire-shine *Cs.*; lustre, brightness, of polished metal, *ʾod byin-pa* to elicit a gloss or lustre, to give a bright polish *Sch.*; metaphor. fair complexion, external beauty, \**kān-pe ʾod pēlte yon*\* the splendour of the house increases, \**bud ʾča dug*\* declines, decays *W.*; *ʾod dan ldán-pa* *B.*, *ʾod-čān* 1. luminous, emitting light; 2. bright, polished. 3. light, \**da ʾod-čān ʾča yin*\* *W.* now it will grow light. 4. of a fine colour, of a blooming appearance *Glr.* 5. beautiful, splendid, stately; *ʾod-med*, vulgo *ʾod-med-kān*, the contrary.

**Comp.** *ʾod-kór* or *skor* a luminous circle *Lex.* — *ʾod-dkar* 1. white light. 2. symb. num.: 1. — *ʾod-čān*, v. above. — *ʾod-dpag-méd*, *अमिताभ*, also *snan-ba-mta-yās* the fourth Dhyani-Buddha, v. *sañs-rgyās*. — *ʾod-spro* (or *ʾpro*?) light? — \**ʾód-to*\* *W.*, \**ʾód-to tog*\* hold up the light! \**ʾód-to bu*\* glow-worm, fire-fly; *ʾod-ʾpro* sometimes occurring in the names of gods. — *ʾod-yzér* ray of light *Dzl.* and elsewh. frq.; *ʾod-yzér-čān* n. of a god, *ʾod-yzér-čān-ma* of a goddess *Do*. — *ʾod-srūn* n. p. 1. the human Buddha of the preceding period of the world. 2. a king of Tibet, son of Langdarma. — *ʾod-ysál* 1. a bright light or gloss, *ʾod-ysál mdañs dan ldán-pa* very glossy, of leaves. 2. com. of the supernatural enlightening of the saints, *ʾod-ysál-gyi nān-nas yzigs-te* *Mil.* knowing, beholding, by means of prophetic light.

འོན་མ་ *ʾód-ma* cane, bamboo, *ʾód-ma tsal*, *बेणुवन*, cane-grove; such a grove near Rajagriha was a favourite retreat of Buddha.

འོན་ *ʾon* *W.* but (*sed, autem*); (not so often used as in English).

འོན་ཀླང་ *ʾon-kyan* but, yet, notwithstanding *Dzl.* and elsewh., frq. in *B.*; rarely *ʾon-yan* for it *Mil.*; it stands at the beginning of sentences, but is also preceded by a gerund with *-kyi*, in which case it is almost pleonastic; *Lex.* give *उताही* as the



*Ssk.* word for it, which however seems not to agree with its use.

འོན་ཏང་ *ón-tan* = *ón-kyan* *Lex.*

འོན་ཏེ *ón-te* *B.* and *C.* or if not, or else, or also, in double-questions after the termination *am* of the first question.

འོན་པ་ *ón-pa* 1. deaf, also to be deaf; *ón-pa-pa*, *ón-pa-po*, *ón-po* a deaf man, *ón-pa-mo*, *ón-mo* a deaf woman *Cs.*; *ón-lon* deaf and blind. — 2. to give, to bring, chiefly as imp. *ón-cig* *Dzl.*

འོན་སེང་ *on-sen*, with *byéd-pa*, to pay attention, to watch, to spy *Sch.*

འོབ་ *ob* 1. also *obs* ditch, trench, pit *Dzl.*; *me-ob* fiery pit; also fig.: the fire-pool of passions. — 2. v. *yob.*

འོམ་བུ་ *óm-bu* 1. tamarisk, *Myricaria* *Med.* not unfrequent near the rivers of Tibet. — 2. *Sch.*: 'a town, settlement' (?).

འོར་ *or* 1. dropsy, viz. the species *anasarca*, *nif.*, = *págs-ču*; *dbu-or* prob. id. *Med.* — 2. eddy, whirlpool *Sch.*

འོར་བ་ *ór-ba* 1. to put or lay down *Cs.* — 2. to feed, e.g. a little child *W.*

འོལ་ *ol* clover, trefoil, viz. snail-clover, medic, (*Medicago*); *ol-tán* a plain covered with such clover; \**ol-kyog*\* *W.* snail.

འོལ་མདུད་ *ol-mdúd* v. 'ol-mdúd.

འོལ་པ་ *ól-pa* vulture *Sch.* (?)

འོལ་སྟི་ *ól-spyi* in a general way, generally speaking, about, *ól-spyir* id. *Sch.*; *ól-spyi tsám-du dus mnyám-mo* they are about contemporaries *Tar.*

འོལ་བ་ *ól-ba* black horse *Mil.*, *Ld.-Glr.* (*Ts.* \**wál-ba*\*).

འོལ་མོ་ *ól-mo* *Ld.* \**on-mol*\* besom, broom, brush, stag-*ól* birch-broom, *zed-ól* hair-broom *Cs.*

འོལ་མོ་སེ་ *ól-mo-sé* *Wdh.* an officinal plant; *Cs.*: 'ol-ma-sa 1. a certain small berry. — 2. a small weight'.

འོས་ *ós* 1. v. the following. — 2. v. *o-se.*

འོས་པ་ *ós-pa* 1. vb. and adj. to be worthy, suitable; becoming, appropriate, with termin. inf., in later times and vulgo, with the root, *sbyin-par ós* it is becoming, it is meet to give; *di yzigs-par mi ós* it is not decent to see this; \**ka-lón čád-če 'os*\* *W.* he is worthy to be a vizier; \**l'-sam la tan mi 'os*\* *W.* he is not worth such high wages; \**la nán-te tan 'os*\* *W.* he deserves extra-pay; *yid-smón ós* to be wished, desirable; *pyag bya - bar ós - par gyur* he becomes adorable; *stód-ós* to be praised, laudable; *bkür-ós* deserving honour *Cs.*; *tams-čád-la póg-ós-pai čád-pa* the punishment condign to all; rarely with genit.: *kün-gyis bkür-žin mčód-pai ós Mil.* he is deserving of universal honour and respect, and even: *rjei ós min* he was not worth to be a king, for which more frq. the termin. is used: *rysó-mor ós-pa žig Glr.* the one that is the most deserving of being mistress, i.e. she that has the genteelest appearance, that is most of a gentlewoman; *grógs-su ós-pa* he is worthy to be his colleague, *nif. Mil.* — 2. more particularly in colloquial language: right, *W.* \**ós-čan*, \**ő-san*\*; with a negative \**mi-ós-pa*, *os-méd*, *os-min*\* *W.*, \**mi-č-pa*\* etc. *C.* wrong (for the *rigs-pa* and *mi-rigs-pa* of earlier lit.); *mi ós-pai spyod-pa byed-pa Glr.* to entertain illicit intercourse; *rdzas ós-pa* a lawful, *mi ós-pa* an unlawful matter *Schr.*; \**g-min-ghi čim-gúl*\* *C.* a wrong, immoral act, sinful transgression; \**os mi-ós pé-če*\* *W.* to discern between right and wrong; with regard to a man's words, credible, trustworthy, or the contrary. — *Sch.* has besides: *ós či yod*, 'what other means or way is there?' and: *ós spyi-ba* 'to finish (a thing) for the most part; to be good or tolerably good' (?).

# ཡ

ཡ ya 1. the consonant **y**, pronounced like the English initial **y**, in yard, yoke etc., in *C.* deep-toned; *yá-btags*, *yá-ta* *Glr.* the subscribed **y** or ཡ. — 2. num. fig.: 24.

ཡ ya I. often with *yèig*, one of two things that belong together as being of one kind, or forming a pair, also one of two opponents; *mig ya-yèig lón-ba* *Pth.* blind of one eye; *lham ya-yèig* *Glr.* one of a pair of boots, an odd boot; *lag-pa ya-yèig-tu* *γser fogs*, *lág-pa ya-yèig-tu bú-mo* *krid-de Dzl.* in one hand holding the gold, with the other leading his daughter; *stón-pa dan ysál-ba ynyis ya ma brál-bar* *Thgr.* the empty and the clear (emptiness and clearness) being inseparable from each other; *ya-gyál* one of several, e.g. of three things *Gram.*; of six *Lex.*; *\*yá-do\** in *W.* the common word for *grog*s; or *zlá-bo* **associate, companion, assistant**, *\*yá-do cò-cè\** to assist; *\*nyi-ka ya yó\** *C.* they are equal to each other, a match, one as good as the other, *\*kó-la ya mé*, or *kō ya jhē-kēn mi dug\** *C.* he finds none that is a match to him, *\*di lé-ke ya ñe mi tub\** *C.* I am not equal to the task; *Kai ya* v. *kā-ya*; *ya-méd* = *do-méd*; *tab-ya* adversary, antagonist; *ya-zár* one-eyed; *ya-ma-zün* and *ya-má-brla*, *ya-ya* v. below. —

II. root signifying **above, up** etc. (opp. to *ma*), cf. *gon*; adj. *yá-gi* (also *yá-ki* *Mil.*), *pu yá-gi* the upper or highest part of a valley *Glr.*, *ri-bo yá-gi* the hill up yonder *Mil.*; *yá-gi* upper = heavenly *Mil.*, opp. to *má-gi*; *yar* and *yas* v. the respective articles; the word, otherwise, occurs only in compounds: *yá-rkan* palate; *ya-gád* (for *skad*) ladder *Sch.*; *ya-gón* above, over *Sch.*; *ya-mgál*, *ya-mčü*, *ya-tēm*, *ya-tóg*, *ya-rábs*, *ya-ré*, *ya-só* v. *mgál* etc.; *ya-mfá* the upper end, i. e. the beginning e.g. of a word, opp. to *ma-mta* the end *Cs.*; *yá-ša* **esteem, honour, love**, shown to a person *W.* (= *že-sa* *B.*, *C.*), *\*yá-*

*še spē-ra\** expressions of respect; *\*yá-še pī-la zér-na\** if one speaks respectfully; *ya-ša-méd-kan* uncivil, regardless, reckless, unfeeling; *\*yá-ša cò-cè\** to show love, regard, to treat with tenderness, to fondle, a child, animal etc., opp. to *má-ša*, which however is less in use.

ཡ་ཁ་ *yá-ka* **mutual revilings** *Ma.*: *ma smád-la yañ yá-ka sgrags* mother and children abuse one another. *Cs.*: *yá-ga* bad reputation (?).

ཡ་གྲུབ་ *ya-gyál* v. *ya* I.

ཡང་(ང་) *yá-na(-ba)* *C.* also *\*yá-na-bo\** (prob. for *yya nán-pa*) **shuddering, fright, anguish**, with genit. or accus. of that which is the cause of it *Do.*; *yá-na-bai dmag-tsógs* *Mil.* a formidable host; *yá-nai gegs* terrible danger *Pth.*

ཡན་ *yá-ta* v. letter *ya*.

ཡོན་ prop. ཡོན་ *ya - tra* (procession and feast, in honour of some idol) *W.*: **festivity, reveling**, in beer with dumplings and pastry, held in autumn or winter, in memory and for the benefit of the souls of those that died during the last year.

ཡོན་ *yá-do* v. *ya* I.

ཡོན་ *yá-po* **butcher; executioner** *Schr.*

ཡོན་ *yá-ba* prob. = *yya-ba*. — *Mil.*?

ཡོན་ཀླན་ *ya-ba-kšā-ra* *Ssk.* **saltpetre** *Med.*

ཡོན་ *yá-ma* 1. the temples. — 2. a severe cold, catarrh. *Med.*; *\*yá-ma rag\** *W.* I have a bad cold. — 3. n. of a goddess, = *brtán-ma*.

ཡོན་ཆུང་ *ya-ma-zün* **unsymmetrical, incongruous, not fitting together**, e.g. two unequal shoes; of religions, languages,



customs, that have sprung from heterogeneous elements; of behaviour: **inconsistent**; **unheard of**, **prodigious**, ཅོ་ཤྲུལ་ *cho-shrul* magic feats *Tar.*

ཡ་མ་བན་ *ya-ma-brla*, \**ya-má-la\**, Ü: *ya-ma-la-po*, Ts.: \**ya-ma-len-te\**, Lis.: = *snayin-po-med-pa*, *mā-bdén-pa* **vain**, **unstable**, **fickle**, **not to be trusted or depended upon**.

ཡ་མཚན་ *yá-mtsan* 1. **wonder**, **miracle**, **supernatural occurrence**, adopted also as the term for the miracles of Scripture *Chr. Prot.*; *ltás-sam yá-mtsan ñi byun Dzl.* what signs and wonders have happened? *yá-mtsan-du gyúr-ba Dzl.* to happen, to come to pass in a marvelous manner; *yá-mtsan-ste l'rh.* being a wonderful man; *kyód-la di-tsam rig-pa-méd-pa ni yá-mtsan-ñeo* that you are so ignorant is very strange (wonderful); \**yá-tsem-po\** *C.* marvelous, miraculous; *yá-tsam-ñan id. Schr.* — 2. **wonder**, **astonishment**, **amazement**, *rgyal-po yá-mtsan ñen-po skyés-te Tar.* the king greatly wondering; \**yám-tsan tsór-ñe, ñó-ñe\** *W.* to wonder; *yá-mtsan-gyi yñás-so Tar.* it is a thing to be wondered at; *dé-tsam yá-mtsan-rgyu med Mil.* that is not so very astonishing.

ཡ་ཡ་ *yá-ya* 1. Cs.: **differing**, **diverse**, *yá-ya-ba diversity*; *yá-ya-bor gyúr-ba Sch.*: a subject of dispute, contrariety of opinion. — 2. *ryá-ya.*

ཡ་ཡོ་ *ya-yó* **crooked**, **wry**, col. Cs.

ཡ་ལད་ *ya-lád* **corselet and helmet**, **mail**, **armour**, *ysér-gyi* of gold; also fig. *B.*

ཡ་ཤ་ *yá-ša* v. *ya* II.

ཡ་ཏུ་ *ya-hu-dá* **Judah**, *ya-hu-dá-pa* **jew** *Chr. Prot.*

ཡ་ནི་ཤུ་ *ya-ho-wá* **Jehovah** *Chr. Prot.*

ཡག་པ་ *yág-pa* a **small mattock**, **hoe**, *ñág-yag* iron hoe, *ñin-yag* wooden hoe *Ts.*

ཡག་པོ་ *yág-po*, prov. also *yág-po*, seldom in *B.*, but otherwise common in *C.* and *W.* **good**, in all its significations, both as to men and things, = *bzán-po*; \**dei pí-la ñi yág-po\** *W.* for that purpose this is good, fit, serviceable; \**yág-po jhě-pa\** *C.*,

\**ñó-ñe\** *W.*, c. c. *la*, to **caress**, to **flirt**, also in an obscene sense; *yág-po yág-po* well, well!

ཡང་ *yan* 1. (accented), **again**, **once more**; **likewise**, **also**, **further**, *frq., yan yan Mil.*, *yan ñan yán-du Tar.*, *yán-nas yán-du Dzl.* **again and again**; joined to adj. and adv. denoting a higher degree, **still**: *yan ñun Mil.* still smaller, *di ñi-yan-las yan dgá-ba ñig byun Mil.* that was still more pleasing than any thing before; *yán sgos Mil.* still more in detail; \**yán-ñon-ñag\** *W.* the third day before yesterday. — 2. (unaccented, throwing the accent back on the preceding word), after the final letters g, d, b, s, gen. *kyan*, after vowels often *añ*, **also**, **too**, the Latin *quoque*, *ña yan*, *bdag kyan* I too; *bu ñé-ba yan Dzl.* my eldest boy too; *bsód-nams ñan yan ldán-pa Dzl.* having also merit; *yan — yan —*, both — and —; *di yan — de yan* both this and that, *pyi-rol yan ñan yan* both outside and inside; followed by a negative, **neither — nor**; *yan* singly, with a negative: **not even**, *kar-ñá-pa-ni yèig kyan mi sbyin-no Dzl.* I shall not even give a cowry for it; *yan* with a comparative (as above) **still**, *ñár-bas kyan lhág-par* still more than formerly; as effect of a preceding cause, **so then**, *kyeu de yan tse ñas-so Dzl.* so then the boy died, *bsád-pa yan grans-méd-do Dzl.* so then there were people killed without number; emphat., **even**, *rin-por ma lón-par smra yan ñés-so Dzl.* within a short time he was even able to speak; *ñá-ñád kyan Dzl.* even before this; *kar-ñá-pa-ni bum yan* even so much as a hundred thousand cowries (I would give); also joined to a verbal root: *fams-ñad dus kyan* even if all without exception be gathered; **although**, *btsal kyan ma rnyed* although they were seeking, they did not find, or, they were seeking indeed, **but** did not find; this latter turn is frequently used, where we use **but**, **yet**, **nevertheless** etc.

ཡང་སྐར་ *yan-skyar* 1. sbst. **postscript**. Cs. — 2. adv. **again**, **afresh**, **anew** *C.*

ཡང་གི་ *yán-ge* v. *yán-po*.

ཡང་སྒོ་ས་ *yán-sgos* v. *yañ* 1.

ཡང་ཅར་ *yán-čar* Bhot. and Schr.

ཡང་ལྷི་ *yan-lèi* v. *yán-po*.

ཡང་འཕྲུག་ *yán-jug* the second of two final letters, viz. *s* after *g, n, b, m*.

ཡང་རྩི་, ཡང་གླིང་ *yán-tri, yán-gi-ka* (spelling uncertain), is said to be the n. of a green stone, which is worked into handles of knives etc. *W*.

ཡང་དགའ་པ་ *yán-dag-pa* v. *dág-pa*.

ཡང་ན་ *yán-na* **or**, in *B.*, com. pleon. after the affixed *am* (*gam, nam* etc.), which in itself already expresses the **or**; it is also preceded by *dan*; further, *Thgy.*; either — **or** —, *yañ-na* (*ni*) — *yañ-na* (*ni*) —.

ཡང་སྤྲུལ་ *yán-sprul* v. *sprul-pa*.

ཡང་ཤོ་ *yán-po* *Cs.*, \**yán-mo*\* *C.* and *W.* \**yán-ghe*\* *Ts.* adj., *yán-ba* adj. and *subst.*, light, lightness, opp. to *lèi-ba*, q. cf.; — fig. *jam-zin yán-ba* what is soft and light, com-modious and easy *Dzl.*; of food cf. *lèi-ba* II.; weak, \**de sañ yán - mo yin*\* *W.* this is a weaker, less emphatic, word than that; \**no yán-mo*\* *C.*, *W.* cheerful, happy.

ཡང་ས་ *yán-ma* early barley, v. *nas* I.

ཡང་མེས་པོ་ *yán-mes-po* great-grandfather,  
*yán-mes-mo* great-grandmother  
*Sch.*

ཡང་རྩལ་ *yán-rtsal* very high skill, consum-mate art *Mil.*

ཡང་རྩེ་ *yán-rtse* the highest point, summit, fig. the height of perfection.

ཡང་ཚ་ *yán-tsa* great-grandson *Sch.*

ཡང་ར་ *yán-ra* *W.* buck, ram, he-goat, = *pá-ra*.

ཡང་ལ་ *yán-la* prob. = *yán-na* *S.g.*

ཡང་སྒོ་ས་ *yán-sos* n. of a hell *Thgy.*

ཡང་ས་པ་ *yáns-pa* 1. also *-po*, wide, broad, large, *fañ, sa-γzì* a large or wide field, plain *Glr.*; *yáns-šin rgya-čé-ba* large and spacious, of a house *S.O.*; \**gú-sa* (or

*né-sa*) *yañ-pa dug*\* *W.* here is much room; fig. \**mig-yán*\* *C.*, *W.* liberal, generous, boun-teous; \**yañ-méd-la, yañ-yán-pa-la*\* *W.* sudden, unexpected, unawares; \**yañ-lug čó-čé*\* *W.* to hang or throw a coat over, without getting into the sleeves; *yañ-sam byéd-pa* id., *Sch.*; \**yañ-hlúb*\* *C.*, *W.* wide, of clothes. — 2. v. *γyén-ba*.

ཡང་ས་པ་ཅན་ *yáns-pa-čan, Ssk. वैशाली, Dzl.* and elsewh., city in ancient India, now Allahabad.

ཡན་ *yan* (= *ya* II, opp. to *man* III q. v.) what is uppermost, *man-yan* below and above *Cs.*; *yán-na* *Cs.*: above, in the begin-ning, in the first part; gen. *yan* stands as adv. or postp. with accus., = *yán-la, yan-čád(-la), yan-čód(-la)*, above, in the upper part, *lté-ba yan stén-la yód-de Glr.* lit. above the navel standing out of (the water), i.e. standing in (the water) up to the navel; *sta-zür yan-čád Dzl.* above the hips; *lo-brgyód yan-čád Pth.* above eight years old; otherwise when referring to time, always till, to; often preceded by *nas*, from . . . forth, *Glr.*

ཡན་ལྷིང་ *yan-ljin* dulcimer, musical instru-ment in *Ts.*

ཡན་པ་ *yán-pa* adj., free, vacant, unoccupied, having no owner, of places and things that are common property, like the air, rocks and stones etc.; *kyi yán-pa* a dog without a master, vagrant dog; *gral yán - la yod* there are yet places unoccupied; of fields: untilled, fallow-ground; *yan kyár-la ma ča*, v. *kyár-ba*; *yán-gar-ba* separate, apart, by itself *Liš.*, *rgyal-rigs yán-gar-ba žig* a separate dynasty, a dynasty of its own; *yán-gar-du* id., adv. *Was.* (281); *rgya-yán* the external world, *rgya-yán(-gyi) rnyén-pa Glr.* a helper from the external world; *sems rgya-yán-du ma šór-bar byos* take care that the mind be not distracted by outward things; \**yan ča-čé*\* *W.* to disperse, \**lug, nor tsañ-ma, sam-pa yan soñ*\* *W.*, the sheep have dispersed (or a sheep has strayed), the fortune is gone, the thoughts are lost, wandering; *yán-du jug-pa* to suffer (the sheep) to disperse on the pasture; *nad yán-*



*pa* wandering (contagious) disease, = *yams* *Sch.* (*yán-pa* to run about, to wander *Sch.*, is rather doubtful).

ཡན་ལག་ *yán-lag* 1. **member, limb**, *yán-lag* *lia* arms, legs, and head *Mig.*; *yán-lag skyón-čan* an injured or defective limb *Lex.*; *yán-lag nyams-pa* weak in the limbs, decrepit, crazy, = *žá-ba* *Lex.* — 2. **fig. branch of a river, branch of a tree**; *dge-bnyén-gyi yán-lag yžún-bar bgyio* *Do.* was explained: I wish to be counted a branch, i.e. a member, of the community of novices; **appendage**, something subordinate to a greater thing, like **branch-establishment** *Tar.* 175, 3; also with reference to books: **appendix, supplement** *Tar.* — 3. **branch, section, separate part** of a doctrine or science, frq., a particular head, point, thought, in a treatise.

ཡན་ *yab*, resp. for *pa*, **father**, *rgyál-po yab yum ysum* *Glr.* the king and his two consorts; *rgyál-po yab yum* denotes also king and queen as father and mother to the country *Glr.*; *yab rgyál-po-la ysól-to Dzl.* he said to his royal father; *yab-srás* **father and son**, in a spiritual sense: **master and disciple**; *yab-més* 1. **father and grand-father**. 2. **progenitor, ancestors** *Glr.*

ཡན་པ་, གཤམ་པ་ *yáb-pa, gyáb-pa* 1. **to lock, lock up, secure, cover** *Sch.*, *yab-ča* things well secured, under safe keeping; *yáb-yob-pa* to hide, conceal *Sch.*; *gyab* or *gyab-sa* **covered place, covert, shelter** *Sch.*; *yab rin-po* **portico, veranda**, e.g. of the monastery at Tashilhunpo; *yab-ras* **awning, tent** *Sch.* — 2. **C. to skim, to scoop off**, from the surface of a fluid. — 3. **W. to move to and fro, hither and thither**, v. *gyób-pa*. —

ཡན་མོ་, གཤམ་མོ་ *yáb-mo, gyáb-mo* 1. **the act of fanning, waving, lág-pa** *yáb-mo byéd-čin* *či-ba* dying whilst waving the hand to and fro, considered as a sign of peace *Do.*; *gós-kyi yáb-mo byéd-pa* *Glr.* to beckon by waving with one's clothes; hence **fig. — 2. the bringing on, provoking**, *dgrá-boi* of an enemy *Mil.*, *puii-yžiti* a calamity *Mil.*; *yáb-mo jhé-pa* or *gyág-pa* to beckon to come, to bring (something adverse) upon

one's self. — 3. **fan**, *rña-yáb* a. a yak-tail fan *Cs.* b. kettle-drum stick *Sch.*; *sbran-yáb* fly-brush *Cs.*; *rlun-yáb* ventilating- or cooling-fan *Cs.*; *bsil-yáb* **pankah** (*Hind.*), a large fan suspended from the ceiling and set in motion by means of a string. — 4. **sail** *Cs.*?

ཡན་བུ་ *yám-bu* = *rdo-tsád* v. *rdo* comp.

ཡན་མེ་བ་ *yám-me-ba* 1. *Sch.*: **coarsely, roughly, of a coarse make, rough-hewn**. — 2. *Mil.*: *čui ká-na pár-la yám-me yšegs* he walked softly gliding across the water to the other bank.

ཡན་ཡོས་ *yam-yóm* *Cs.* also *yam-yám* *Thgr.* **tottering, not steady** *Cs.* *yam-yóm byéd-pa* to totter.

ཡན་པས་ *yams, yams-nád* *Cs.*, *nád-yáms* *Glr.* **epidemic or contagious disease, plague**, *má-yams* a plague caused by evil spirits, v. *má-mo*.

ཡར་ *yar*, from *ya*, **up, upward**, also *yár-la*, e.g. *yžigs-pa* to look up *Glr.*, *yár-gro már-gro byéd-pa* *Glr.* to travel up and down; *yar mar* *žág-pa* *B.*, \**kyód-čè*\* *W.* resp., to walk up and down; *yár-la kyer šog* bring or fetch up *Pth.*; *yar ma sgyugs mar ma* *tón-par* *Pth.* as it would go off neither upward by vomiting, nor downward; *yár-nas már-la* from top to bottom; *yar* *tón-pa* *Thgy.* to come up again, from a depth; \**yar mar tsan-ma-ru*\* *W.* in every direction, all over; in such expressions as *yar lan-ba* to rise, get up, *yar* *pél-ba* to increase, it stands pleon.; *yár-la* also denotes a relation to that which is higher, the intercourse with, the deportment towards, superiors (*már-la* the contrary) *Glr.*; esp. with reference to the transmigration of souls and their final deliverance: *yar yčód-pa* to cut off the way to the three upper classes of beings, the so-called 'good natures', *yar skyé-ba* to be re-born in the upper classes, the reverse of which is *mar* *grib-pa* to sink down to the lower; *yar* *drén-pa* to draw or lift up to heaven.

ཡར་ཁྱེས་ *yár-ltos* **imitation** *Sch.*

ཡར་བ་ *yár-ba* to disperse, ramble, stray *C.* (= \**yan čá-čé*\* *W.*); to spring or leap off *Cs.*; to be scattered *Sch.*

ཡར་ལུང་ *yar-luñ* *Glr.* a large tributary of the Yangtsekyang coming from the north, in western China, east of the town of Bathang; nevertheless Tibetan historians, from a partiality to old legends, describe it as flowing near the mountain of Yarlhasampo. *V. Köpp. II, 50.*

ཡར་ལྷ་པ་མ་གྱི་ *Yarlhasampo*, a snowy mountain, between Lhasa and the frontier of Bhotan, near which according to tradition the first king of Tibet, *rya-kri-rytsán-po*, *Nyaŋtsángpo*, coming from India, first entered the country.

ཡལ་ག་ *yál-ga* branch, bough, frq., *yál-gai tsül-du* ramified *S.g.*, *yál-ga-čan* branchy, full of boughs; *yál-prán* *Cs.*, *yál-ga préu* *Sch.* small branch, twig; *yál-dáb* a branch full of leaves *Cs.*

ཡལ་བ་ *yál-ba* to dwindle, fail; disappear, vanish, *drod yal* animal heat (in a living being) diminishes, (an inanimate object) cools down, grows cold; *nad yal* it evaporates *Lt.*; of beer: to get stale, dead (*W.*: \**yál čá-čé*\*); \*(s)*kug(s) gyál-kan-la yal ča dug*\* *W.* the stake is lost in going to the winner; *ja yál-ba bžin-du* *Glr.* like the vanishing of the rainbow; *yál-šul* *Wdn.* in a fruit the remnants of the withered blossom; to be obliged to yield, to be dislodged *Glr.* fol. 25, but perh. the signification: to disappear is also here admissible; *lus dan srog yal* *Dzl.* body and soul are trifled away, are lost; \**go-yál*\* (v. *sgó-po*) one who has lost himself by gambling and has thus become the slave of another; *yál-bar dór-ba*, *bor-ba*, 1. *Sch.* to annihilate, annul. 2. *Cs.* to despise, *žan* other people. Cf. *yól-ba*.

ཡལ་ཡལ་ *yal-yál* *Cs.* 100 000 octillions, *yal-yál čén-po* a nonillion; yet cf. *dkriqs-pa*.

ཡལ་ཡི་ལ་, ཡལ་ཡི་ལ་ *yal-yól, -yül* inconstancy, inattention, carelessness *Cs.*, *Sch.*

ཡས་ *yas*, from *ya*, 1. from above, *báb-pa* to come down from above *Cs.*; above,

*yás-kyi* the one above, the upper one *Do.*; *yás-nas* from above *C.*, *yas mas*, a. from above and from below *Cs.* b. upward and downward *Cs.*; *yas-byón* coming from above *Mil.* — 2. off, away, *yas ytón-ba*, *pañ-yás ytón-ba*, *yor-yas byéd-pa* *Glr.* and elsewh., to throw away. — 3. in comp. without, *mfa-yás* without an end, endless, frq.; *bgrañ-yás* numberless *Gram.*

ཡི་ *yi*, 1. num. fig.: 54. — 2. in some combinations inst. of *yid*, so *yi yèód-pa yi(d) čád-pa* 1. to forget, e.g. a benefactor *Glr.* 2. more frq. to give up, to despair *Dzl.*; despondency, despair *Mil.*; *yi-pri-ba* a disliking, hatred *Cs.*; *yi(d)-müg-pa*, *yi-müg-par gyür-ba* to despair, frq.; *yi-rán-ba* to be glad, to rejoice, v. *rán-ba*; *yi-ysád-pa* *Cs.* = *yi-müg-pa*.

ཡི་ག་ *yi-ga* appetite, *yi-ga gag*, *ldog* the appetite is lost, aversion, disgust is felt, *yi-ga sdañ* id. *Sch.*; *čus* id. *Med.*; *yi-gar on* it is grateful to the taste, it tastes well *Med.*

ཡི་གེ *yi-ge* in comp. *yig*, 1. letter, *yi-ge dbü-čan* (*W.* \**róm-yig*\*) the Tibetan printed letters, *dbu-méd* (*W.* \**č a-yig*\*) current handwriting, of which there are again different kinds: *dpé-yig* the more distinct and careful, used in copying books, *kyug-yig* the cursory and often rather illegible writing in letters, and *bam-yig*, the very large and regular style invented for the use of elementary writing-schools (v. specimens of all of them in the lithogr. supplement to *Cs.*'s grammar). — *yi-ge-drüg-pa* the six-syllable (prayer), the Ommanipadmehum *Glr.* and elsewh.; *yi-ge-bdün-pa* and *brgyá-pa* *Mil.*? *yi-ge bsláb-pa* to learn reading and writing, *yig-rtsis* reading, writing, and cyphering; *ká-yig* the letter k. — 2. anything that is written, note, card, bill, document; inscription, title (more accurately *ká-yig*), esp. letter, epistle; *yi-ge bžág-pa* a deposited document, bond *C.*; *dge-sdüg-gi yi-ge* register of virtues and iniquities; *yi-gei tan* a written answer *Glr.*; *yi-gei žubs* a. envelope, b. letter-case, pocket-book; *yi-ge bri-ba* to write a letter, *sprin-ba* *W.* \**kál-čé*\* to send off, *tob-*



*pa* to receive a letter; *yi-ge sleb* a letter arrives; *yi-ger bri-ba Dzl.*, *gód-pa* to compose, to pen down; *yi-ger brir jüg-pa* to get copied; *yi-ger bris jóg pa literis mandatum deponere*; *skü-yig* letter, circular epistle; *ká-yig* v. above; *čád-yig* contract, bargain; *čédms-yig* dancing-book, rules relating to religious dances; *čól-yig* letter of recommendation *Cs.*; *rtágs-yig* 1. stamp, signature *Cs.* 2. certificate, credentials *W.*; *ynás-yig* description of a place; *sprins-* or *prin-yig* = *skür-yig*; *bü-yig* 1. copy. 2. commentary, opp. to *má-yig* 1. original, first copy; 2. text *Cs.*; *dzin-yig* = *rtágs-yig* 2 *W.*; *žu-yig* memorial, petition; *lán-yig* letter in answer, reply; *lám-yig* 1. hand-book, road-book, guide, *šám-bha-lai lám-yig* description of the road to Sambhala (a fantastical book). 2. itinerary, travelling-journal(?). 3. pass-port *Cs.*

ཡི་དྭགས་ *yi-dwags* (from etymol. subtilty written also *yid-tags* or *yid-btags*), རྩེན, the fifth class of beings of Buddhist cosmography, condemned in a fore-hell to suffer perpetual hunger and thirst, a grade of punishment preceding the final and full torments of hell; they are represented as giants with huge bellies, and very narrow throats, inhabiting the air *Köpp.* I, 245.

ཡི་དྭགས་ *yi-dam*, less frq. *yid-dam* (= *dam-bèa*) resp. *tugs-dam* 1. oath, vow, asseveration, promise, *yi-dam-la brtén-pas* because he firmly adhered to his word *Dzl.* — 2. a 'wishing prayer' (v. *smon-lam*), *yi-dam bèa-ba* to make a vow *Dzl.*, to pronounce a wishing prayer *Dzl.* — 3. meditation (this signification rests only on the analogy with *tugs-dam*, and has yet to be confirmed by quotations from literature). — 4. also *yi-dam-lhá tutelar god*, a deity whom a person chooses to be his patron, whether for his whole life, or only for some particular undertaking, and with whom he enters into an intimate union by meditation; frequently also it is a defunct saint or teacher (so e.g. the *yi-dam* of Milaraspa was *rdorje-čän*); sometimes such a connection subsists from infancy through life, or the deity

makes advances to the respective person by special revelations, so in the case of king *Sron-btsan-sgam-po Glr.* — 5. acc. to *Cs.*'s proposition: sacrament; yet our Christian converts preferred the more popular *dam-bèa*.

ཡིག་ *yig* = *yi-ge* as an affix, v. *yi-ge*.

ཡིག་བསྐྱར་ *yig-bskür*, also *yig-mgó*, epistolary guide, containing the different addresses and customary phrases used in writing letters *W.* — *yig-Kán* library *C.*, chancery *Schr.* — *yig-mkán* secretary, book-keeper, clerk *Glr.* and elsewh. — *yig-ča Glr.*, *Tar.* written accounts, records, books of history. — *yig-dpon* a 'master-writer' *Cs.* — *yig-prén* line, written or printed. — *yig-brü* a single letter. — *yig-tsán* 1. archives, records, documents *Glr.* 2. book-case *Glr.* — *yig-dzin* written contract, *bžág-pa* to indent (articles of agreement).

ཡིད་ *yid*, resp. *tugs*, I. 1. soul, mind, esp. the powers of perception, volition and imagination, cf. *blo*; *yid bžin-du* as one would wish, to heart's content, frq.; *yid-bžin-gyi nór-bu* a jewel or talisman that grants every wish; *yid-du on-ba* adj., rarely *yid-on-po Mil.* engaging, winning, pleasing, *skyé-bo mán-poi yid-du on-ba Do.* beloved with many; nice, pretty, of girls, houses etc., frq.; also *yid-kyi* inst. of it, e.g. *yid-kyi mto* a pretty lake *Sbh.*; *nai-yid on* my dearest! my darling! *Pth.*; *yid-du-mi-on-bai tsig smrá-ba Wdi.* to say some unpleasant word; whereas *W.*: *\*du yid-la yon* or *juñ\** now it comes into my mind; *na yid-du mi rag* I do not recollect; *C.*: *\*yi-la ma son\** it would not go down with him, he had no mind for it; *nai yid-la mi bab Tar.* it does not please me, I do not like it; *yid-la šar kyan ro mi myon Mil.* though you may fancy it in your mind, yet you do not perceive the taste; *yid-la byéd-pa, dzin-pa W.*: *\*čó-če, bór-če\**, to comprehend, perceive, remember, mind, take to heart, frq.; *yid-kyis byéd-pa* to do a thing in one's mind, fancy, e.g. sacrificing, like *dmigs-la Thgr.*; *yid-kyis byás-pa* fancied, imaginary, ideal *Cs.*; *\*yi-*

*kyi lóg-pa\** C. to read mentally, softly, inaudibly; before many verbs *yid* stands almost pleon.: *\*yid kul-čé\** W. to exhort; *yid kul-ba* Sch. 'mental suffering', perh. better: to be uneasy, troubled, harassed; *yid krul-ba* to be mistaken; *yid-čad-pa* v. *yi-yčod-pa*; *yid-čes-pa* to believe, with the accus. or dat. of the thing which one believes, with the dat. of the person whom one believes, . . . par, that . . . (cf. *dád-pa*); *kyód-la čuñ žig yid ma čes-pas* Mil. having become a little distrustful towards you; *\*yid (or dén)-čē-čēi spē-ra\** W. credible words; *yid-brtan-dká-ba* Tar. not to be depended upon, hardly to be believed; *yid-nyis* doubt; *té-tsom dan yid-nyis ma byed čig* Mil.; *yid pá-m-pa* Mil. to be cast down, dejected, depressed; *yid próg-pa* Mil. to prepossess, to infatuate; *yid bloñ-ba* to be afraid, full of anxiety (?) Sch.; *yid byuñ-ba*, resp. *tugs-byuñ-ba* Mil. to be sad, unhappy, discontented, la, on account of; *na kor-bai čos-la yid-byuñ-nas* Mil. I was wearied of the way of (constantly moving in) the orb of transmigration; *yid-byin-pa* to make discontented or weary; *yid-mug-pa* v. *yi-mug-pa*; *yid fsm-par gyur-ba* Dzl. to become satisfied, contented; *\*yid fsm-čō-čē\** W. to satisfy; *yid-log-pa* to be tired or weary of Sch.; *yid-tün* Dzl. forward, rash, overhasty; *yid-dün* v. *dün*; *yid-myós* fuddled, tipsy; *yid-smón* v. *smón-pa*; *yid-yžün* v. *yžün*; *yid-sribs* Lexx., Sch.: 'a refractory, stubborn mind', which however does not suit the connection. — 2. symb. num.: 14. — II. = *yud*, *yid-tsam* for *yud-tsam*, Wdñ frq.

ཡིད་དགས་ *yid-tags* v. *yi-dags*.

ཡིན་པ་ *yin-pa*, resp. and eleg. *lág-pa* I. to be, with neg. *ma yin* or *min*, W. *\*man\**; *kyod su yin* who are you? *bsa de-ka na yin* Mil. I was the leopard (you saw); with genit., *nai yin* that is mine, belongs to me; *\*di-rin za-nyi-ma yin\** W. to-day is Sunday; *gán-nas yin* Mil. whence are you? *di med-pas yin* Pth. it is because this is not here . . .; *na bu-moi dús-na yin-te* Glr. when I was still a girl; *\*yin kyan\** C., *\*yin-*

*na yai\** W., C. for *on kyan yet*, nevertheless, notwithstanding; *yin-grañ(-na)* v. *grañ-ba* extr.; *yin* for optat or imp.: *de yin* 1. so it is, yes. 2. that may be, *mi dod run de yin* Mil. if you feel no inclination, never mind, let it be so! *dgrá-bo yin-na-añ yin* Mil. if he is an enemy, let him be so! *yin-na* stands also pleon. with adverbs etc.: *sñar yin-na* = *sñar* Mil.; *yin*, so it is! yes! *min*, W. *\*man\**; no! *yin-min* truth in a relative sense, *yin-min-gyi té-tsom bsal* Glr. it removes all doubts as to the truth, e.g. the historical truth; *ma yin-pa*, *min-pa* 1. vb. not to be a thing. 2. adj. not being a certain thing, *ma yin-par*, adv.; *čos ma yin-par* 'not being law', i.e. contrary to the law of religion, wrong, unjust, = *mi rigs-par*; *yul, dus, tsod, rigs-pa ma yin-par spyód-pa* Thgy. to do a thing at a wrong time or place, without observing due measure, in an improper or unnatural manner; hence also *ma-yin-pa* alone: wrong, unjust; *\*ma-yim-pe čē-pa jhē-kēn-la ten-sig zer\** C. whoever commits an improper action is called *\*ten-sig\**; hence also *yin-min* right and wrong. — 3. v. *min*. Cf. moreover *yód-pa* and *dug-pa*, which may be used for *yin-pa*, but not inversely. Sometimes it implies to mean, to signify: *rña de či yin* Glr. what does this drumming mean? *rgyal-po kon-rán yin dgoñs* the king thought (the prophecy) meant him, referred to himself; *tóg-ma néd-kyi pyir ma yin-pas* Dzl. as from the very beginning it was not aimed at me, had no reference to me; also in other instances, where we have to use words of a more precise character: *kyód-kyi lo gan yin-pa-la kō-wo dgū-gis* Tar. whilst the sensibility that was with you, i.e. the discretion shown by you, gives me much pleasure. — II. *yin* is joined to a partic. pres., quite analogous to our English construction: *gró-ba yin* I am going Mil., C.; *kyód-la lám-mkan yód-pa é yin?* Mil. (are you having) have you a guide? *dei nán-na su yód-pa yin?* Glr. who is within? it is also joined to a partic. pf., when referring to the past: *na-rán-la skyés-pa yin* Glr. I have born him; *čad-pa yin-pas* Glr.



because he is descended from . . .; *ci byün-ba yin*, *Glr.* what has become of him? *dedus ci byas-pa yin Mil.* what were you doing just then? so esp. *W.*: \**zér-pa yin, zér-pen\** he has said it, \**kál-pen\** it has been sent off; joined to the partic. fut., (or to the partic. pres. or pf., in as far as these are sometimes used also for the fut.) it expresses futurity: *ši-ba yin Pth.* I shall die; *no su šés-pa-la bskür-ba yin Glr.* she shall be given to him, that will know her, find her out from amongst the rest; *gró-ba yin mod Glr.* indeed you will have to go now. When joined to a root, it is only in *W.* that it denotes the future: \**lēb yin, lēb-bin\** he will come, \**tán yin\** he will give.

**Comp.** \**yin-tog-čan\** *W.* thinking one's self to be something (great), proud, conceited. — *yin-tsul Mil.* **property, attribute**, *ni f.* — *yin-lugs* 1. circumstances, **condition** (= *ynás - lugs?*); *kón-rnams-kyi yin - lugs brjod Mil.* she related to him her circumstances. 2. nature or essence of things *Mil.* **ཡིབ་** *yib*, v. *čar-yib eaves, shed Mil. nt.*, yet cf. the following.

**ཡིབ་པ་** *yib-pa* to hide one's self *C., W.*; *čar yib byéd-pa Pth.* to take shelter from the rain; \**yib-te bór-čé\** *W.* to hide, conceal; *yib-ma* something hidden *Sch.*; *yib-sa* place of concealment, hiding-corner.

**ཡིས་** *yis*, termination of the instrum. case after vowels, *po*.

**ཡུ་** *yu* 1. sbst.? *yu byéd-pa* to calumniate *Sch.* (?); *yu-na* if it is true *Sch.* (??) — 2. num. figure: 84.

**ཡུ་གུ་, ཁྲ་** *yu-gu, -ku* **oats**, or a similar kind of grain, which, in case of need, may serve for food *C.*

**ཡུ་གུ་ཤིང་** *yü-gu-šin* officinal tree, yielding a remedy for wounds and sores *S.g.*; also fig. *Wdn.*

**ཡུ་གུ་ར་, ཡུ་གེ་ར་** *yu-gür, yu-gé-ra*, n. of a country and people, *Cs.*, which *Sch.* gratuitously identifies with *Tai-gúd*; however *Glr.* p. 32 is stated, that Tibet derived mathematical science and works of art from the east, viz. China and Min-yag (i.e. *Tai-gúd*), laws and specimens

of workmanship from the north, viz. *Hor* and *Yugera* (which are frequently mentioned together *Ma.*) — a passage which *Sch.* (*History of the Eastern Monguls*, 328) translated, but owing to an obscurity in the Mongul text, he failed to recognize *Yugera*, instead of which he has the word 'Gugi', questionable even to himself. (*Sch.* on the 'Phantom of the Turkish Uigures', v. Preface to *Dzl.* IX.).

**ཡུ་བ་** *yü-ba* **handle, hilt, shaft, gri-yu** haft of a knife; *stár-yu* helve of an axe; *débs-yu* handle of an awl; *lhám-yu* leg of a boot *Cs.*; *yü(-ba)-čan* provided with a handle, *yu-méd* without a handle *Cs.*; *yu-bèád* 'shoes, slippers' *Sch.* (?).

**ཡུ་བུ་ཅག་** *yü-bu-čag* *Cs.* = *ü-bu-čag*.

**ཡུ་བོ་, ཡུ་མོ་** *yü-bo, yü-mo* ox, cow, having no horns *Cs.*; for *yü-mo* *Sch.* has 'hind, female of a stag'; it seems to be little known. *yü-mo srol-gón* and *yü-mo mdeu-byin* names of plants *Wdn.*

**ཡུག་** *yug* (= *bubs*) 1. **piece of cloth** or stuff; *gós-su ras-yüg yüg-las mi bdóg-ste Dzl.* as they had but one cotton cloth for their clothing. Cotton cloth is generally of very small width, but the silk fabric, designated by *där-yüg*, seems not to exceed much the breadth of ribbons *Glr.* — 2. for *yud* *Mil.*

**ཡུག་པོ་** *yüg-po, Ld.* *üg-pa* **oats**, prob. the same as *yü-ku*.

**ཡུག་(ས་)་ས་, ཡུག་(ས་)་ཟ་** *yüg(s)-sa, yüg(s)-za* **mourning** for a deceased husband or wife, and the state of uncleanness consequent to it, the duration of which varies according to circumstances, whether the first or second spouse has died, and also with respect to the different countries; *yüg(s)-sa-pa*, also *yüg(s)-sa* **widower**, *yüg(s)-sa-mo* **widow**; *yüg(s)-sa póg-pa* being unclean in consequence of mourning; *sáns-pa* cleansed, viz. by the expiration of the time of mourning *Cs.*

**ཡུང་བ་** *yün-ba* *Med.*, \**yün-pé\** *W.*, **turmeric**.

**ཡུང་ས་** *yün-ma*, for *nyün-ma*. **turnip** *Glr.*

ཡུངས་(ད)ཀར་ *yüis-(d)kár* white mustard, *yüis-nág* black mustard; *yüis-brü* grain of mustard-seed, *yüis-brü tsam* as small as a grain of mustard-seed *S.g.*; *yüis-már* oil of mustard.

ཡུད་ *yud* 1. rarely *yug*, a very small portion of time, **moment**, acc. to *S.g.* = སྐད་, stated to be a space of time varying from 8 seconds to 2½ minutes; *yüd tsam* (zig), *yüd ré* but one moment, *yüd-tsam-pa* Do. of a moment's duration; *tse di yud tsam yin pyi-ma-la mta-méd* this life is but like a moment, the future without end; *yüd-kyis*, *yüd-du* in a moment, e.g. *ynás-su pyin-pa* to get to a place *S.g.*; for a moment, *nám-mka-la ltá-ba* looking up to heaven *Wdñ.* — 2. acc. to *Stg. Ku*, fol. 53, *yud* is a space of time of longer duration, 48 minutes; acc. to *Schr.* in *Bhot.* = *ču-tsód* 24 minutes. — 3. a **black** or coloured stripe on woven fabrics, *yüd-can* striped, black or white *W.*

ཡུད་བུ་ *yüd-bu* = *yü-bu*, *ü-bu* *Cs.* (?)

ཡུད་ཡུད་ *yud-yüd* *Sch.*: *yud-yüd brid-pa* a **dim and indistinct glimmering** before one's eyes.

ཡུན་ *yun* **time**, when denoting a certain space or length of time, *klog kyüg-pai yun tsam ma lón-par der pyin-nas* *Mil.* in no longer time than a flash of lightning takes he arrived there; *yun rin-po*, *W.* \**mo*\*, a long time, *yun rin-por*, *yun rin-du* during a long time, *yun rin-po-nas* a long time since or past; \**yun mán-po bud ča dug*\* *W.* a long time passes; \**yun rin-ñi ká-na*\* *W.* by degrees, gradually; *yün-du* *Glr.* for a long time to come; *yun či srid-du* how long? *yun tün-ba* a short time.

ཡུམ་ *yum*, resp. for *ma*, 1. **mother**, *btsün-mo yum*, *yum btsün-mo* the queen mother. — 2. *Ssk.* मातृका, title of the third and latest part of the sacred writings, which contains the **Abhidharma**, or metaphysical portion (*Köpp.* I, 595. *Burn.* I, 48); *Sch.* mentions also an extract of it, *yum-čün*.

ཡུམ་པ་ *yüm-pa*, only *W.* to **strew**, salt on food, ashes on the snow.

ཡུར་བ་ *yür-ba* I. vb. 1. to **slumber**, *W.* also \**fom yur-čé*\*. — 2. v. *yür-ma*.

II. sbst. **aqueduct, conduit, water-course, ditch** *Glr.*; *yür-po* *čé* a large trench, channel, canal, *yür-prán* a small one; *sbubs-yur* a covered, subterraneous canal *Cs.*; *yur(-ba)* *ču* water conveyed by a canal.

ཡུར་མ་ *yür-ma* the act of weeding *C.*, *W.*; \**yur-ma yur-wa*\*, *C.*, *W.* also \**čo-čé*\* to pull out weeds; metaph. to purify the mind, cleanse the heart, e.g. by disburdening one's conscience.

ཡུལ་ *yul* 1. **place**, a. an inhabited place, as opp. to desolation, *tan ston-pa mi dan yul med-čün* *Pth.* a desert in which there are neither men nor dwelling-places; b. **place**, with reference to a sacred community (college, monastery etc.) near it, e.g. some of the students live in the college, others in the place: so *yul-dgón* village and monastery, *yul-dgón-rnams* *Mil.* for *yül-mi dan dgón-pa-pa-rnams* laymen and clerics. c. **place, province, country**, in a gen. sense, *yül-(gyi)* *skad* provincial dialect, provincialism; *yul-(gyi)* *mñil*, *mčog* chief place, capital; *yul čen-po brgyad* chief places; as such are enumerated in *Pth.*, without any regard to geography, Singhala, Thogar, Li, Balpo, Kashmir, Zahor, Urgyan, Magata; *rgya-gar-(gyi)* *yul* India; *rgyá-yul*, *bód-yul*, *sóg-yul* India (or China), Tibet, Mongolia; whenever *yul* precedes a word, as in \**yul wa-ra-na-sér*\*, it is to be understood in this way: as to the place (situation), in *Banāras*; *skyid-yul* a lucky place, *sdug-yul* an unlucky one; *pá-yul* fatherland, native country, home; *ran-yul* one's own country, *řžán-yul* a foreign country; *bróg-yul* country consisting of steppes, *rón-yul* country full of ravines; *lha(i)-yul* land of gods, abode of the *lha*, also fig., a particularly pleasant country or scenery; *mi(i)-yul* abode of men, (ἡ οἰκουμένη) the inhabited world, earth, yet in the Tibetan sense always as opp. to the abodes of good or evil deities; *mi yül-na mi ŋon* *Glr.* in the world such a thing is not to be found; *rnám-šes dbán-poi yül-las dás-pa* *Wdñ.* the soul that has left the ex-



ternal world, (yet cf. no. 2); *spyód-yul*, q.v. — 2. the object or objects of perception by means of the senses; *pyi yul drug* the provinces of the six senses, viz. forms (the external appearances of bodies), sounds etc. *Mil.*; so prob. also: *yül-rnams-la lóns-spyod-par rmóns-te Wdn.* dead to sensual pleasures; *yul mi dzin-pa*, or *yzán-du dzin-pa Thgy.* to perceive things either not at all, or not correctly; *brjód-pai yül-las dás-pa* is stated to imply: exceeding the limits of speech, unspeakable, unutterable; *bsám-byai yül-las dás-pa* = *bsám-gyis mi kyáb-pa* frq. unimaginable, inconceivable, which term, however, does not seem to be fully adequate; also *Was.* (311) translates *yul* with *object*; cf. *ynas*, 5. — 3. weather, or rather in a more gen. sense, climatic state of a country, and condition of the beings in it, v. below *yul-nán*, *yul-bzán*.

**Comp. and deriv.** *yul-káms* kingdom, e.g. of Nepal, China, *Glr.* — *yul-kór* country, province *Glr.* — *yul-gru* id. *Glr.* — *yul-dgón* v. above. — *yul-nán* C. tempest, *yul-nán-gyi tsúb-ma* the turmoil of the tempest *Glr.*; also public calamities, such as famine, murrain etc, *Glr.* — *yül-can* 1. suited, proper, being in its place, fulfilling its purpose, Cs. (?) 2. that which is treated 'objectively' *Was* 311, cf. no. 2 above. — *yül-čos* characteristic properties, manners etc. of a country. — *yul-lyóns* district, tract of country. — \**yul tum-tüm*\* *Ld.* the separate villages of a whole cluster bearing one common name. — *yul-sdé* 1. district C., W. 2. village magistrate. — *yül-pa* inhabitant, native, *gañ yül-pa yin* whence are you? what is your country? — citizen, burgher *Mil.*; *yül-pa-rnams* the people, the public *Mil.* — *yül-po* gen. with *če*, a large country, *Mil.* — *yül-dpon* village magistrate, district judge. — *yul-pýogs* region, neighbourhood *Mil.* — *yül-ma* a native woman. — *yül-mi* 1. = *yül-pa*. 2. countryman, compatriot *Do.* — *yul-méd* 1. improper, not in its place Cs. 2. *rán-snañ yul-méd bstán-du ysol Glr.* was explained: what has no place in my mind, what I do not know or understand, I beg

you to teach me. — *yül-tso* village, borough, = *grón-tso*. — \**yul-tsód-zum-Kan*\* *W.* land-surveyor, engineer. — *yul-γzís* v. *γzís*. — *yul-bzán* fair weather Cs., yet cf. *yul-nán*. — *yül-yod-pa* = *yül-can* Cs. — *yül-len* the mode of forwarding letters from village to village, instead of expediting them in longer and regular stages. — *yul-bšád* geography or topography. — *yul-sá* dwelling-place, habitation *W.* — *yul-srid* government of a country *Schr.* — *yul-sréd* = *yul-la dód-pa* attachment to one's native place, the love of country and of home, *Mil.*

ཡུལ་བ་ *yül-ba*, less corr. spelling for *nyül-ba Tar.*

ཡུས་ *yus* 1. boasting, bragging, puff, *yus če don čuñ Mil.* much bragging, and nothing in it, *yus če šes čuñ Mil.* one that boasts much, and knows very little; *yus brjod-pa*, *byed-pa* to boast Cs. — 2. pride, *koñ yus ma če žig* do not take too much pride in your heart *Mil.*; *lās-labyas yus če-na nō-so čuñ* the more a man is pleased with himself after his deed, the less (real) happiness. — 3. blame, charge, accusation *Schr.* (?), false accusation *Sch.* (?), *yus byéd-pa* to charge, accuse *Schr.* — 4. ardour, fervour, transport, *dád-pai yis-kyis* in the fervour of devotion, e.g. to shed tears, to fall down on the ground *Pth.* — 5. *yus žüd-pa* to fasten one cord to another, to knit or join things together *Sch.*

ཡེ་ *ye*, 1. Cs.: 'yé-ma beginning and eternity, ye-ldán eternal'. This word is known to me only as an adv., completely, perfectly, highly, quite; *yé-nas* id.; *ye-dág* quite clean, *ye-rdzogs* quite perfect, *yé-nas bzán-po* altogether good; with a negative following, not at all, *ye ma dód* I felt no inclination at all, *ye ma žig-par dug Mil.* he was not hurt at all, *yé-nas mi byed dgos* that is not to be done by any means; *ye-šés* (vulgo *Ld.* \*i-šes\*) རྒྱལ་, the perfect, absolute, heavenly, divine wisdom; less frq. resp. *ye-mkyén*; *ye-šés lia* the five kinds of divine wisdom, of which, acc. to some, every Buddha is possessed, acc. to others, only Adibuddha; *ye-šés*, in a great measure at least, is inherent

to all great saints and divine beings; it will suddenly break forth from the bodies of the terrifying gods in the shape of fire, which puts the demons to flight *Glr.*; *ran-byuñ ye-sés* the self-originated wisdom occasionally is personified in a similar manner, as Wisdom is in the Proverbs of Solomon; in later times this conception coincides in the popular mind also with *ston-pa-nyid*. — 2. provinc. for *yin Glr.* 75. — 3. provinc. for ...am, *k'yed blá-ma-dan gró-ye Mil.* are you going to the Lama? — 4. in comp. for *ye-sés*, v. *ye-tig*. — 5. num. figure: 114.

ཡེ་ཐིག་ *ye-tig Sch.*: 'the trace, line, or manifestation of divine wisdom'.

ཡེ་དངས་ *ye-dáns Bal.* for *nyid-rán*, you, the pronoun of polite address.

ཡེ་འབྲོག་ *ye-bróg* a contagious disease *Cs.*; acc. to oral explanation: injury inflicted on the soul, harm done to the mind, which may take place in 360 different ways *Mil.* —

ཡེ་རང་ *ye-rán* n. of a city, next to Khobom (Katmandu), the first in Nepal *Mil.*

ཡེ་རེ་ *ye-ré* v. *yér-re-ba*.

ཡེ་ཤུ་ *yé-shu Jesus Chr. Prot.*

ཡེགས་པ་ *yégs-pa* rough, shaggy, hairy *Cs.*

ཡེང་བ་ *yén-ba* v. *pyén-ba*.

ཡེད་པོ་ *yéd-po* provinc. for *yág-po*.

ཡེན་ *yen*, prob. only in *yén-la* joined to *ytón-ba* and synonyms, to bestow liberally, amply, plentifully; *zas dan spyód-lam yen-la rtad-par bya* food and exercise should be amply provided for *Lt.*

ཡེར་ *yer Lt.* = *nyid-yer* q.v.

ཡེར་པ་ *yér-pa?* *pyág-tu yér-pa zig mdzad-nas* to raise one's hand with the palm turned upward, as a gesture of (willingly or respectfully) offering, *Mil.nt.* (This term might perh. be applied to the 'waving' of the wave-offerings, ordained by the Mosaic law.)

ཡེར་བ་ *yér-ba* sprinkled, sputtered, spouted(?) *Sch.*

ཡེར་རེ་བ་ *yér-re-ba* pure, clear, genuine, unadulterated *Mil.*; *sno ye-ré* a pure blue, *dkar ye-ré* a pure white *C.*

ཡེལ་ཡེལ་ *yel-yél, Pth.* frq., e.g. *mdans yel-yél, sems-dgá yel-yél* clear, light, bright or something like it(?).

ཡེས་མས་ *yes-més* ancestor *Sch.*

ཡོ་ *yo* numerical figure: 144.

ཡོ་ག་ *yó-ga Ssk.* = *rnal-byór, yó-gi* = *yoga-pa, yó-gi-ni* = *yó-ga-ma*; more about this word v. *Williams Ssk. Dict.*

ཡོ་བ་ *yó-ba* 1. adj. and sbst., oblique, sloping, slanting, awry, crooked; obliquity, slope, slant; *cuñ-yó-ba* a little slanting, crooked *Glr.*; *k'a yo* the mouth awry *S.g.*; *yón-po*, col. *\*yón-té\**, adj., id.; *yo srón-ba, yón-po bsrain-ba, Leax.*, to make the crooked straight; *\*zám-pa yon-yón čo dug\** *W.* the bridge is unsteady, swings to and fro; fig. twisted, distorted, perverted, erroneous; *yon-dpyad* wrong interpretation, false judgment; going crooked ways, deceitful, crafty, and sbst. crookedness, deceitful dealings *Cs.*; more frq. *ryo*. — 2. everything, altogether, whole (?) *Sch.*

ཡོ་བྱ་ *yo-byád, tools, implements, chattels, household furniture, necessities, tsó-bai* necessities of life; *mčod-pai* requisites for sacrificing; *yo-byád shyór-ba* to procure the needful, to make preparations *Dzl.*; *yo-byád tams-čád-kyis* (or *bzán-pos*) *stób-pa Tar.* to provide a person with everything necessary, to fit out well; *yo-byád srél-ba* id. (?) *Sch.*; *yo-byád-kyis brál-ba* to be in want of the needful; *nor pyugs yo-byád* money, cattle, and furniture, as a specification of property.

ཡོ་འབྲོག་ *yo-bóg Wdn.* n. of a tree, which by the Lamas of Sikim is stated to grow in Tibet; *Sch.*: elm, and in another place: *rü yo-bóg* linden-tree, less prob.

ཡོག་ *yog* 1. col. but also sometimes in *B.*, for *og* below, down stairs, *yog-kän* ground-floor; cellar. — 2. v. *pyóg-pa*.



ཡོག་པོ་ yóg-po 1. *Sch.* yóg-mo, *W.* yóg-šin, pole or stick for stirring the fire, poker *Mil. nt.* — 2. v. *yyóg-po*.

ཡོག་གཅིན་ yóg-ṣin one that is wetting his bed *Sch.*

ཡོང་བ་ yón-ba, pf. *yonś*, used throughout Tibet (except in Balti, where they say \*'ón-čas\*); not unfreq. also in later literature, for *ḡón-ba* to come; *Sch.* has also *yön-čad* (-tsad?) time and place of coming, and *yön-yé* ever before, at all times (?).

ཡོངས་ yónś, all, whole, *mgo-nág yónś-kyi rje* *Glr.* lord of all the black-haired (i.e. of all men); *yónś-du-ṣsal-gyi ṣo-brán* *Mil.* the palace in which all wish to meet, *ni f.*; *yónś-su* adv. wholly, completely, altogether, *yónś-su dag-pa* quite clean, *yónś-su ṣpán-ba* to give up entirely; *yónś-su bslád-de* quite lost in perverseness; generally, universally, *žes yónś-su grágs-so* *Glr.* so he was universally called; *yónś-grágs-kyi bu čen bži* *Mil. nt.*, four disciples, followers, of universal fame; *sdug-bśál-las yónś-su ma gról-la* *Stg.*, seems to mean: he is not yet quite delivered; cf. however *yé-nas* with a negative. — *yónś-gráb* the absolute, what is independent and complete in itself *Was.* (202). —

ཡོད་པ་ yód-pa, resp. and eleg. *mčis-pa* 1. to be, = *yin-pa*, *sgyu yod* *Dzl.* it is deceit, humbug; often with the termin., like *ḡug-pa*, *dúd-pa ltá-bur yod* *Glr.* it is smoke-coloured; *šin-tu mčün-par yod ḡug-pas* *Glr.* as they are very intimate with each other; with a participle joined to it (or a gerund, vulgo, esp. in *W.*), *gró-ba yod* it is becoming, growing, getting *Pth.*; *śár-ṣyogs-su bśán-pa yod* it is pointing towards the east, *stsál-nas yod* he gives, has given; *brtsig-nas yod* he is building, he was building; \**lēb(s)-te yod\** *W.* he is (has) come; with a root often pleon.: *nas bśags yod kyod-kyis kol čig* *Mil.* I have been splitting (the tree), do you carry it away now; *nan čén-po byas yod* *Glr.* he has been committing a great evil; *son yód-pas* *Pth.* as he was gone. — 2. to be in a certain place, *der rdzin-bu žig yód-pai nan-na* *Dzl.* in a pond which

is in that place; *nai yúl-mi-las bú-mo yód-pa-rnam* *Dzl.* the girls that are among my subjects; \**de nan-na yód-kan tsán-ma\** *W.* all that is in it; *yód-sa*, pop. for *gán-na-ba*, place of abode. — 3. to exist, to be on hand, *bdé-ba yod ma yin* *Pth.* no happiness exists; *čün-zud yod kyañ srid-kyis* *Dzl.* as possibly a little might still be on hand; \**é yod* is, or are there (even now)? *Glr.*; *śnán-ba yód-pai dūs-su* *Thgy.* whilst there is day-light. — 4. with genit. or dat. for to have (like the Latin *est mihi* I have): *sū-la-ān yod ma yin* *Pth.* nobody has . . . ; *rgyál-po-la ḡód-pa čén-po yód-par ḡug* the king seems to have yet a great wish; *rgyál-moi yyóg-mo žig yód-pa de* *Pth.* a maid-servant whom the queen had; so in a like manner without a case: *gri žig yód-pa de* *Mil.* the knife which he had about (him); *yód-pa* *Thgy.* the things which one has, *τὰ ὑπάρχοντα*; *kron-pa dom bču-dgu yód-pa* *Glr.* a well having a depth of 19 fathoms. — 5. *yód-par gyur* a. fut. of *yód-pa* shall or will be. b. to originate, appear, *bśáns-pai śul-du da-rün yañ yód-par gyúr-nas* *Dzl.* as in the place of (the gold-pieces) that were taken away, always new ones appeared. c. to get, receive, *kri ydugs kyañ yód-par gyur čig* *Dzl.* the throne should also receive a canopy! *yód-par byéd-pa* to beget, produce, effect, frq., *bu yód-par gyis žig* *Dzl.* get her a child!

**Comp.** *Cs.*: *yod-pa-nyid* existence, *yod-min-nyid* non-existence; *Sch.*: *yod-tán* 'thoroughly clear'; *yod-ṣód yin* 'it has the semblance of being' (?); *yod-med* a. being and not being, *yod-méd go-bzlóg snañ* optical illusions, when one imagines to see what is not existing, or the reverse. b. in *W.* *yod* is also used merely to give force to *med*, as \**yod med\** there is not at all . . .

ཡན་ yon 1. gift, offering, of free will, to priests and mendicant friars, frq., *žás-yon* a gift consisting in food, *yon būl-ba* to bestow a gift, to bring an offering; *yón-du būl-ba* to present as a gift; fee, *śmán-yon* physician's fee *Cs.*; *yon śnó-ba* to bless the gift received, to return a blessing for it. — 2. = *yon-tan*.

**Comp.** *yón-mčód* 1. = *yón-bdag* *Glr.* 2. for *yón-bdag* *dan mčód-ynas* *Mil.* dispenser (of gifts) and priest. — *yón - bdag* vulgo and in more recent literature for the *sbyin-bdag* of earlier writings, **dispenser of gifts, entertainer, host**, in point of fact identic with **house-owner, citizen, farmer**, and also at the present time used in that sense without any religious bearing; it is also the title generally used by mendicant friars in their addresses, something like 'your honour'. — *yón-ynas* the receiver of a gift *Cs.*

ཡོན་ཏན་ *yón-tan* ལུག་ (opp. to *skyon*) 1. **good quality, excellence, valuable properties**, e.g. the medicinal virtues of plants; also **acquirements, accomplishments, attainments**, *yón-tan slób-pa* to learn something useful *Pth.* and vulgo; *di bui yón-tan yin Dzl.* for that you are indebted to the boy, this is the boy's merit; **property, quality**, in gen., e.g. the different tastes and effects of medicines *Med.*; also mystic or fantastic properties *Glr.* — *bdag blus kyan yón-tan med* *Glr.*, even if one would ransom me, it would be to no purpose, not worth while; *dód(-pai) yón(-tan)* v. *dód-pa*; *pán-yon* v. *pán-pa*. — 2. num.: 3.

ཡོན་པོ་ *yón-po* v. *yó-ba*.

ཡོབ་, རོབ་ *yob, ob, stirrup* *Cs.*; *yob-gón* in-step of the foot *Cs.*; *yob-lcags* 'the iron of the stirrup' *Cs.*; *yob-čén* = *yob* *Cs.*; *yob-tág* stirrup-leather *Cs.*, *yob-mfil* the footing, *yob-lün* (*Sch.* *yob-lón*) the hoop of the stirrup.

ཡོབ་པ་ *yób-pa* v. *gyób-pa*.

ཡོམ་པ་ *yóm-pa* *Cs.* vb., adj. sbst., **to swing, totter, tremble, to be unsteady; swinging etc., the swinging etc.**; *yóm-po*, adj., *yom-yóm* *Pth.*, *yóm-me-ba* *Mil.* id.

ཡོར་པོ་ *yór-po* 1. **dull, heavy, blunt *Cs.*; *Tar.*: *yór - yor - ba*; but the expressions *tom-yór* shaking, tottering, trembling, like an old man *Mil.*, and *mig-yór* mirage, seem to indicate that the proper signification is **trembling**. — 2. **oblique, slanting**, *C.***

ཡོལ་གྱི་, ཡོལ་མ་ *yól - go, yól-ma* **earthenware, crockery** *Schr.*, *Cs.*,

*dkar-yól china-ware, porcelain*, frq.; *yól-gór* **cup, bowl**, *Sch.*

ཡོལ་པ་ *yól-ba* I. sbst. **curtain**, *yól-bas bré-ba* *Glr.* to stretch a curtain over; *yól-ba ten-pa* *Glr.* to draw a curtain; *yól-ba yèod-pa* to close the curtain (of a door), *yól-ba byéd-pa* to open it *Cs.*; *dar-yól* silk-curtain, *ras-yól* calico-curtain; *sgo-yól* curtain before a door. — II. vb. 1. **to be past**, *nyi-ma-pýed yól* mid-day is past, it is afternoon (about 2 o'clock) *Wdk.* (v. *nyin-žág*); *srod yól son* the evening-twilight is gone, it is complete night (about 11 o'clock) *C.*; *nyi-ma yól-la* *Kad* day is almost over, evening is drawing on, *Dzl.* ཁྱེ, 6; *düs-las yól-ba* **to be past**, both impers., it is past, it is over, and pers., he is past his prime, old, decrepit *Dzl.*; *rluñ dan čar düs-las mi yól-bas* wind and rain setting in and ceasing at the proper time *Dzl.* — 2. also *gyól-ba* *C.*, *dbyól-ba*, *byól-ba* **to evade, shun, to go not to a place**, *mig yól-ba* to look away; \**lé-yól čém-po yin*\* he is very shy of work, averse to labour *C.*

ཡོས་ *yos*, 1. **slightly roasted corn**, mostly barley or wheat, which on account of its transportability is generally taken by travellers along with them, as their fare on the road; fresh prepared it is much relished by the people; *brás-yos* rice, thus prepared *S.g.* — 2. **hare**, but only as an astronomical term, *yós-lo* the hare-year.

གཡང་གཡང་ *gyag, çamar*, the yak, *Bos grunniens* (reckoned by the Hindu among the antilopes), fem. v. *brí-mo*; *po-gyág* male yak; *pá-gyág* uncastrated yak-bull; *gyag-rú* horn of a yak, also n. of a plant, *Morina* *Ld.*; *gyag-rog-žol-čén* a very long-haired, shaggy yak *Sch.*

གཡང་ *gyan* 1. *Ssk.* རྩི, synon. *dpal*, **happiness, blessing, prosperity**, *gyan čags* blessing comes (from), grows (out of), *nif. Mil.*; *šor* it departs, it is gone; *gyan-skyób*, *gyan-gúgs* *Schl.* 263, \**yan-küg*\* *W.* a calling forth of blessing, sacrifices and other ceremonies performed, in order to secure happiness and prosperity. — *gyan-skár* **propitious stars or aspects**; the lunar mansions no. २



to ལ་ v. *rgyu-skár*. — *gyan-küg* beggar's bag of the Lamas. — *gyan-dan* happy, blessed, prosperous, *gyan-méd* the contrary. — *gyan-yig* a written benediction *Glr.* — *gyan-lhá* a deity of the Shamans, dispensing happiness *Sch.* — 2. gulf, abyss, gen. *gyan-sa* also *gyan-yán*; *ji-tsam mto bzün gyán-sa* *če* so high as you stand, so deep is the gulf; *lus gyán-du ytón-ba* to plunge, to precipitate one's self *Dzl.*; *gyán-du* or *gyán-la ltún-ba* to fall down *Dzl.*; *mčón-ba* to leap *Glr.*; *nán-son-gi gyán-la kor Pth.* he totters on the brink of the abyss of hell; *gyán-sa-las dzin-pa* to snatch from the abyss, to save *Thgy.*; *brag-gyan-yzár* rocky precipice *Mñg.*

གཡང་ཁྲི་ *gyan-ti* *Sch.*: 'the precious stone chas'.

གཡང་ཚོ་ *gyan-tsé* *Mil.* nt., *C.* a bowl or cup of clay or wood.

གཡང་ལྗས་ *gyan-lugs* *C.* also *yan-lüs*, = *yzán-gos* skin of an animal, used for clothing; *Mil.* also fig.: *bzód-pai gyán-lugs gyon* he wrapped himself in the mantle of patience; *gyan-yzi Lex.* འཇིན, skin of an antelope, the customary couch of the members of religious orders; also skin, couch, covering, in general *Pth.*

གཡན་པ་ *gyán-pa* *Lexx.* w.e. *Sch.*: a cutaneous eruption, akin to the itch, which is said to invade any part of the body, and to be combined with a copious discharge of matter; hereditary, and not contagious.

གཡབ་ *gyab*, *gyáb-pa*, *gyáb-mo* v. *yab* etc.

གཡས་ *gyam* *Sch.*: 'the following a good or bad example, with the respective consequences(?)'.

གཡས་པ་ *gyám-pa* *Sch.*: 'a certain stone'; \**yam-pán* *W.* a slab of slate, roof-slate, for *gya-spán*.

གཡར་ *gya* 1. rust, incorr. verdigris; *lëags-gyá* id.; *lëags gya čags* *Lt.* iron rusts; \**ya kor*, or *juñ*, or *yon*\* *W.* id.: \**ya čád-čé*\* *W.* to scrape the rust off (from metals), to clean, polish; *gya-dág-pa* freed from rust, clear, polished, e.g. a mirror; *gyá-pa* rusty *Sch.*; fig. for infection, contamination *Mil.*;

*gya drül-ba* to be mouldy *Sch.* or more corr. to get rusty, to get covered with foul extraneous matter; *lè-la gya-drül byed* *Lt.* the tongue gets furred. — 2. also *gyá-ma*, vulgo \**yá-mán*\*, slate, slab of slate; *gya-spán* 1. id. 2. *Cs.* also oil of vitriol, sulphuric acid(?) 3. in *C.* verdigris; *gya-tig* 1. a line drawn with a slate- or lead-pencil. 2. slate-pencil, lead-pencil, also *gya-smyüg*. 3. bolt, bar, *gya rgáb-pa* to bolt, to bar, *gya pyé-ba* to unbolt, to unbar; *gyá-sir* = *gya*; \**dzin-ya*\* *C.* pin. — 4. v. *gyá-ba*.

གཡར་ཁྲི་མ་ *gyá-kyi-ma* *Lt.* n. of a plant, in *Lh.* a small high-alpine *Saus-surea*.

གཡར་བ་ *gyá-ba* 1. to shrink, to start up, in consequence of a sudden irritation, tickling etc., to shudder, *skyi-gya-ba* id. *Mil.*; *W.*: \**ya čüg-čé*\* to cause to shrink or start, to tickle, *Cs.* also: *gyá-ba* to feel a horror. — 2. to itch, *dei lus gyá-bas* *Dzl.* because he felt an itching.

གཡར་ཡ་ *gyá-ya* *C.* \**yá-ya*\* yes! in speaking to inferiors.

གཡར་འི་ *gyá-li* maple *Sik.*; the dried leaves of it are said to be boiled by the poor instead of tea.

གཡར་དམ་ *gar-dám* *Lex.*, oath(?) *Sch.*

གཡར་བ་ *gyár-ba* to borrow, to lend; to hire; with reference to money, only provinc. (*Lh.*, *Ts.*); *po-bran-nas már-me gyár-te* *Glr.* having borrowed a lamp in the castle; *ynas-tsán gyár-ba* *Tar.*, *C.*, \**län-sa yár-čé*\* *W.* with *la*, to ask for reception, night-quarters; *kän-pa gyár-mkan* lessee, tenant, lodger; *gyar byed-pa* = *gyár-ba* *Sch.*; \**pán-yár čo-čé*\* *W.* to succour a person by an advance of money; *pá-gyár* step-father, *ma-gyár* step-mother, *bu-gyár* adopted child; *gyár-po* credit for what has been lent, advanced; \**yár-po tán-čé*\* *W.* to lend, a thing, *Schr.* to let, lodgings.

གཡར་ཚུས་ *gyar-tsus* food, nourishment, victuals *Sch.*

གཡས་པ་ *gyás-pa* right, *gyás-ma* the right hand, *gyás-na* on the right (hand), *gyás-su* to the right, *gyás-nas* from the right;

*mig-gyás* the right eye, *lag-gyás* the right hand, *rkañ-gyás* the right foot; *gyas-nos*, *-pýógs*, *-lógs* the right (hand) side: *gyas-gyón* right and left; *gyas-gyón-la ltá-ba* to look all round; *gyas-rú* 1. the right wing. 2. p.n., district in Ts.; \**Yē-ru tsán-po*\* n. of the principal river in Tibet v.; *tsán-po*.

གཡི་, འབྲི་ *gyi, dbyi lynx* (Cs. erron. ermine).

གཡིག(ས)་བ་ *gyig(s)-pa to be hindered* Cs.; *Lex.*: *gyér-mas gyigs-pa?*

གཡུ་ *gyu turkois, mdün-gyu* the front-turkois in the head-dress of females; *prá-gyu* little turkois-stones; *gyui* frq. for turkois-blue; \**yu-dán\** W. the ribbon on which the turkois-stones of the head-dress are fastened; *gyu-mtsó* a blue-glittering lake, po. *Mil.*; \**yu-žún-men-tog\** forget-me-not *Sp*; *gyu-rál* a mane of turkois-colour *Glr.* — *gyu-rin* for *gyun-drün* *Glr.*

གཡུག་བ་ *gyüg-pa*, incorr. spelling for *dbyüg-pa*. —

གཡུང་རྩུ་ *gyün-drün, खस्त्रिका* (also *ṛṣaṇ*), the cross cramponnee †, the principal symbol of the Bonpos, but also much in favour in Buddhist mysticism and popular superstition; *gyün-drün-pa* = *bón-po*; *gyün-drün dgón-pa* the Buddhist monastery Lama Yurru in Ladak, v. Cunningham.

གཡུང་བ་ *gyün-ba tame*, opp. to *rgod*.

གཡུང་མོ་ *gyün-mo* (*Lex.* *डिम्बिका*, a libidinous woman), Cs.: 'a woman having always the menses'.

གཡུར་ *gyur* 1. sleep *Sch.* — 2. v. *gyul-ka*.

གཡུར་བ་ *gyür-ba* *Lex.*, C. also \**yór-ba\** to droop, to hang or sink down, of fading flowers etc.; *gyur zá-ba* *Lex.* w.e.; *Sch.*: what has become ripe and eatable.

གཡུལ་ *gyul* *Schr.*: army; Cs.: battle; neither of the two meanings appears to be quite exact (cf. *dmag*); prob. both *gyul* and *gyul-nó* denote an army facing the enemy and ready for battle; *gyül-las rgyál-ba* and *ṣám-pa* to conquer and to be conquered frq.; *gyul gyéd-pa* *Do.*, *spród-pa* *Do.*, *Pth.*, *ṭáb-pa* to fight, strive, struggle, *dan* with;

*gyül-du* or *gyül-nor žügs-pa* to go to battle *Do.*; *gyul žóm-pa* to prepare for battle *Lex.*; *dug lñai gyül-nó zlog-pa* to repulse the warlike host of the five poisons *Mil.*

གཡུལ་ཁ་, གཡུལ་འབྲག་ *gyul-ka, gyul-ṭag* thrashing-floor; both these words appear to be not everywhere current, but provinc., cf. *ko-gyu*; *gyul-ka yčóg-pa* *Sch.*, \**gur jhē-pa\** C. to thrash.

གཡེང་བ་ *gyén-ba*, less frq. *yén-ba*, pf. (y)yeñs, to move a thing softly to and fro, e.g. an infant on one's arms, to lull it to sleep *Thgy.*; esp. with reference to the water: *čus pyeñs-te* moved by the waves to and fro *Dzl.*; fig. to run to and fro, like a hunted hare *Ma.*; to stream into, to overflow, *yul-káms-su* a country, to inundate it, of floods, hostile armies etc. *Ma.*; to rummage, turn over, *dpé-rnams* books *Mil* — 2. to turn off the attention, to disturb the mind, *rgyál-po spyen pyeñs-pa dan* *Glr.* the king looking away, directing his attention to something else; *sems bdud-kyis pyeñs* *Mil.* the soul is disturbed by the devil; *čos dód-pa-rnams pyeñs-par byéd-pa* *Thgy.* to put out or confound those that are seeking religion; *ma-pyeñs-par nyón čig* now be all attention! *gyén-ba, pyeñs-pa* sbst., inattention, wandering, absence of mind, *pyeñs-su žüg-pa* *Thgr.* to give one's self to inattention; adj. *rnám-par pyeñs-pa* very absent, wandering; *rnám-par mi-pyén-ba* or *-pyeñs-pa* quite attentive, not to be disturbed by anything, inexcitable, a character in which Buddha excels, and which every one of his followers must strive to attain. — 3. sbst. *pyeñs-pa diversion, pleasure, recreation*, \**yán(s)-pa-la čá-čē\**, resp. \**čug-yán(s)-la (s)kyód-čē\** W. to take a walk, \**yán(s)-pa sé-čē\** W. to be playful, like children, kittens etc.; jest, joke, \**yán-pa man, don-dám yin\** W. I am not joking, I am serious; \**yán(s)-pa-čan\** W. jester, buffoon; *yéñs-dod-kyi ka-kram ma yin* *Mil.*, these are no falsehoods spoken in jest. — *pyeñs-ma*, a wanton female, prostitute *Sch.*

གཡེན་ *gyen?* *gyen-sbyór-ba* *S.g.* to calumniate ni f.



**པམིས་པ་** *gyém-pa*, *Lex.* **मिथ्याचर्या**, being untrue in one's dealings, acting wrongfully, which also my referees confirmed to be the general import of the word; in books, however, it is usually joined to *dód-pas*, or *dód-pa-la*, adding *lóg-par*, as: *dód-pa-la lóg-par gyém-pa*, or it stands alone as in *gyém byéd-pa*, signifying 'to commit adultery, fornication' *Dzl* and elsewh.; *log-gyém* sbst. —

**པམིས་པ་** *gyér-ka* (vulg. \**er-ka*), bell, set of bells, or peal *Glr*.

**པམིས་པ་** *gyér-po* wise, prudent, circumspect, thorough-going *Sch*.

**པམིས་པ་** *gyer-bág* *Lex.*, *Sch.*: a light, luminous place.

**པམིས་པ་** *gyér-mà* *Med. frq.*, Guinea pepper, *Capsicum W.* \**nyér-ma\**; *gyer-sin-pa* medicinal herb *S.g.*

**པམིས་པ་** *gyél-ba* 1. to be idle, lazy, slothful; idleness, laziness; *gyel-ba-méd-par* incessantly, continually, e.g. to pray, to guard *Mil.*, *S.O.* — 2. *tugs gyél-ba* resp. to forget *W.*

**པམིས་པ་** *gyo* (rarely *yo*) craft, cunning, deceit, more frq. *gyo-sgyü*, *gyo-zól*; *gyó-čan* crafty, deceitful, *gyo-méd* honest, *gyo byéd-pa* to deceive.

**པམིས་པ་** *gyó-ba* I. vb., pf. and imp. *gyos*, 1. to move, to cause to change place; to be moved, agitated, shaken, *gyam sa gyós-so* heaven and earth were shaken *Dzl.*; *des ni sa di gyó-bar gyur* thereby the earth may be shaken *Do.*; to bend, incline, tilt, e.g. a vessel; \**zúg-po yos ton\** *W.* make a bow! *sku gyós-par gyür-to* the image began to move *Glr.*; *sa-gyós* earthquake; to begin to move or to march *Ma.*; *tugs-rje ytiñ-nas gyós-pai rtags* it is a sign that his heart is moved by grace *Mil. nt.*; *dgé-bai pyós-la du-sés čuñ-zad kyañ ma gyos* he did not allow the least virtuous impulses to rise (in his heart), he kept down every sense of virtue; *gyó-ba* partic, continually moving, restless, uneasy, of the mind *Mil.*, *mi-gyó-ba* unmoved, immovable, n. of Siva and of other terrifying deities *Glr.* (cf. **འཇམ་ལོ་མོ་** *Will.*) — 2. to prepare, victuals for the table *gyós-*

*subyéd-paid.*; *gyós-kan* kitchen, bake-house, *gyós-mkan* baker, cook.

II. sbst. moveableness, mobility, *yán-zin gyó-ba-nyid* an easy mobility *Wdn.*

**པམིས་པ་** *gyog* (v. *yog*, *og*) *Tar.* and elsewh., usually occurring in the more definite form *gyóg-po*, servant, man-servant, *gyóg-mo* maid-servant, female servant, waiting-maid; when distinguished from *kól-po*, *kól-mo* and *bran*, it denotes a higher degree, e.g. *gyóg-mo gnyis* two waiting-maids and besides 500 *kól-mo* maid-servants *Pth.*; *gyóg-po dan yán-gyog dan nyiñ-gyog* servant, servant's servant, and the servant again of these *Pth.*; *mü gyog byéd-pa* to be in a person's service, to obey a person; *dpon-gyóg* master (mistress) and domestics, master and attendants, frq.; *nad-gyóg*, a nurse, one that tends sick persons *Dzl.*; *gyog-kór* attendants, e.g. *gyog-kór bcu-drüg* attendants and retinue of 16 persons, *kór dan gyog* id.

**པམིས་པ་ནང་ཟེན་** *gyog-nan-zán* a house-servant *C.* —

**པམིས་པ་** *gyóg-pa*, pf. and imp. *gyogs*, rarely *gyóg-pa* 1. to cover, *bu gós-kyis gyóg-pa* to cover a child with a garment *Dzl.*, *mgó-la rdzá-ma gyóg-pa* to cover one's head with a pot *Glr.*; also: *rdzá-mai mgó-la drá-bas gyóg-pa* to cover the opening of a pot with a wire grate *Glr.*; *pyiñ págs-pa gyogs* the external cutaneous covering appears (in the embryo) *S.g.*; *ri-mgo ka-bas gyogs* the hill-tops were covered with snow *Mil.*; to pour over or upon, to cover in pouring, *krág-gis* with blood *Dzl.*; to overlay, with gold *Dzl.*; to sprinkle over, besprinkle, \**sig-pa-la tág\** *W.* the wall with blood; to strew over, \**ka-la gog-tál\** *W.* ashes over the snow. — 2. to pour away, to throw away; so *W.*; the people in *W.* understand the words *Dzl. 22, 6:* \**ma yógs-pai lhág-ma\** the rest which has not been thrown away, whereas others, e.g. the people of Sikkim explain it: the rest that has not been taken possession or care of.

**པམིས་པ་** *gyogs* 1. cover, covering, *ngo-gyógs* *Lex.* covering for the head, cap; also fig. and po. for self-delusion, self-de-

ception (prop.: a veiling of the head) *Mil.*; *sten-gyógs*, *stod-gyógs* supper-garment, mantle, toga, *smad-gyógs* trowsers, breeches *Tar.* — 2. **cover, envelope**, *gyógs-ñan* having a cover.

གཡོང་ *gyod* *C.* the large intestine, colon.

གཡོན་ཙན་ *gyón-ñan* *Pth*; *Cs.* = *gyó-ñan* crafty; perh. also **fornicator**, as *gyón-ma*, acc. to *Lex.* and *Sch.*: harlot.

གཡོན་པ་ *gyón-pa* left, *gyón-ma* the left hand, *gyón-na* on the left, to the left, *gyón-du* towards the left, *gyón-nas* from the left; *gyón-lógs* the left side or hand, *gyon-lág-byed-pa* *Pth.* left-handed, *gyon-rú* *Sch.* the left wing, of an army.

གཡོན་པ་ *gyób-pa*, pf. *gyobs* to move about, to swing, brandish, *gśóg-pa* the wings; *rkañ-lág gyób-pa* to kick, to strike, with the arms and legs.

གཡོར་མོ་ *gyór-mo* 1. **sail**, *gyor-yól* id *Cs.*, *gyor-ñin* sail-yard *Cs.*, also mast, in a rather obscure description of a ship in *Zam.*, where the sail is called *dar*, cloth. — 2. **wave, billow**, *rgyá-mtsoi* *Glr.*

Note. Tibetan writers knowing of ships and navigation about as much as a blind man of colours, the obscurity of passages relating to such matters may easily be accounted for.

གཡོར་བ་ *gyór-ba* 1. v. *gyür-ba*. — 2. v. *gyár-ba*. — 3. v. *yor*.

གཡོལ་བ་ *gyól-ba* v. *yól-ba*.

གཡོས་ *gyos* 1. prov. for *gyas*, in *gyos-skór* circumambulation from left to right (so that the right side is towards the person or object that is reverentially to be saluted) *Wdn.* — 2. v. *gyo-ba*.

## ར

ར 1. the consonant **r**, always pronounced with the tongue. — 2. num. fig.: 25.

ར་ *ra* stands for: 1 *rā-ba*, 2. *rā-ma*, 3. *rā-mda*, 4. *rā-ro*.

ར་ *rwa* (cf. *ru*) 1. **horn** *W.* \**rā-čö\** id. — 2. **sting** e.g. of the scorpion. — 3. *Sch.*: 'the inward side, the horn-side, of a bow'. — *rwa-ñan* horned. — *rwa-snyin* the pith of a horn *Cs.* — *rwa-myü* 'the first germ of seed that appears after sowing' *Cs.*; *rwá-rtsa* 'the root or bottom of a horn' *Cs.*, *rwá-rtse* 'the top or point of a horn' *Cs.*, *rwá-tsa* *S.g.* (?).

ར་གན་ *rā-gan*, in comp. *rag*, **brass**, *rā-gan-gyi būm-pa*, *rag-būm* brass cup, can, vessel, *rag-dūn* a brass trumpet; *rag-skyā* *Sch.*: white-copper, packfong, German silver.

ར་སྒོ་ *rā-sgo* hoof, claw *C.*, *W.*

ར་ཉེ་ *rā-nye*, provinc. for *žá-nye* lead.

ར་སྒེ་ *rā-mnye* an officinal root *Med.*, *Sch.*: carrot.

ར་ཏི་ *rā-ti* *Cs.*: 'a small weight, a drachm (60 grains)'; but *रती* (not to be found in *Will.*) is prob. the Hindi word for *रक्तिका*, the seed or grain of *Abrus precatorius*, as a weight about = 2 grains.

ར་མཐར་ *rā-mda* **help, assistance** (*Cs.* also: companion, assistant), *rā-mda bód-pa* to cry out for help *Glr.*, *rā-mdar sbrón-pa* *Cs.* to call (upon a person) for assistance, *ra dēgs-pa* *W.* \**ram tág-čö\** (cf. *žabs dēgs-pa*) to help, to assist *Sch.*, *ra drén-pa* id. *Mil. nt.*; *rā-mda-pa* helper, assistant *Glr.*; *rā-mdai dpuñ-tsóg* auxiliary forces or army *Cs.*

ར་སྒོང་ *ra-sdón* *Sch.* weeping willow.



ར་སྒྲ་ ra-sná n. of a medicinal herb *Wdh.* 166, = *sgrón-siñ* fir-tree.

ར་བ་ rá-ba 1. enclosure, fence, wall, frq., esp. in *W.*, also the space inclosed by a fence, wall etc., yard, court-yard, pen, fold etc.; *rá-bas skór-ba* to inclose with a fence *Stg.*, *rá-čan(?)*, *ra-lán* having an enclosure, fence, wall etc. *Cs.*; *smýug-mai rá-ba* bamboo-hedge, bamboo-fence, *tsér-mai rá-ba* thorn-hedge, thorn-fence, *siñ-gi rá-ba* wooden fence, fence of boards, pickets or rails *C.*; *rá-mo* id., *ra-mo-čé* a large pen or fold *Mil.* and *C.*; *kun-dga-rá-ba*, *kun-ra*, v. *kun*; *krim-sa* place of execution; *lédán-ra* garden with willow-trees; *nyág-ra(?)* wall of stones put loosely together *Ld.*; *rtá-ra* stable or pen for horses; *rdó-ra* 1. stone-wall. 2. circle of dancers; *rág-ra* v. *rags*. — *bá-ra* cow-house, pen for cows; *rtsig-ra* *Sch.*: wall round a court-yard; *brtsón-ra* v. *brtson*; *lúg-ra* sheepcot, sheepfold; *siñ-ra* v. above. — *ra-sül* the remnants or traces of an old pen. — 2. the first of the three (or two) months of a season, *zla ra-ba*.

ར་མ་ rá-ma (rarely *ra Glr.*) goat, she-goat, frq. — *ra-kyál* bag made of a goat's skin. — *ra-skyés* *Tar.*; *Sch.*: a gelded he-goat. — *rá-gu*, col. *ri-gu*, young goat, kid. — *ra-rgód* wild goat, = *ra-po-čé* *Cunningh.* *Ld.* p. 199. — *ra-túg* *S.g.* and *pá-ra* he-goat. — *ra-tón* 1. a he-goat of two years *C.* 2. a gelded he-goat *W.* — *ra-dó(?)* thread made of goat's hair *W.* — *ra-lpágs* goat's skin. — *ra-pó* a gelded he-goat. — *ra-lúg* goats and sheep; *ra-ma-lúg* id., when a particular stress is laid on the impropriety of both species of animals being mixed together; also fig. of improper intermixtures. — *ra-sá* goat's flesh. — *ra-slóg* a coat made of goat's skins.

ར་མེད་ ra-méd infallible, certain, sure *Sch.*

ར་མོ་ཆེ་ ra-mo-čé n. of a plain near Lhasa where the Chinese wife of *Sron-btsansgampo* ordered a large Buddhist temple to be built *Glr.*; as a com. noun v. sub *rá-ba*.

ར་རི་ ra-ri *Sch.*: *ra-ri-méd-pa* neither high nor low.

ར་རིལ་ ra-ril treddles, dung of goats.

ར་རེས་ ra-rés = *rés-mos*, \**skyid dug ra-rés yon dug\** *Ld.* good fortune and misfortune come by turns.

ར་རོ་ rá-ro 1. intoxication, drunkenness. — 2. intoxicated *B.* and col.; *Sch.*: *rá-ro dán-po bag-méd-pa*, v. sub *bag* I, *rá-ro ynyis-pa glañ-po-čé smyon-pa dan dra* drunkenness while continued resembles a furious elephant, *rá-ro rsúm-pa ši-ro dra* the end (of it) resembles a corpse; *ra ži* or *sans*, also *ydañs(?)* *W.* the drunken fit is over; *rá-ro-ba B., C., rá-ro(-čan)* *W.* intoxicated, drunk, *rá-ro-bar byéd-pa* to make drunk *Dzl.*, *rá-ro-ba-las sans-te* having come to one's self again after a drunken fit, being sober again *Dzl.*

ར་ས་འབྲུག་ལྷ་ཁྱེད་ ra-sa-*prul-snán* n. of a Buddhist temple erected in Lhasa by the Nepalese wife of *Sronbtsansgampo* *Glr.*

ར་སྟི་ rá-si *Hind.* rope, in *Lh.* hempen rope, and as such distinguished from *tág-pa*, rope made of goat's hair, which is the one most in use in Tibet.

ར་སྟི་ ra-sid (Pers. رسيده), receipt, \**ra-sid ti-ked\** money-stamp.

ར་ཁུ་ and ར་ཁུ་ལ་ rá-hu and rá-hu-la v. ར་ཁུ་ sgra-yčán.

ར་ཁྱ་ rakta *Ssk.* blood, saffron, minium, cinabar *Mil.*

ར་ཁྱ་ rag 1. sbst. v. *ra-gán*. — 2. adj. (*Ssk.*: *adhina*) subject, subservient, dependent, *rag lās-pa* or *lūs-pa B., C., W.*, \**rag-ldom-pa\** *W.*, with *la*, to depend on, *de Kyód-kyi nūs-pa-la rag-lūs* that depends on your strength *Mil.*; *dbugs riñub-pa sems-la rag-lās-pa yin* breathing depends on the soul *Stg.*; *tsó-ba yžán-la rag-lās-siñ* as they depend on others for their lives *Tar.*; *Bhar.* 22 *kyod rgyal-srid byed-la rag-go* *Schf.*: 'regno operam nava!' — 3. *W.* for *reg*, *grags*, *dregs*, *sbrag*, v. *rag-pa*; *rag-čan* *W.* for *dregs-pa-čan* proud, haughty; for *grags-čan* famous; glorious, splendid; angry (?).

ར་ཁྱ་པ་ rág-pa 1. vb. *W.* for *rég-pa* to touch, feel, and in a more generalized sense

= *tsór-ba* to perceive, to scent, taste, hear, see, e.g. \**dán-mo rag\** I feel cold, \**dán-mo rag-ga\** do you feel cold? (but \**dán-mo dug\** it is cold); \**gó-la zug rag\** (C. \**rig\**) my head aches; \**tóg-ri rag\** I feel hungry, \**tóg-ri rág-ga\** are you hungry? \**ñai min zód-da rag\** I hear my name called; \**go kád-da rag\** I perceive the door sticks; \**i lün-po kyér-ra rag\** I see, the wind will carry that away; \**go pé-te mi rag\** the door seems to be locked. — 2. adj. **dark-russet, brownish**, of rocks, horses *W*.

རྒྱ་མ་ *rág-ma* 1. *W.* adj. to the gerund \**rág-te\** (*sbrág-ste*): \**be-rág yu-dán\** (lit. *ydan*) \**rág-te\** a fillet together with a strip set with turkoises. — 2. prop. n. of a village *Mil.*

རྒྱ་ཅེ་ *rág-tse* stone in fruits *W*.

རྒྱ་ཁ་ *rág-ša* a bead of a rosary, acc. to *Lü.* from རྒྱ་ཁ་ *Elaeocarpus Janitrus*, the berries of which are used for such beads.

རྒྱ་ཤི་ *rag-ši* n. of a country.

རྒྱ་ས་ *rags* 1. dam, mole, dike, embankment, also *ču-rags*, *ču-lón* — 2. any construction of a similar shape: *pág-rags* (also *pág-ra*) **intrenchment, breast-work**; *púb-rags* stack, rick; *šin-rags* stack of wood.

རྒྱ་ས་པ་ *rágs-pa* coarse, thick, gross, *lús-kyi* *rnám-pa prá-rágs-rnams Wdn.* the more delicate and the coarser component parts of the body; *rags-pai dbán-du byás-na Wdn.*, reckoning one with another, on an average; rough, as in: *rágs-rtsis-su* by a rough estimate *Tar.*; *rágs-pai mi-rtág-pa dan prá-bai mi-rtág-pa* the perishableness of the whole mass and of the single parts *Thgy.*; *yán-lag rágs-pa* prob.: strong, firm limbs *Pth.*; of Buddhas is said that they appear *rágs-pai tsul-gyis* i.e. **bodily, or substantially**; *rags-ris byed-pa Sch.*: to work, mould, form, sketch etc. roughly.

རྒྱ་ *rañ* 1. **self** *B.* and col. (*nyid*, with few exceptions, is, in *W.* at least, colloquially not in use) *ña-rán kyod-rán* **I myself, thou thyself** etc., in col. language also = *I,*

thou etc.; sometimes the person is only indicated by the context, the pronoun *I* etc. being omitted; *rañ-čag*, *rán-rnams* plur.; *rán-gi* my, thy etc.; *čün-ma de rán-gi lüs-la čags-pas* this wife fond of herself, in love with herself *Dzl.* (yet cf. *de-rán*, below); *des rán-gi ma yin-par rig-nas* he perceiving that it was his own mother *Pth.*; *rán-la rán-gis skra bčad-de* shaving one's own head *Dzl.*; also in a gen. sense: *rán-bas nán-pa* an inferior person than one's self *Thgy.*, in like manner: *rán-las čé-ba Thgr.*; *rán-la bu méd-na* if a man has no son of his own *Mil.*; *rán-gi srün-ba* to keep, to guard one's own property *Thgy.*; \**rañ mi-dód-pe kyen tsán-ma\** C. all the disagreeable things that fall to one's lot; in compounds: *rañ-séms* one's own soul (opp. to *yžan-lüs*) *Mil.*; v. also *dré-ba* extr.; *rañ-rig rañ-ysal rañ-bde ysum* self-created knowledge, clearness, and happiness (the three fruits of the spirit) *Mil.*; *rañ-sróg rán-gis yčod* you will take your own life *Glr.* — 2. **spontaneously, of one's own accord**, *žal-zás rañ-ón-no Dzl.*; *rán-byon-pa, rán-byun-ba* originated of itself, v. below; *rañ gról-ba* 1. to get loose, come loose of itself. 2. to become clear or intelligible spontaneously, by intuition. 3. to save one's self; *rán-šar-ba* = *rán-gról-ba* 2. — 3. **just, exactly, precisely, the very**, *de rán* the very same; *de rañ yin* so it is! exactly so! just so! \**dhá-ta rañ\** C., \**dá-či rañ*, *dág-sa rañ\** *W.* just-now, \**dí-rin rañ* just to-day *W.*; **already**, *šnā - mo rañ* already early in the morning *Mil.*; **barely, merely, the mere, the very**, *ña dan prád-pa rán-gis* by the mere meeting with me *Mil.*; *mi rañ* a person travelling all alone, i.e. without baggage, horse or companion *Kun.*; *mo-rán* v. *mo*. — **really, indeed, actually, truly** (the verb being repeated): *mi-la-rás-pa de yin rañ yin - nam?* art thou really that same *Milaraspa?* \**yon rañ yon-gyu yin\** C. he will truly or certainly come; **even**, *sdén-po rañ byas* now they even hated him *Mil.*

**Comp.** *rañ-skal* a person's own share. — *rañ skyu* (?) *tüb-pa Sch.*: to act after one's own mind. — *rañ-skyur* vinegar *Cs.* (?)



— *ran-ka* Sch. = *rán-bu*? — *ran-kóns* = *ran-kül* territory, district C. (?) — *ran-kós* one's own worth, affairs, necessities Sch. — *ran-grub* not made or produced by men, self-produced. — *rán-dga-ba* free, independent, *rán-dga-pa* an unmarried man Sch. — *ran-rgyál* 1. Stg.: = *ran-saṅs-rgyás*. 2. *ran-rgyál-gyis gró-ba* Sch.: to live after one's own option or pleasure(?) — *ran-rgyü* Sch.: 'die eigene Ursache, Selbstfolge' (!) — *ran-ñó* one's own nature, *ñes-pa* to know Mil. — *ran-nyid* himself, herself etc., one's self Mil., *ran-nyid gról-ba* to deliver one's self Thgy., *bdud ran-nyid* the devil himself in his own person Tar. — *ran-tág* mill, water-mill. — *ran-mtón* pride, self-complacency, self-sufficiency Mil., Glr. — *ran-dón* one's own affairs, one's own profit, *ran-dón byéd-pa* to look to one's own advantage Do., *ran-dód* selfishness, v. *ran-rtsis*. — *ran-snán* v. sub *snán-ba*; Sch. also: self-born. — *ran-po* Cs. = *po-ran* an unmarried man. — *ran-bábs* v. *babs*. — *rán-bu* 1. Cs. single, alone, *rán-bur* adv. singly, alone, without a consort. 2. Cs.: a single life (?). 3. Schr.: one's own child. — *ran-byün*, *ran-byón* self-born, having originated of itself, = *ran-grub* frq. *ran-dban* independence, liberty, *ran-dbán tób-pa* to become free Glr.; *ynás-la ran-dbán-méd* they are not master of the place i.e. they are not free to choose the place Thgy., in the same sense, *gar skye ran-dban-med* Mil.; \**ran-wán jüg-pa*\* to set free C.; *ran-dbán-can* free W. — *ran-bar* Cs.: 'musket', in W. it is only used for pistol; \**ran-bár dug-rág*\* W. a revolver. — *rán-mo* Cs. = *mo-rán* an unmarried woman. — *ran-rtsis* the opinion which one has of one's self, *ran-rtsis dan ran-dód ma ñe žig* think little of your own self! Mil. — *ran-bžin*, स्वभाव, natural disposition, state or constitution, nature, temper, *ran-bžin-las žžán-du gyir-ba* to change one's natural constitution Wñi., *bab de-ltar žé-bai ran-bžin-gyis* as a natural consequence of so heavy a snow-fall Mil.; *ran-bžin-gyis* of itself, by itself, from its very nature, naturally, spontaneously Dzl., in col. language, *ran-bžin-nas* id., also for self in

the sense: I, he etc. without the aid and independently of others; *byün-ba liai ran-bžin-can-gyi lus di* this body participating of the nature of the five elements Wñi.; *dran-poi ran-bžin-can-gyi pyir* for *ran-bžin-can yin-pai pyir* Sbh. — \**ran-žin jü-pa*\* C. needless words, where it is a matter of course; also: talk without any serious intent; \**de da ran-žin-la zér-ñe žig yod*\* W. that is nothing but talk. — *ran-bžó*. 1. Lex.: the right, proper form (of a word)? 2. self-determination, opp. to a punctilious adhering to tradition Mil. — *ran-ran* each... himself, each... his, her, its etc. (not reciprocally, as Sch. has it), *ran-rán-gi krii óg-tu sbas* he buried each (idol) under its own seat Glr., *ran-rán-gi leur ysál* each (subject) will be explained in its own chapter Lt. — *ran-ran-lao* each (final consonant) has itself (joined), i.e. is doubled Gram. — *ran-ré* 1. = *ran-rán*: *ran-réi sna-tág ran-rés zuñ* each may lead himself, may be his own guide. 2. we, *ran-réi sgo drün-na* at our own door Mil., *ran-ré-rnams* we (the Lamas, opp. to the laymen) Mil. 3. polite way of addressing, for our you or the German 'Sie' Thgr.? — *ran-žugs-la* of itself, spontaneously W. — *rán-sa*, *rán-so* one's own place, *rán-sa dzin-pa* to maintain one's place, one's station Mil., prob. like *rán-mgo tón-pa*; *rán-sar*, *rán-sor* 1. *bžag-pa* to put (a thing) in its place, fig. for: to leave undecided, to let the matter alone, ni f. Mil. 2. of itself, e.g. *rán-sor ži* (a storm) abates of itself. — *ran-saṅs-rgyas* Pratyekabuddha, i.e. a Buddha who has obtained his Buddhahood alone by his own exercises of penance, but who does not promote the welfare of other beings.

རང་བ་ *rán-ga-ba* Cs. coarseness, meanness.

རང་བ་ *rán-ba*, pf. *rañs*, to rejoice, *sems mi-rañs-par* discontented, *yid-rán-ba* or *yi-rán-ba* id., frq.; \**dhé-la ga-rán-dhág-te*\* highly pleased with it C.; *yid ma rañs-šin mi mgu-bar gyir-te* being very much dissatisfied Stg.; *ma-rán-bžin-du* unwillingly, reluctantly.

རང་རོང་ཅན་ *ran-roñ-čan* Cs. **rough, craggy, uneven.**

རངས་པ་ *rāns-pa* 1. v. *ran-ba*. — 2. *nyin-rāns-par* for *to-rāns-kyi dūs-su* early in the morning *Tar.* 111, 17. — 3. in *W.* for *rēns-pa*.

རངས་པོ་ *rāns-po* *Sch.* **rough, rude, unpolished.**

རང་པ་ *rād-pa* *W.* for *bgrād-pa*.

རང་རོད་ *rad-ród* v. *ród-po*.

རན་ད་ *rán-da* (*Pers.* رند, رند) a plane *Ld.*

རན་པ་ *rán-pa* 1. vb. and adj. to keep, or keeping, the proper mean, **to be proportionate, just right**, adv. *rán-par* **moderately**, *rán-par sro* warm yourself moderately (tolerably) *Lt.*, *zas-tsód rán-par zá-ba* to eat moderately *S.g.*; *di-tsam ni rán-no* this is about the proper measure *Dzl.*; with the root of the vb.: *ziñ riá-ran-nas* as it was (the proper) time for harvest *Dzl.*, *gro-ran* it is time to go *Pth.*, *ši ma rán-par ši-ba* to die an untimely death; *bág-mar ytan-rán-pa dan* when it was time to give her in marriage *Dzl.*; not so often with a sbst.: *rtsás-ma rán-tsa-na* when harvest-time had come *Mil.* — 2. *rtsa rán-pa* C. **shave-grass**, *Equisetum arvense*. — 3. col. for *drén-pa* **to lead** (water); for *bran-pa* v. *tags*.

རན་ *rab* I. **superior, excellent**; the eldest, of three sons, opp. to *brin-po* and *ta-čün*, frq.; *gan-zág dban-po-ráb-rnams* very able or clever persons (opp. to *brin-po* or *tá-ma* having moderate or very little capacity) *Mil.*, *Thgr.*, inst. of which *rab brin ysum* is often used *Thgy.*; *tēbs-na rab* if rightly understood, that will be the best *Thgr.*, frq. for: so it is right, that will do; **much, plentiful**, *rab-skrái ōg-nas* also with a full head of hair (you may be a holy man) *Mil.*; *ráb-tu* adv. **very**, with adjectives and verbs, *ráb-tu sdoms* lock (the door) well *Dzl.*; *ráb-tu krós-par gyúr-te* *Tar.*; it occurs also in the following phrases: *ráb-tu byin-pa* to receive or admit into a religious order, *ráb-tu byün-ba* to enter into a religious community, to take orders, *slób-dpon čos-baṅs-*

*las* being with, or being ordained by the teacher Chosbangs; *rgyál-poi rigs-las* (to take orders) as a descendant of the royal family, of the caste of noblemen *Tar.*; *ráb-(tu) byün(-ba)* he that has taken orders, a novice, or in gen.: **a clerical person**; *rabyün* is also the name of the first year of the cycle of sixty years; *rab-(tu) yñás(-par) byéd-pa*, *mdzád-pa* c. acc. or *la*, prop. 'to make firm or permanent', **to consecrate, to hallow**, a new house, esp. a temple, an idol; by this act a house is secured against accidents, and an idol is supposed to acquire life and to become the abode of the respective deity, which occasionally manifests itself by sundry miracles *Gl.*; *ráb-tu byéd-pa* (also erroneously *byéd-pa*) Cs. to analyze, but *Tar.* 96 it is equivalent to प्रकरण treatise, dissertation. *rab-byáms-pa* v. *byáms-pa*; *rab-ŋog* the second in rank, next in value, excellence etc., thus *Dzl.* 224, 5 (as a better reading for *brin-mo*); *rab-yáns* very wide, very extensive *Sch.*; *rab-yásal* 1. very clear, quite evident. 2. sbst. a small **balcony or gallery**, frequently seen in Tibetan houses. 3. *Sch.* history (?).

II. also *rabs*, **ford**, *rab-méd* without a ford, *rab-só* = *rabs* *Sch.*

རབ་རིབ་ *rab-rib*, col. also *hrab-hrib*, **mist, dimness**, e.g. before the eyes, in consequence of impaired vision; \**ko šrab-šrib mán-na mi toñ\** he sees only a mist before his eyes, *W.*; *skár-ma rab-rib* the faint glimmering of a star.

རབས་ *rabs* 1. **lineage, succession of families, race, family**, *rgyal-rábs* royal family or lineage, nobility; succession of kings; *mi-rábs* human race; *rabs-čád* a person whose lineage is broken off, i.e. **childless**, issueless, *rabs-čád bza-mi ynyis* a married couple without children *Mil.*; *yá-rabs* the higher class of people, noblemen; *má-rabs* the lower class, also: one belonging to the higher or lower class; collectively: *rgán-rabs* old men, aged people, *yžón-rabs* youth, young persons; *snón-rabs* **the ancients** (*veteres*), *pyi-rabs* men of modern times, descendants, posterity *Gl.*, *snón-rabs-sgrün*



an old legend, ancient history *Zam.*, *snón-rgyi rabs bño-brgyad* the 18 Puranas *Tar.* 4, 11. — 2. **generation** *Dzl.*, resp. *γduñ-rábs* *Gl.*, *ná-nas γduñ-rábs lñá-pa-na* in the fifth generation after me; with respect to individuals, period of life, viz. one of the many periods, which every person is supposed to pass through, or sometimes pleon. denoting a person as being the representative of his generation: *sañs-rgyás rabs bdun* the seven Buddhas. — 3. in gen.; **succession, series, development**, e.g. the propagation of the Buddhist doctrine *Tar.* 205, 21; *bskal-rábs* successions of Kalpas, *bskal-rábs-nas bskal-rábs-su*.

རམ་པ་ *rám-pa* 1. *W.* **quick**-(quitch)-grass. — 2. = *rán-pa*? *Lt.*, *Gl.*

རམ་བུ་ *rám-bu* 1. prob. only in: *rám-bu òdeg-spa* to join in singing, to take part in a song, to fall in with, *Dzl.* 30, 13 (not: to set up a dismal cry *Sch.*), v. also *òcol-ba*. — 2. = *na-rám* *Polygonum viviparum*.

རམ་ས་ *rams* 1. *indigo B.*, col. — 2. *Cs.*: 'degree of doctorship, *snags-* or *go-* or *druñ-ráms-pa* one having such a degree'.

རལ་ *ral* 1. **goat's hair**. — 2. **rent, cleft**, *pu ral rnyis* a sloping valley dividing into two parts at its upper end; *ral-γsum* n. of Lahoul on account of its consisting of three valleys; cf. *rál-ba*. — 3. v. *rál-pa*.

རལ་ཀ་ *rál-ka* v. *rál-gu*.

རལ་ཁ་ *rál-ká* v. *rál-gri*.

རལ་ག་ *rál-ga* *Sch.* = *yál-ga*.

རལ་གུ་ *rál-gu* 1. *Sch.*: **cleft, chink, fissure**. — 2. *dar-dkár-gyi rál-gu* and *rál-ka* *Pth.*?

རལ་གྱི་ *ral-gri*, col. *\*ral-gyi, ra-gyi\** **sword**, also for rapier and other thrust-blades *Dzl.*; *ral-grii dáb-ma* or *lèe blade*, so edge, *ñubs* scabbard of a sword *Cs.*; *rál-gri-pa* *Cs.* a sword-man; a fighting man; *rál-ká* = *rál so*; *rál-ká spród-pa* 'to bring the blades together', to fight hand to hand, (*ral-ká sbrad-pa* *Sch.* is prob. a misprint).

རལ་པ་ *rál-pa* **long hair, lock, curl; mane** (of the lion, not of the horse etc.); *rál-pa-ñan* having or wearing long hair, n. of a Tibetan king that distinguished himself by his bigotry and by his servility to the priests; *ral-lèan* a willow planted at the birth of a child, under which a lock of the child's hair is buried, when it is seven years old *Ld.*

རལ་བ་ *rál-ba* = *drál-ba* and *hrál-ba*, pf. of *drál-ba*, **torn**, of clothes etc., *mtsón-gyis* lacerated, slashed, cut to pieces by the sword *Dzl.*; *zig-rál-ba* id.; *zig-rál* **breach, destruction**, *kán-pa-la zig-rál byün-na* when the house gives way *Gl.*; *ka-rál, rna-rál, sna-rál* a lip, ear or nose, that has been lacerated by wearing rings etc.

རས་ *ras* 1. **sbst. cotton cloth**, cottons, also a piece of cotton cloth, handkerchief etc., *ras sbóm-pa* thick, strong cotton cloth; *lág-ras, pyis-ras* *Cs.* handkerchief, napkin; *tód-ras* **turban** *Cs.*; *prá-ras* a fine sort of cotton stuff, = *ká-ši-kai ras*.

**Comp.** *ras-rkyán* cotton cloth. — *ras-sküd* *Cs.* cotton thread. — *ras-küg* a small bag made of cotton. — *ras-kra* **calico, chintz** *Cs.* *ras-gós* **cotton dress, gown**. — *re-gá* a strong cotton fabric brought from *Sik.*, *C.* *ras bcós-bu* *Cs.* calico, chintz. — *ras-tág* **fillet, bandage**. — *rás-pa* a person wearing cotton clothes *Mil.*, frq. — *ras-bál* raw cotton. — *ras-búbs* a whole piece of cotton cloth. — *rás-ma* a small piece, a rag *Lex.* *\*re-zén\** *C.* a long, loose cotton garment, shawl. — *ras-yüg* = *ras-búbs*. — *ras-rú* v. *re-rú*. — *ras-slág* a furred garment covered with cotton cloth *W.* — 2. **adj.** *ka-rás* (*\*rē\**, for *reñs*?) **hard snow** that will bear a man.

རས་པ་ *rás-pa* 1. vb., *Ld.* *\*ras-èc\** **to get or grow hoarse**, *\*skad ras son\** the voice has grown hoarse, *\*skad ras-sa rag\** I feel a hoarseness in my throat. — 2. **sbst. v.** sub *ras*.

རི་ *ri*, also *ri-bo* *B.*, *\*ri-ga\** *W.* 1. **mountain, hill**, *ri pó-ta-la* the mountain (called) Potala *Lñ.*; *ri-bo dpal-bár* *Mil.*, *rgyal-gyi-sri ri* *Mil.* the mountain *Pal-bár*, *Gyal-gyisri*; *rir* on the mountain *Mil.*, *ri-la* id.

frq.; *ri-tan-mtsams-su* at the foot of the mountains or hills *Med.*; *ri-r-gán-pa* one living in close vicinity to a mountain, *W.*; *gáns-ri* an ice-mountain, snowy mountain, glacier, *nágs-ri* or *šin-ri* a hill covered with wood, *brág-ri* a rocky mountain, *gyá-ri* a mountain or hill consisting of slate-stone or schist; *span-ri* a hill covered with grass. — 2. **brim** of a hat or cap; **side-leather**, side-piece of a shoe. — 3. symb. num.: 7. — 4. num. figure: 55. — 5. v. *ri-mo*.

**Comp. and deriv.** *ri-skéd* v. *rkéd-pa*. — *ri-skyégs* *Stg.*, v. *skyegs*. — *ri-kród* chain of mountains, assemblage of hills or mountains, esp. as abode of hermits who, on that account, are called *ri-kród-pa*; also directly = *dgón-pa* hermitage. — *ri-mgó* mountain top. — *ri-rgyál*, *ri rgyál-po* a very high mountain, e.g. *Tise Mil.*, *Gandharā Sbh.*, esp. = *ri-ráb*, q.v. — *ri-rgyúd* chain of mountains, ridge of hills. — *ri-čan* mountainous, hilly. — *ri-čen*, *ri-bo-čé* a great mountain. — *ri-nyin* the sunny side, the southern slope of a mountain. — *ri-rnyil* fall of a mountain, land-slip *Sch.* — *ri-stón* v. *stón-pa*. — *ri-deu* (or *rdeu*) *čün Sch.*, *\*ri-bóg*, *ri-de-bóg\* W.*, a mountain spur abounding in stones. — *\*ri-dód\* W.* (perh. to be spelled *ri-kród*) a hermit (living) in the mountains. — *ri-sná* mountain spur. — *ri-pa* an inhabitant of the mountains, mountaineer, from a Tibetan point of view equivalent to the Latin *paganus* and *agrestis* as opp. to *urbanus*, therefore = peasant, poor uncivilized person. — *ri-prán* a little hill or mountain. — *ri-bo* = *ri*, v. above. — *ri-bór-pa Tar.*, *Cs.*: *ri-ór-pa*; = *ri-kród-pa*, *ri-bór-gyi* *gron* mountain village *Tar.* — *ri-brág*, *brág-ri* rocky mountain. — *ri-bóg* spur. — *ri-sbüg* mountain cavern. — *ri-rtzá* foot, *ri-rtsé* top of a mountain, *nyi-ma ri-rtsé-la póg-na* when the rising sun illumines the mountain tops. — *ri-rtsé-kan* *Cs.* n. of a mischievous spirit. — *ri-rdzón* mountain fortress, fort. — *ri-ráb* the centre of the world and king of the mountains, the fabulous Sumeru or Meru, also *ri-rab-lhün-po*, *ri-rgyál*, *ri-bo-mčog-ráb Mil.* — *ri-lün*

mountain and valley. — *ri-yséb Sch.* = *ri-kród*. — *ri-sribs* the side not exposed to the sun, shady side, north-side of the mountains.

རི་གུ *ri-gu* young goat, kid *W.*

རི་གུ *ri-rgyá Sch.*: foxes or fox-skins(?).

རི་དྭགས་ *ri-dwags* animals of chase, game.

རི་ག་ *ri-ba W.* *\*ri-čé\** to be worth, gen. as adj. **worth**, *\*lug di niul čig ri-čé yin\** this sheep is worth one rupee *W.*; *diul brgya ri-bai rta* a horse worth one hundred rupees *Cs.* cf. *rin* and *rib*; *ri-bai rin-tán* the full price *Sch.*

རི་བོན་ *ri-bón* hare, *ri-bón-mo* *Cs.* female hare; it lives in *Ld.*, but not in the smaller valleys, e.g. not in *Lahoul*; *ri-bón-gi rwa* the horn of a hare, a nonentity, a thing not existing, cf. *mo-šám-gyi bu*.

རི་མོ *ri-mo* 1. **figure, picture, painting, drawing**, *lha - kán - gi Glr.*; *ri-mo-mkan* painter; *ri-mo-čan*, *ri-mo-ldan* marked with figures; *ri-mor byéd-pa* to represent by means of figures and colours, to paint *Do.*; **markings** (streaks, speckles etc.) *šai* markings of a (tiger's) skin *Tar.*; *ri-krá* having stripes of various colours, spotted, speckled; *ri-mo* also draught, plan, design, and fig. **pattern**, rule of conduct, law written into the heart. — 2. = *rim-gro* reverence, **veneration**, *ri-mor byéd-pa* to honour, to venerate *Stg.*

རི་ལུ *ri-lu* col., but also *Tar.* 63, for *ril-bu*.

རི་ཤི *ri-ši*, རི་ཤི, = *dran-srón* q. v.

རི་ཤོ *ri-šo* n. of a medicinal herb *Med.*

རིག་ *rig* in *Ld.* col. and provinc. for *žig*: *\*mañ-na rig\** or *\*nyun-nu rig ton\** give much! give little!

རིག་པ་ *rig-pa* I. vb., 1. **to know, to understand**, = *šés-pa* with the termin. of a subst.: to know (a person etc.) as, with the termin. of the inf.: to know that, **to perceive**, observe, *krós-par rig-nas* perceiving that he became angry *Dzl.*; *pá-la rig-par gyis* let your father know it, inform your father of it *Tar.*; *zlóg-tu rig-par byed* (it



or he) teaches how to avert, prevent etc. — 2. v. *sgrig-pa*.

11. sbst. 1. **knowing, knowledge; prudence, talents, natural gifts** *Gl.*; *rig-pa dan ldan-pa* **talented, rich in knowledge, learned** *Dzl.*; *rig-pa ysar-ba* new informations, disclosures, knowledge; **news**, *lóg-gi rig-pa bsgrés-na* if one compares the absurd news *Tar.* 174, *Schf.*; *ma-rig-pa* 1. sbst. **अविद्या ignorance**, mostly used in the specific Buddhist sense, viz. for the innate principal and **fundamental error** of considering perishable things as permanent and of looking upon the external world as one really existing, with Buddhists in a certain manner the original sin, from which every evil is proceeding, v. *Köpp.* I, 163 (but cf. *yti-mug*). 2. adj. void of reason, **unreasonable, irrational**, *dúd-groma-rig-pa* *Mil.* — 2. **science, learning, literature**, *nán-gi rig-pa* the orthodox or sacred literature, *pyi rig-pa* the heterodox or profane literature *Cs.*, *fun-moi-gi rig-pa* literature or science common to both religions (Buddhists and Brahmins) *Cs.*; *rig-pai ynas* and *rig-pa* any single science (philosophy, medicine etc.) v. *rig-ynás*; *rig-pai ról-tso* or *rig-pai ynas tams-dád* *Cs.* circle of science, **encyclopedia**. — 3. **soul** (prob. only in later literature), *rig-pa lus dan brál-ba* the soul separated from the body, *rtén dan brál-ba* the soul separated from her hold or from her abode *Thgr.*; often opp. to *bem* *Mil.*

**Comp.** *rig-mkan*, *rig(-pa)-po* *Cs.*, *Sch.* a knowing person, a learned man. — *rig-rgyud* character *Mil.* — *rig-shāgs* a **spell, charm, magic formula**, *rig-snags-mkan* a person skilled in charms. — *rig-ynás* a science, one of the sciences; *rig-ynás čé-ba lña* the five great sciences or classes of science, frq.; these are: *sgrá-rig-pa* science of language, *ytan-tsigs-rig-pa* dialectics, *ysó-ba-rig-pa* medicine, *bzó-rig-pa* science of mechanical arts, *nán-dón-rig-pa* religious philosophy; of less consequence are: *rig-ynás čün-ba lña* the five minor sciences; and the *rig-ynás* or *rig-pa bəo-brgyad* (also; *tsug-lay* 22), which need not be particularly enumerated, though they are often mentioned in the *Dzl.*;

they are named by *Cs.* and *Sch.* — *rig(-pa)-po* v. *rig-mkan*. — *rig-byéd* 1. conveying knowledge, **instructive**, prob. also learned, *ña rig-byéd glü-mkan ma yin-te* I am no schooled, accomplished, singer *Mil.* 2. **instruction**, a book conveying knowledge, a scientific work, *bzoi rig-byéd* a technological work *Gl.* 3. वेद Veda, the (four) sacred writings of ancient Brahmanism, hence 4. as symb. num.: 4. — *rig-ma*, वेदमातृ, Veda-mother, *Gāyatrī*, a certain metre, verse and hymn of the Rigveda, personified as a deity *Mil.* — *rig-dzin*, from *rig-pa dzin-pa* to comprehend a science with ease, to be of quick parts *Dzl.*, as partic.: **a man of parts, a clever fellow**; but usually *rig-dzin* (like *rig-čan*, of rarer occurrence), *Ssk.* विद्याधर, denotes a kind of spirits to whom a high degree of wisdom is attributed, like the Dākinis. — *rig-sés* the faculty of **reason** *Tar.* 90, 2, *Schf.*

རིག་རིག་ *rig-rig*, *mig rig-rig byéd-pa* or *düg-pa* to look about, esp. in an anxious manner, shyly *Tar.*, *Mil.*

རིགས་ *rigs* 1. **family, lineage, extraction, birth, descent**, *rigs-rūs* lineage and family *Gl.*, *mai rigs-su nyé-ba* or *ytógs-pa* a relation by the mother's side *Dzl.*; emph.: **noble birth** or extraction: *rigs-kyi bu* or *bü-mo* noble or honoured sir! honoured madam! a respectful address, which is also more generally applied; thus in *Thgr.* it is the regular way of addressing the soul of a deceased person; *mi-rigs* 1. the human race, mankind *Cs.* 2. **nation, tribe** *Gl.*; *sdé-rigs* **tribe** *Cs.* 3. rarely = sex, *mó-rigs* female sex *Wdn.* — 2. in a special sense: **caste, class** in society, **rank**. In Tibet five ranks are usually distinguished. viz.: *rgyál-rigs* royal state, royalty, *brám-ze-rigs* caste of priests (Brahman caste), *rjé-rigs* nobility, aristocracy, *dmáns-rigs* the citizens, *ydól-pai rigs* the common people. When speaking of India, the appellations of these classes are applied to the castes of Brahmanism, although they do not correspond to each other in every respect. — 3. **kind, sort, species**, *groi rigs ysum yod* there are three sorts of wheat, *skád-*

*rigs gós-rigs mi-drá-ba* different languages and costumes; *ði-rigs* of every sort, *ði-rigs-su* in every possible manner, e.g. *čos stón-pa* to teach religion; *nyín-moi rigs-kyis* or *rigs-la* by the day, **by days, daily** *Glr.*; *rigs* is also used for **some, certain**, *nád-rigs-la mi dzém-na* if one is not on his guard against certain diseases; sometimes pleon.: *yán-lag rigs bzi* the four limbs, viz. hands and feet *Glr.*; *rgyal-čén rigs bzi* the four great spirit-kings *Thgy.*, *rigs ysum mgón-po* the three tutelar saints (*spyán-ras-yzigs, pyag-rdór, jam-dbyáns*) *Glr.*; *sañs-rgyás rigs lhai žin-kams* *Thgr.* — *rigs-pa* vb. **to have the way, manner, custom, quality of**, *ngo pyir byün-bai rigs-so* the upper end (of a stick, part of which is in the water) has the way of sticking out, i.e. sticks out; often to be translated: **must necessarily** (according to the laws of nature or to circumstances); as partic. or adj.: **necessary**, also **proper, suitable, right, suited to its purpose**, in the earlier literature gen. with the genit. of the infin., sometimes with the termin. of the infin., in later times with the root of the verb; thus: *tós-nas ldán-bai rigs-so* you must get up as soon as you hear... *Dzl.*; *da ri žig snán-bai rigs* now a mountain must appear *Dzl.*; *bžag-pai rigs-sam* would it not be expedient to appoint...? *Dzl.*; *rigs-kyi dús-la báb-bo* it is just the right time *Dzl.*; *mi smrá-bai mi rigs-so* it is not right to be silent *Dzl.*; *smád-par mi rigs-so* it is not right to abuse *Glr.*; *ón-rigs dug-pas* because (he) might possibly come *Mil. nt.*; *drán-pa mi zin rigs-la* if he should perhaps not retain the recollection of, if there should be any danger of his not remembering *Thgr.*; *ñan-són-du gró-bai rigs-la* as there is a possibility of going to hell *Thgr.*; *yđul-bai rigs-pa* those fit for conversion *Dzl.*; *thar skyé-ba ni rigs-pa ma lags* his being re-born as a deity is not befitting, or also: not possible, not probable *Dzl.*; *mi-rigs-pa* wrong, not right, unbecoming, improper etc., mostly as adv.: *mi-rigs-par byéd-pa* to act wrong, to do badly, frq. — *rigs-kyi rjes-brán* *Was.* (274) v. sub *luñ.*

**Comp.** *rigs-brgyud* race, lineage, extrac-

tion, family *Cs.*, *rigs-brgyud-dzin* male issue, *rigs-brgyud pél-bar gyir-ba* the rising of a numerous progeny *Dom.* — *rigs-nán* 1. low birth or extraction, *\*kyod mi rig-nán-pa dan nyám-po dé-če man\** you must not mingle with people of low extraction, with common people *W.*; *rigs-nán dpón-du skó-ba* to raise a child of low extraction to the royal dignity *Glr.* 2. **hangman** *Dzl.* (cf. *yđól-pa*). — *rigs-dan, rigs-ldán* of noble birth. — *rigs-mnyám-pa, mtün-pa, drá-ba* of the same rank etc., of the same species. — *rigs-nyáms degenerated, rigs-nyáms dge-slón* a monk disgracing his profession *Pth.* — *rigs-méd* = *rigs-nán* no. 1.

རིགས་པ་ rigs-pa 1. v. *rigs*. — 2. often errone. for *rig-pa*. — 3. adj. of *rigs*: *rgyál-rigs-pa* belonging to the reigning family or caste; *ði-rigs-pai sgó-nas* in every possible manner *Mil.*; *ði-rigs-par snyán-pai tsig-gis* with ever so many kind words *Dzl.*; also: in any way, any how, to a certain degree or extent, in part, partly *Tar.* 4, 3 etc. — 4. sbst., translation of *न्याय* logic, dialectics *Trigl.* 15; an infallible, not deceptive idea *Was.* (297).

རིང་འབྲུག་ rin-ñe-ba continual(?), daily(?) *ka-tśá rin-ñe-ba* *Mil. nt.* every day warm meals.

རིང་བ་ rin-ba I. adj., also *rin-po* *C., B., \*rin-mo\** *W.* 1. **long, high, tall**, relating to space; *rin-mo \*kur\** *W.* carry it lengthwise; it also implies distance, in which case *tag-rin* (q. v.) is the more precise form; *da-dün yül-las rin-ste* as he is still at a great distance from the place *Dzl.*; more frq. with *dan*: *ynas di gron-kyér dan rin-bas* because this place is far from the town *Dzl.*; *mi rin-ba-na* at no great distance. — 2. **long**, with respect to **time**, *tse rin-ba* sbst. a long life, adj. long-lived, *rgyál-ba dan tse rin-bar šog žig* may he be victorious and live long! *Dzl.*; *yun rin-po* (or *mo*) a long time; *yun rin-po-nas* from a long time, a long time since, *rin-por ma lón-par*, less accurately: *rin-po ma lón-par* soon afterwards, relating to things past, *rin-por mi togs-par* id. with respect to the future, = after a little while, in a short



time, frq.; *mi-rin-bar* id. *Tar.*; *dé-nas mi rin-bar* not long after that *Tar.*; *rin zig* a long time, *rin zig lón-pa dan* after a long time *Dzl.*; *rin zig-tu* adv. **long, a long while, for a long time**, *rin zig-tu ma zöns-pas* as he did not come for a long time *Dzl.*; *rin zig-na* after or during a long time *Gl.*; *rin-ia*, resp. *sku-rin-la* c. genit. **during, at**, *nyin-gyi rin-la* in the day-time, during the day *Pth.*, *dir bzugs rin* (province. for *rin*?) *tsö-čas* or *rgyags* provisions for the time of his stay *Mil.*; esp. of kings etc.: **under** a king; during the reign or life of a king, frq.; *dé-rin B.*, *C.*, *\*di-rin\** (more correct form, but only in *W.*) **to-day**. — 3. **old**, *rin zig-na* *Sch.* long ago, long since, v. also *rin-lugs*. —

II. **length, distance** etc., more definite form, but of rare occurrence: *rin-ba-nyid*, *dé-nas mi-rin-ba-nyid-na* a very short time afterwards *Tar.*

**Comp.** *rin-kyád* **length**. — *\*rin-táb\** *W.* length, copiousness (of account). — *rin-tün* 1. long and short. 2. length, relatively. — *rin-gág*, also *stod-gág* jacket or waistcoat of a Lama, without sleeves.

*རིང་ལུགས་ rin-lugs* *Cs.*: 'the sect or followers of a person', *Sch.*: 'old customs'; *Gl.* 92, 2 (?).

*རིང་བསྐལ་ rin-bsrel* ('things which are to be preserved for a long time'), *ཁ་ལུ་* relics of a Buddha or a saint, viz. small, hard particles, acc. to Burnouf the remnants of burnt bones.

*རིངས་ rins* sometimes for *rin*.

*རིངས་པ་ rins-pa* **swift, speedy**, *rins-par rgyug-pa* to run fast, to hasten, hurry; *rins-par yod* I am in a hurry *Mil.*; *\*rin-pa ton\** *W.* be quick! make haste! *rins run* though you be in a hurry *Mil.*; *rins-pai bsöd-snyoms* alms, gifts of charity (requiring haste), urgently requested, and out of the common course, *Burn.* I, 269. 628 *\*za - rins*, *tun-rins\**, waiting impatiently for one's meal, *\*grul-rins\** for setting out *W.*; *rins-stabs-su* most speedily *Mil.*

*རིང་པ་ rid-pa* 1. **meager, emaciated** *Dzl.* and elsewh. — 2. *Sch.* also: **rare**.

*རིང་པ་ rid-pán* the Neosa pine-tree *Kun*.

*རིག་ rin* 1. **price, value**, *rin yéod-pa* to fix, to determine the price *Cs.* (cf. *tan*), *rin rtóg-pa* to ascertain the price, to estimate the value *Cs.*; *rin bébs-pa* to abate, to lessen the price *Cs.*; *rin báb-pa*, *rin bri-ba* to go down, to sink or fall in value *Cs.*; *\*rin tsam\** *W.*, *\*rin gha-tso\** *C.* how dear (is it)? what does it cost? *rin-la mi chog* *Sch.* to sell under cost-price; *rin-can* dear, costly; *rin-méd* worthless, also: for nothing, gratis; *rin-gón*, *rin-tán*, *rin-tsád* *Tar.* 32, 17 = *rin*; *rin-chen-po*, *rin-po-ché* v. the next article. — 2. for *rin*, v. *rin-ba* I, 2.

*རིག་ཆེན་(པོ) rin-chen(-po)*, also *rin-po-che*, 1. **very dear, precious, valuable**; usually: 2. sbst, *རྒྱལ་* a precious thing, treasure, jewel, precious stone, precious metal; metal in general; *Gl.* 7, five jewels of the gods are enumerated, sapphire, indragopa and other three, prob. fabulous, stones, and five jewels as the property of man: gold, silver, pearls, corals, lapis lazuli; in other books other jewels are specified as such. In the Buddha-legends frq. mention is made of the *rin-po-che sna bdun*, i.e. the extraordinary treasures of a Tshakravartin king, viz. the precious wheel (v. *kor-lo*), the precious elephant, the precious horse, the precious jewel, the precious wife, the precious minister and the precious general (or inst. of him, the precious citizen) v. *Gyatch. chap.* III. Sometimes *rin-po-chei* may be understood literally: consisting of jewels, of precious stones, at other times it is merely equivalent to: valuable, precious; *rin-po-chei glin* *Gl.* seems frq. to signify a holy, happy land inhabited by gods. — 3. **a title**, used not only in *rgya-mtso rin-po-che* and *pan-chen rin-po-che* (the honorary titles of the high-priests of Lhasa and of Tashilunpo), but also a title of every Lama of a higher class.

*རིག་དི་ rin-di* *W.* (*rin-dri* *Bun.*) 1. **lead**. — 2. **musket-ball**.

*རིག་ rib* = *ri-ba* *Sch.* (*Dzl.* 220, 8. 15, and in *Sch.*'s dictionary): **worth, costing**,

standing at; to the Tibetans asked by us the word seemed to be unknown, and the MS. of Kyelang has *ri-ba* in the above cited passage.

རིབ་མ་ \**rib-ma*\* W., \**dib-ma*\* C., **fence, hedge, enclosure** to protect the fields from cold winds, intruders etc.

རིས་གྱི *rim-gri* resp. for \**ltógs-ri*\* **hunger** W.

རིས་(འགྲོ) *rim-gro* or *rim-gro*, resp. *sku-rim* **honour, homage**, shown more esp. to gods, saints, and priests, **offerings** and other ceremonies (v. sub *sku*), *rim-gros far-bar gyur* he will yet be cured by religious ceremonies (if medical advice should prove insufficient) *S.g.*; *dei rim-gro-la* as a ceremony for him (the sick person) *Mil.*; *zan-zin-gi rim-gros* by offerings in goods, cattle etc.) *Mil.*; *rim-gro čén-po byas* he arranged a great sacrificial festival *Pth.*; *rim-gro-pa* servant, waiting-man, valet de chambre.

རིས་པ་ *rim-pa*, *Ssk.* क्रम, 1. **series, succession**, *rim-(pa) bžin(-du)* *Dzl.*, *rim-par* *Glr.*, in a row or line, in rows, by turns, successively, one after another, also = by degrees, gradually; *rim-gyis*, *rim-pas* *Dzl.* id.; *rim-pas dan-po mčog yin pyi-ma dman* v. sub *dmán-pa*; *byá-ba tob-rim bžin byéd-pa* to do a business by turns, each taking a certain share of the work *Glr.* — 2. **the place** in a row or file, constituent part or member of a series, *dei mi-brgyid rim-pa lias rgyál-sa bzuñ* five members of his lineage occupied the throne *Glr.*, and in a still more general sense: *sgo rim-pa bdun* a sevenfold door *Dzl.*; *rim-ldabs* *Sch.* and *nyis-rim* *S.g.* double; *rim-yèig* = *lan-yèig* one time, once. — 3. **order, method**, *cad-par gyur-bai rim-pa dis* by this method which will be explained immediately, *Sbh.*; *rim-bral* disorderly, irregular *Cs.* — *rim nyis* v. *skyed-rim*.

རིས་མ་(ནད) *rims(-nad)* contagious disease, **epidemy, plague**, *nan-rims* id. *Glr.*; *rims yton-ba* to send, to cause a plague, as demons do *Dzl.*; *dus ydon nyis-kyis ma skyed rims mi byuñ* plagues, epidemics, are caused by nothing but the season or by

demons; \**fu-rim*\* W. **dysentery, diarrhoea**, bloody flux; *rims-só* the 'tooth' of an epidemic, i.e. its contagium, virulency.

རིལ་ཅིང་ *ril-tin* *Ld.* = *ša-rág*.

རིལ་བ་ *ril-ba* I. more freq. *ril-po*, *ril-mo* *B.*, *C.*; \**ril-ril*\* W. 1. **round, globular**, in *C.* also **cylindrical**; *srán-ma ril-mo* peas are round *Wdn.*; \**ril-ril*\* W. also sbst.: a round, globular object, such as a cabbage-head, a round lump of butter etc.; *ril-bai spyi-blugs* *Glr.*, *Sch.*: 'a bottle, narrow in the middle, a gourd-bottle'. — 2. **whole, entire; wholly, quite** \**kon-ril*\* quite crippled, lamed *C.*; \**nag-ril-ril*\* W. very black, quite black; *rtág-pa dan ril-por dzin-pa* to consider a thing lasting and entire (not compounded) *Thgy.*; *ril-por na dbań-na* if it belongs to me entirely *Mil.*; *ril-po* the whole, the entire thing (opp. to a part), also in arithmetic *Wdk.*; *ril-poi lhág-ma* the remainder of the whole *Wdk.*; *bubs-ril lus* the whole body *S.g.*; *ril-gyis pyógs-pa* entirely, completely, enveloped, or wrapped up *Sch.*; *ril-mid-pa* *Sch.*: 'to swallow a thing entire'; *dé-dag dan ril-gyis mči-am pyed dan mči-ba bka-stsól čig* tell me whether I am to come with all, or only with one half (of them) *Dzl.* ༢༩༩, 5 (acc. to the manuscript of Kyelang); *ril-bu*, col. \**ril-lu*\*, **small ball, globule, pill**, *ril-bur bsgril-ba srán-ma tsam* formed into a pill of the size of a pea *Lt.*; *ril-ma* globular dung of some animals, *byi-bai ril* mouse-dung *Mng.* (where Piper longum is compared with it), *glá-bai ril* dung of the musk-deer; *lúg-ril* tirdles, sheep-pellets, *ša-ril* 1. dung of the argali *Ld.* 2. small meat-balls *C.* — II. 1. W.: \**ril-čé*\* (for *gril-ba*) **to fall**. — 2. *Bal.* \**ril-čas*\* (for *sgril-ba*) **to wrap up**.

རིས་ *ris* 1. cognate to *ri-mo* and perh. to *bri-ba*: **figure, form, design**, *pádma-ris* the figure of a lotus-flower *Glr.*, *mig-mań-ris-su bris-pa* *Glr.* painted like a chess-board; *skya-ris* the blank parts of a picture, *tson-ris* the painted parts of a picture *Cs.* — 2. *Cs.*: **part, region, quarter**, hence *mto-ris* **heaven**, v. *mto*; *dbań-ris* share of power or of territory; *mńa-ris* id. and n. of a part of



Tibet; *pyogs-ris party*; (s. has also: *rän-ris* one's own party, *ṣän-ris* another's party, *ris-can* partial, prejudiced, *ris-méd* impartial, indifferent, hence also *hermit*, because he ought to feel indifferent to every thing. — 3. *Sch.*: 'ris-su difference, *ris-su čád-pa* equality'(?). — 4. *ris-ṣa* symb. num.: 7, derived from the number of the great planets together with sun and moon.

ུ ru 1. *horn*, = *rwa*; *rä-ru* goat's horn, *big-ru* ram's horn. — 2. parts of vessels etc. resembling a horn, e.g. the handle of a stew-pan *Mil. nt.*; \**gó-ru*\* C. door-post. — 3. *part, division*, *dmág-gi* of an army *Stg.*, wing *Cs.*; of a country, *dbu-ytsán-ru-bži Mil.*; *pyás-ru* the right side or wing, *ṣyón-ru* the left side or wing, *ṣzuñ-ru* the middle part or centre *Cs.* — 4. as num. figure: 85.

**Comp.** *ru-där Wdk*, *Mil.*, *ru-mtsón Sch.* military ensign, banner, colours, *pyár-ba* to display, to hoist (a flag). — *ru-sná* division of an army *Sch.* — *rü-pa* 'troops, advanced posts of the enemy' *Sch.* — *ru-dpón* commander of a regiment, colonel.

ུ་ ru-ñá *hatred, grudge, malice*, (of rare occurrence); *ru-ña-can* spiteful, malicious.

ུ་ ru-rtá *Cs.*: 'a kind of spicy root'; in *Lh. Inula Helenium*.

ུ་ཐོག་ or རོག་ ru-tóg or ru-rdóg *Cs. n.* of a district in Tibet contiguous to Ladak; an extensive plain, east of lake *Pañkōñ*.

ུ་ rü-pa v. *ru*.

ུ་པོ་ rü-po *ram W.*

ུ་བ་ or རེ་གུར་ rü-ba or re-gur a tent-covering made of yak's hair; *rü-ba-pa* a person living in such a tent; *rü-bai tsogs* a number of such tents, a tent-village.

ུ་མ་ rü-ma *curdled milk*, used as a ferment *C.*, *ó-mar rü-ma blug-dra* as when sweet and curdled milk are put together *S.g.*; as to its effect, it may also stand for *leaven*.

ུ་ཚར་ ru-tsár *fringes Ld.* = *ka-tsár*.

ུ་རཀ་ ru-rakša *Med.*; *Cs.*: a sort of berry.

ུ་ུ ru-ru *Stg.*; *Sch.*: a kind of deer; a species of fruit-trees.

ུ་ལེབ་ ru-léb 'flat-horn', acc. to *Sch.* the reindeer (*šá-ba ru-léb* the domesticated, and *bróg-gi ru-léb* the wild r.), more prob. the elk, v. *ka-ša*.

ུ་ག་གེ་ rug-gé appearing (?), *žin snum rug-gé* the field had a luxuriant appearance *Mil. nt.*

ུ་ག་པ་ rüg-pa 1. *Cs.* a kind of potato. — 2. *W.* to collect, gather, pluck, v. *sgrüg-pa*.

ུ་ཁ་ཁ་ rün-kañ *Cs.*: *bake-house, kitchen*.

ུ་བ་ rün-ba 1. vb. to be fit, calculated, suitable, right, and adj.: fit etc., gen. with termin., rarely with the root of the verb, *tsig di žigs-su rün* this word is calculated to terrify, is terrible *Dzl.*; *btson-du rün* it is salable, vendible *Dzl.*; *slob-dpón-du mi rün* he is not fit to be a teacher *Dzl.*; *ṣžán-du mi rün* he is good for nothing else, but also in the sense: he is too good for anything else, nothing inferior can be offered to him *Glr.*; *grub rün-du yód-pa* one that is able to perform it *Tar.*; *mi rnyed mi rün* it must be procured by all means *Dzl.*, *mi byar mi rün* it must be done *Dzl.*; *nyál-du mi rün* it would not do to sleep *Dzl.*; *med kyañ rün* I (you etc.) can also do without (him) *Glr.*; *dei tse ytán-du rün-ñam mi rün* would it not be as well to let him go once more? *Dzl.*; *či-ltar yid-čes-su rün* how can one believe you? *Dzl.*; \**kon-čóg zun zer mi rün*\* *W.* God cannot tell a lie; *di yañ rün* this, too, is correct, will do *Gram.*; *tsab rün tsam* it may perhaps be used instead *Wdn.*; *ñá-la mós-pa ma byas kyañ rün-ste* that they do not show me any honour is not so great a loss; but . . . *Mil.*; *dis rün-ñam* is that the right thing? will that do? *de-ltar rün* (*W. \*čog*\*) well, let it be so! for aught I care! — 2. several other phrases with *rün*: a. *lus di či rün* why should we care so much for this our body? *Dzl.*; esp. *či ma rün*, preceded by *na* or (rarely) by *yañ*: why should

not...? i.e. o that! would that! ི་di bdäg-gi yin-na òi ma ruñ would that this were mine! Thgy.; nai bu-mo min-na òi ma ruñ I only wish, she were not my daughter! would it were not my daughter! Pth. b. ruñ = yañ after a verbal root: de tsam òig bsdad ruñ though I have been sitting so long Mil.; mi dgos ruñ though it is not necessary Mil.; òes ruñ mi òes-pa ltar byéd-pa to plead ignorance although one knows the thing Mil.; òi-la òug ruñ whatever may happen to me, = at all events, at any rate; òi yin ruñ whatever it may be Mil.; log yin ruñ min ruñ whether it be an erroneous (opinion) or not Mil.; òi ruñ yson ruñ whether I live or die, living or dead Pth.; gañ yañ ruñ, òi yañ ruñ whosoever he may be, whatsoever it may be, frq.; sa òu gañ yañ rùn-ba-la on earth, water or whatever it be Do. c. mi-rùn-ba illicit, improper, unfit, v. above; mi-rùn-bai yzi bèu ten illicit actions, differently specified Tar. 33, 9, Köpp. I, 147, partly moral offences, partly only infractions of discipline; but ma-rùn-ba, ma-rüns-pa 1. **pernicious, dangerous, atrocious**, as enemies, beasts of prey, malignant gods and spirits, reckless destroyers etc. 2. **spoiled, destroyed, ruined**, ma-rùn-bar byéd-pa to destroy etc., ma-rùn-bar gyür-ba to be destroyed etc. Dzl.

རུ་ rud a falling or fallen mass, as: ka-rúd snow-slip, avalanche, òu-rúd deluge, inundation, flood (by the rupture of an embankment and the like), sa-rúd land-slide, descent of a great mass of earth; rúd-zam a snow-bridge, formed by avalanches.

རུ་རུ་ rub - òu prop. n., a district in the south of Ld.

རུས་པ་ rüb-pa to rush in upon, to attack, assault, pyag zabs kün-nas rub - rüb jüs-te rushing in upon him from every side in order to touch his hands and feet Mil.; bzán-la rüb-pa to pounce on the prey, to fall upon the food Glr.; \*do-rub tán-te sád-òe\* W. to kill with stones, to stone; \*òog-òig-la rüb-pa\* W. to press or crowd together towards one side; ka-rúb byéd-pa to outcry, to bear down by a louder crying Mil.;

\*go-rub-rúb dug\* C., \*go-rúb tan dug\* W. they put their heads together; \*òrod rub son, or min-òu rub son\* W. darkness draws on, night is setting in, for which in C. \*sa rub son\* is said to be used, so that it might also be translated by to darken, to obscure.

རུས་ཤོ་ rub-òo currant W.

རུས་ rum 1. **womb, uterus**, = mñal, but less frq.: rum mi bde-ba sensations of pain during pregnancy Dzl., rüm-du jüg-pa to enter into the womb. — 2. **darkness, obscurity**, mün-pai rum Glr., gen. smag-rüm. — 3. prop. n., **Turkey, the Ottoman empire**, the site of which is but vaguely known to the Tibetans, though some commodities from thence find their way to Lhasa; rüm-pa a man from Turkey, a Turk; rum-òam (شام) Syria Cs.

རུས་པ་ rül-ba to rot, to get rotten, to become putrid, to turn rancid etc., rül-bar gyür-ba B., \*rül òá-òe\* W. id.; òo-ma rül son the milk is spoiled, ka rül the snow does no longer bear, \*be rül\* W. drift-sand, quicksand; rül-skyür 'sour by putrefaction' Sch; rül-dri a putrid smell; rül-po for hrül-po Cs. — Cf. drul-ba.

རུས་ rus 1., W. rus-pa, **lineage, family**, min dan rus ni òi-ltar-ro their name and lineage are such and such Glr.; \*na-ran-ghi (or na-ran dhan) ru-òig-pa or -òá-wa\* C. B., \*rüs-pa òig-òig\* W. we are of the same family; rus-yòig-pa ysòd-pa a murderer of persons related to him by blood Lex.; tu-mi rus Lex.: Thu-mi, a family-name; rus mtò-ba high extraction, rus dmá-ba low extraction Cs. — 2. v. the next article.

རུས་པ་ rüs-pa (resp. yduñ) 1. **bone**, rus-òäg fracture of a bone Med.; rüs-pai düm-bu prob. small bones of which the Tibetan anatomy enumerates 360. — mi-rus human bone; rkán-rus bone of the foot; mgó-rus bone of the skull; rüs-pai rgyan Mil. a decoration of terrifying deities and magicians, consisting of human bones suspended from the girdle; rüs-pai rgyan drug Pth., the like ornament, but fastened to six different parts of the body, the top of the



head, the ears, the neck, the upper arm, the wrists, and the feet; *rus bol-ba* mentioned as a morbid symptom *Lt.*? — 2. the stone of apricots and other stone-fruits *C.*, *W.*; grape-stone *Wdn.* — 3. energy, *snyin-gi Mil.*, gen. *snyin-rus* q.v. — 4. v. *rus*

**Comp.** *rus-krán* skeleton, \**rus-tán tsóg-se\** *W.* he is nothing but skin and bones. — *rús-ku Lt.* bone-broth(?). — *rus-gróg Sch.*: a dry bone (?). — *rus-bcúd Lt.*? — *rus-nád W.* caries. — *rús-bu* 1. small bone. 2. bones in general *Dzl.* — *rus-tsúd, rus-tsód Med.*? — *rus-šin* 1. *Sch.* firmness, perseverance, repentance. 2. n. of a part of the body (?) *Lt.*

ར་ re 1. indefinite num. or pron., single, a single one, some (persons), something; one to each, one at a time, *re-ré* or *re* every, every one, every body, each, *rán-la bu re méd-na yid-pám-pa re yón-gi dug, dés-na kyéd-la-añ bu re dgos* despair comes from having no son, therefore you, too, should have a son *Mil.*; *yud re* for a moment, = *yud tsam Thgr.*; *lan re lan ynyis* once or twice *Mil.*; *mí brgya re tsam zón čóg-pa* (a horse) sufficiently (large) for being mounted by about a hundred men *Glr.*; *lo re tsam ma-ytóg*s with the exception of one year about *Glr.*; *ras-gos-rkyán re* a single cotton garment *Mil.*; *čos-brél re* a small amount of spiritual instruction *Mil.*; *W.*: \**bal re\** some wool, \**šu-gu re\** some paper (= *žig*), \**kú-šu re\** some apples; *bču-la jñir-pa re ytád-nas* handing to each of the ten a *púr-pa Pth.*; *lág-na dón-tse re-ré yod* in each of his hands there was a gold-coin *Dzl.*; *nyin ré-la séms-can kñi re bsad Glr.* he slaughtered every day 10 000 living beings, *ra lña lña bsad* five goats (every day); *mí res lug re bsad* each man killed one sheep *Glr.*; in a somewhat different sense: \**lo ré-ne lo re čün-se yod\** *W.* they grow smaller from year to year; *nyuñ re* little at a time *Glr.*; *re-re ynyis-ynyis* one and all, one with another, indiscriminately *Mil.*, *re-re-bžin-gyi mgo* every single person's head *Tar.*; *re žig somebody, something; some* (persons), a little; (with or without *dus*) a little while, *re žig*

*sdod* wait a little! *Dzl.*; *re žig eig-na* after a little while, *Bhar.* 37; once, one day, one time, at a future time, also *dus re žig-gi tse Pth* — 2. mutual, reciprocal (in this sense it is perh. to be spelled *res*, though it is certainly cognate to *re*), *dpon slob re kñan byuñ Mil.* there arises mutual discord between teachers and disciples *Mil.*; different, differing? *ré-lta-bu* 'of a different kind or nature' *Sch.* — 3. sbst. a. the wooden parts of a door, *re bži* the four parts of a door-frame, *yá-re* the head-piece, the lintel, *má-re* the sill or threshold (= *yá-tem* and *má-tem*), \**yá-re má-re dal toñ\** *W.* pull it down entirely! *logs-ré* the side posts (*C. sgo-ru*). b. v. *re-mos* and *reu*. — 4. In such forms as *mór-ra-re, mčis-sa-re, gyúr-ta-re* (*Dzl. UŁ, 1. ᠮᠣᠷᠠᠷᠤᠷᠡ, ᠮᠴᠢᠰᠤᠰᠠᠷᠡ, ᠭᠢᠦᠷᠲᠠᠷᠡ*) it may be rendered by an adverb, as: certainly, undoubtedly. — 5. vb., v. *réd-pa* and *ré-ba*. — 6. particle, mostly put between two closely connected words: *nyams-re-dgá, blo-re-bdé Glr., ʔo-re brgyál, skyug-re-lóg, že-re-žigs, yi-re-müg, don-re-čün, snyin-re-rjé* (this last very freq.), without essentially modifying the signification, yet only used in emphatic speech. — 7. num. for *drug-ču* in the abbreviated forms of the numbers 61 to 69. — 8. num. figure: 115.

ར་སྐྱོན་ re-skán (etymology?), acc. to the passages which came to my knowledge a strong negative (like *οὐ μὴ*), by no means, never, *yoñ re-skán Mil.* freq., that can never happen, that is absolutely impossible (parallel to *yoñ mi srid*); *tsim-par gyur re-skán* they never can be satisfied with it *Tar.*

ར་སྐྱོན་ re-skón n. of a bitter medicinal herb.

ར་ཁ་ re-ká *Sch.* a picture, painting.

ར་འཕྲན་ re-kán v. *re-ba*.

ར་འཕྲང་ re-kán *Sch.*: *re-kán byuñ-ba* to be not too much (?).

ར་གུར་ re-gur v. *ré-ba* sbst.

ར་གྲོན་ re-grón addition, increase.

རེ་ལྷགས་པ་ or རེ་ལྷགས་པ་ *re-lcags-pa* or *reu-lcags-pa*, *Med.*, a mezereon with white blossoms in the South-Himalaya, of which paper is made.

རེ་ཏྲོ་ *ré-to* pumpkin *Kun.*

རེ་དོགས་ *re-dōgs* v. *ré-ba*. vb.

རེ་ལྷེ་ *re-lde* v. *ré-ba* sbst

རེ་སྒྲམ་ *ré-snám* v. *ré-ba* sbst.

རེ་འཕགས་ *re-pāgs* prop. n., **Triloknath**, a much frequented place of pilgrimage in Chamba, with a famous image and sanctuary of *Avalokiteśvara*.

རེ་ག་ *ré-ba* Cs. sbst., also *ré-bo*, acc. to some *sbré-bo*, *W.* \**re-snām*\*, Cs. sack-cloth, a kind of cloth of yak's-hair, a tent-cloth (also *re-lde* and *re-yól* Cs.); *re-gür* a tent of such cloth.

རེ་ག་ *ré-ba* I. vb., 1. **to hope**, *fams-cād mtōn-du reo* all hoped to see *Dzl.*; *dé-la pān-du ré-nas* hoping it might be good for it *Mil.*; *sū-la re* in whom should they place their hope, in whom should they trust? *lon yód-du ré-la* whilst you are hoping still to have time (enough) *Mil.*; *ré-zin ltōs-pa* to look up full of hope *Glr.* — 2. **to wish**, v. II. — 3. to beg, to ask alms, **to go a begging**, for victuals, \**ko ré-a-la yon*\* *W.* he comes to beg.

II. **མ་ཤཱ་** sbst. **hope; wish**, frq., *ré-ba skōn-ba*, *ré-ba sgrüb-pa* to fulfil a hope; *rnyéd-pa*, *tób-pa* to get it fulfilled, to obtain what one has hoped for, *ré-ba ltar gyur* it goes to one's wish, as well as one could wish; *ré-ba dan ldān-pa* hoping, full of hope, *ré-ba méd-pa* hopeless, despairing.

**Comp.** *re-tág* v. *tág-pa*. — *re-dōgs* hope and fear, *re-dōgs med* being without hope and without fear (the principal aim and prerogative of ascetics) *Mil.* — *ré-* (*bai*) *ynas* Cs.: room for hope; prob. also = *ré-sa* the person or thing whereon one's hopes are placed *C.*, *W.*

རེ་མོས་, རེས་མོས་ *ré-mos*, *rés-mos* **turn, series**, or more accurately: the order or change of the series, *niéd-la*

*sdug-pai ré-mos bab* then misfortune came to be our turn *Mil.*; *re-mos-su Pth.*, \**ré-mos cōs-la*\* *Ld.* by turns, alternately, e.g. to strike one's breast with the hands; \**ré-mos ré-mos*\* *W.* by degrees, gradually; *re-mōns* id. *Ma.*

རེ་ཞིག་ *ré-žig* v. *re* 1.

རེ་རལ་ *re-rāl* n. of a medicine *Med.*

རེ་རུ་ (རས་རུ་?) *re-rú* (*ras - ru?*) *W.* the spread- or warp - beam of a loom.

རེ་ས་ *ré-sa* v. *ré-ba*.

རེག་ *reg* 1. *Sch.*: *reg-yzig-pa* 'notes taken down, and extracts made, during a course of study'. — 2. v. the following article.

རེག་པ་ *reg-pa* I. vb., 1. (*W.* \**rág-če = nyüg-če*\*, the latter being more in use) **to touch**, to come in contact with, *lág-pa sá-la gar rég-par* where his hands touched the ground *Dzl.*; *rhun yál-ga-la rég-na* when the wind touches the branches *Dzl.*; *ká-reg-pa* c.dat.: to eat, to taste, to take, *dug-la-ká-reg ré-ba yod* in taking poison there is hope, (viz. so bad are the times) *Ma.*; \**tsá-big žal rag dzod* or *žál-la rag*\* *W.* please, taste a little of it! *sá-la kru gañ tsam-gyis ma rég-par byōn-pa* to walk not touching the ground by an ell, i.e. to move in the air, about a cubit distant from the ground *Pth.*; *rég-pa-med-pa* intangible, unapproachable, out of reach, *Glr.* — 2. to feel, to perceive Cs.? — II. sbst. *reg* (prob. only abbreviation of *reg-bya*) feeling, touch, sense of feeling *S.g.* 10, 5?

**Comp.** *reg-dug* ('poison that has entered the body by contact') *S.g.* 29, is said to signify now in *C.* venereal disease, syphilis. — *rég-bya* 1. what is felt or may be felt, anything palpable or tangible, *reg-bya mi tsor* what may be felt is felt no longer *Wdn.* 2. **feeling, sense of feeling**, *pāgs-pa-reg-bya* the feeling of the skin, *lūs-po pyi rég-bya grān-la* whilst the outside of the body appears cold to the touch, *rég-bya-rtsub* rough to the touch *Med.* — *rég-ma* Cs. n. of a goddess.



རེན་བ་ *ren-ba*, pf. *rens* to be stiff, hard, rigid, *rmai ren sbyañs* to remove the hard parts, of a wound (to clear, to cleanse) *Wdi.*; \**rañs son*\* *W.* (the blood) has coagulated, congealed, also of a dead body: it has grown stiff; \**ráñs-te dad dug*\* *W.* he makes himself stiff, he struggles against; *rens - pa* solid (opp. to liquid), coagulated, stiff, hard; *rens-par byed-pa* to make hard or stiff; fig.: stiffnecked, obstinate, unwilling, *Do.*

རེན་བ་ *ren-bu* 1. **pastil** for fumigating *Lt.*, v. *spos.* — 2. *Sch.*: separate, not belonging to anything else.

རེན་ས་ *rens* sometimes for *rañs*, v. *nyin-rens*, *to-rens*.

རེན་ས་ལྟོ *rens-po Sch.* alone, single.

རེན་པ་ *red-pa* 1. **to be**, = *yin-pa*, in *Sp.* and *C.*, rarely in *B.*; also *ré-pa* (*ré-ba*) is met with; *kyed pñugs-rdzi ma red rdo-rje-sems-dpar snañ* you are not a herdsman, no, you are *Vajrasattva* (viz. a deity)! *Pth.*; \**čañ yó'-pa re' mé'-pa ré'*\*? is there any beer here or not? *C.* — 2. *Cs.*: **to be ready**, *red mda* a ready arrow *Cs.*; *red dan ma red rma* a healed wound and one not yet healed (?) *Sch.* — 3. **to be withered** *Ts.*

རེན་རེན་པ་ *reb-réb-pa Sch.*: **to be in a great haste** or **hurry**, **to be very zealous**, *W.*: \**reb log čó-čé*\* to do something wicked again and again.

རེན་པ་ *rem-pa* vb. and adj. (to be) strong, vigorous, durable, sound, hearty, of men and animals, \**rem-pa son*\* *W.* now I feel strong again; \**gyóg-pa dül-čé-la rém-pa čó!*\* *W.* exert yourself to walk fast! *čos spyod rem* show your ability, in performing ceremonies or incantations *Mil.*; *rem-čig rém-čig dré-tsogs-rnams* be strong, ye hobgoblins, show your power; do your best! (ironically) *Mil.*

རེན་ *reu Mil.* prob. **panel** or **square**, of a wainscoted wall, of a chessboard etc.; *re(u)-mig* id.

རེན་ *rer* termin. of *re*, to each individually; ... a piece.

རེས་ *res* 1. inst. of *re*. — 2. **change**, **turn**, **time**, **times**, *da ned byéd-pai rés-la búb-ste* it being now our turn of acting *Dzl.*; \**dí-rin ču-ré koi yod*\* *W.* to-day it is his turn to irrigate (the field); *res byéd-pa* with verbal root, to do a thing by turns with another person, *čāñ-la tuñ-rés byéd-pa*, resp.: *skéms-la ysol-rés mdzād-pa* to vie with one another in drinking beer *Glr.*; *skyes bul-rés byéd-pa* to send mutual presents to one another *Glr.*; *res jóg-pa* to change *Sch.*; *rés-kyis* relieving one another (in service), doing (a thing) alternately or by turns, e g. *nyál-la mēl-tse byéd-pa* to sleep and to keep watch *Dzl.*; *res* is also used as an adv.: 1. *res čé res čuñ* now great, now small, or partly great, partly small; *res yod res med* at one time it is there, at another not *Cs.* 2. at a time, every time, distributively: *res pýe túr-mgo re tsam gams* I always take the tip of a spoon full of meal at a time *Mil.*; *res yčig* once, once upon a time *Tar.*, *res ga* sometimes, *res . . . res* now — now, at one time — at another, frq.; \**lu-ré*\* *W.* a change of singing, an alternative song; *rés-mos* v. *re-mos*; *res-yzá* a changing (wandering) star, a planet *Cs.*; *res-grogs-zla-skār* the stars with which the moon is successively in conjunction *Sch.*

རེས་ལྟོ *rés-po* old, v. *bgre-ba*.

རོ *ro* I. sbst. **taste**, **flavour**, **savour**, *Ka-ro* id.; *ro-myón-ba* to taste; six different kinds of taste are distinguished: *mñār-ba* sweet, *skyür-ba* sour, *lān-tswa-ba* salt, *kā-ba* bitter, *tsā-ba* acrid, *bskā-ba* astringent, and the medicines accordingly are also divided into six classes; *ro bryga dan ldan-pa* of a hundred-fold taste, i.e. of the most exquisite and manifold flavour, frq. — II. sbst. 1. also *ró-ma*? resp.: *spur*, **dead body**, **corpse**, **carcass**, *mí-ro* a dead man, *rtā-ro* dead horse, *srin-bui ro* dead insects *Dzl.*; *ro srég-pa* to burn a corpse. — 2. **body**, v. comp. — 3. **residue**, **remains**, **sediment**, *tság-ro* (or *tság-ro*) that which remains in a sieve or filter, impurities, husks etc., *jā-ro* tea-leaves in a tea-pot, *tsil-ro* the remains of bacon after having

been fried, greaves; *gál-ro*, *rdó-ro*, *sá-ro* rubbish; *skúd-ro* the ends of threads in a seam; v. also *ro-tó*.

**Comp.** *ro-kán*, col. *\*rom-kán\** place for burning or burying the dead, a favourite spot for conjurations and sorceries. — *ro-grib* defilement by contact with dead bodies. — *ro-rgyáb* back, back part *Lt.* — *ro-sgám* coffin. — *ro-tó* *Ld.* (= *ro* II, 3) residue; *\*rañ-sii ro-tó\** wax; *\*sig-pe ro-tó\** ruins of walls. — *ro-stód* the upper part of the human body, chest and back *Stg.*; esp. back *Mil.* — *ro-dóm* fees given to the Lamas for performing the burial or cremation ceremonies *Mil.* — *ro-búg* *Sch.* grave, tomb. — *ro-myágs* v. *myags* — *ro-smád* the lower part of the body *Med.*, *ro-smád sbrúl-du* *Kyil-ba* the lower part of the body like a winding serpent *Wdk.* — *ro-rás* cloth of cotton for wrapping up a dead body before cremation; upon it incantations are frequently written against demons and malignant spirits *Pth.* — *ro-lans* = *वेताल* (evil) spirit, or goblin that occupies a dead body (*Will.*) *Tar.* 158. — *ro-sin* wood for burning a dead body.

རོ་ནེ *ro-nyé* *Stg.* = *ra-nyé*, *ža-nyé* lead.

རོ་མ་ *ró-ma* 1. sometimes for *ro* *Cs.*, *Schr.*  
— 2. v. *rtsa* I.

རོ་ཙ་, རོ་ཙ་འ་ *ró-tsa*, *ró-ytsa* sexual instinct, carnal desire, lust *Med.*, *ró-tsa skyéd-pa* to excite, to increase the carnal appetite by medicine *Cs.*; also: to feel it; *ró-tsa-ba* 1. voluptuous, sensual, lustful *Mil.* 2. exciting or animating the sexual instinct *Wdn.*

རོ་ག་པོ་ *róg-po* 1. *C.* black, cf. *bya-* and *pó-róg*. — 2. *W.* = *rág-pa* reddish, yellowish-brown, of rocks. — *róg-ge-ba* shining dimly; *žal dzum-nág róg-ge-ba* with a face glowing gloomily as it were *Mil.nt.* — *rog-róg* 1. *C.* jet-black. 2. 'dark-grey' *Sch.*, prob. = *róg-po* 2. — 3. *rogue*, *villain* *Cs.* (a man of dark deeds?).

རོ་ག་ས་ *rogs*, vulgar pronunciation of *grogs*, friend, companion, associate, assistant v. *grogs*; *rogs-méd yéig-pa* quite alone *Pth.*; *\*rog-rám-dó-čé\** *W.* = *ra-mda byéd-pa*; *\*rógs-*

*po\** *Ld.* adulterer, *\*róg-po-dó-čé\** (of a husband) and *\*róg-mo-dó-čé\** (of a wife) to commit adultery.

རོ་ན་ *ron* narrow passage, defile, cleft in a hill, also valley; *brag-rón* dell or chasm between rocks, *ravine*, *ron-rtsub* a rough country full of ravines, so Tibet is called *Glr.*; *rón-yul* id.; *rón-mi*, *rón-rta*, *rón-lčan* a man coming from, a horse bred in, a willow growing in such a country.

རོ་ད་ *rod* pride, haughtiness *Ts.*

རོ་ད་པ་, རོ་ད་པོ་ *ród-pa*, *ród-po* stiff, unable to help one's self, *ród-lči-ba* *Sch.* id.; *Ld.*: *\*rod-da-rod-dé\** of decrepit or sick people.

རོ་མ་ཁ་ *rom-kān* *W.* for *ro-kān*.

རོ་མ་པོ་ *rom-po* *W.* (for *sbóm-po* *C.*, *B.*) thick, big, stout, of men, trees, sticks; massive, massy, plump; deep, of sounds, opp. to *pra-mo*. — *rom-yig* type, types, letters used in printing, opp. to *pra-yig*, v. *yi-ge*.

རོ་ *rol* 1. side, only in the comp.: *nán-rol* inside, *pyi-rol* outside, *pá-rol*, *tsú-rol* etc.; *mál-gyi pyi-rol* the outside of the bed (e.g. has been soiled) *Glr.*; mostly as postposition: *yāns-pa-čan-gyi nán-rol-na* within the town of *Yan-pa-čan*; *nán-rol-nas būl-ba* to reach, to hand from within *Dzl.*; *čui pá-rol-na*, *tsú-rol-na* (or *tsú-rol-tu*) on the other side or on this side of the water; *gyás-rol*, *gyón-rol* the right side, the left side; also in a looser sense: *pyi-rol-tu bzun-ba* to look upon a thing as externally or really existing *Mil.*; often pleon.: *snón-rol-nas before*, previously *Thgy.*; *óg-rol-tu* for *óg-tu* after *Pth.*, *Tar.*; *di-nas nyi-ma-nüb-kyi pyógs-rol-na* to the west from here. — 2. *Sch.*: *rol(-tu) bsád-pa* to destroy completely, to kill on the spot(?). — 3. (*Cs.* also *rol-mo*) furrow; *rol rmód-pa* to make furrows, to plough.

རོ་ལ་ཏ་ *ról-rta* *Sch.*: the near horse in a team, the right-hand horse.

རོ་ལ་པ་ *ról-pa* = *sprul-pa*, v. *ról-ba* 3.

རོ་ལ་བ་ *ról-ba* 1. to amuse or divert one's self (synon. with *rtsé-ba*), thus one of the twelve actions of a Buddha is *btsun-moi* *Kor-*



*du ról-ba* diverting himself with his wives; *bdag-yód dan ról-ba* to divert one's self with a married woman (sensu obsc.) *Schr.*; in *rgya-čér-ról-pa* (v. sub *rgya*), and in *ról-pa bkód-pa* (the n. of a certain kind of contemplation *Gyatch.*), it is used for *ललित*, playing. — 2. to take, taste, eat, drink, *srin-mo krág-la ról-ba* witches or ogresses reveling in blood *Mil.*; *ról-pai stábs-su bžugs* there he sits with greedy mien. — 3. = *sprúl-ba* to practice sorcery, to cause to appear by magic power, *rnám-par ról-pa* = *rnám-par sprúl-pa*; *yé-šes ról-pai kyeu lia Pth.* for: *yé-šes-kyi sprúl-pa* incarnations of the divine Wisdom; *rol-pai mtso* prob. enchanted lake, occurs in the description of the Sumeru, but no Lama seemed to know its exact meaning. — 4. vulg.: to thrash, to cudgel.

རོལ་མ་ ról-ma 1. v. *rol* 3. — 2. col. for *sgról-ma*.

རོལ་མོ་ ról-mo (cf. *ról-ba* 1). 1. music, *ról-mobyéd-pa*, *W. \*cò-čè\**, to make music, *ról-mo spyád-pa Sch.* id. — 2. musical instrument, = *ról-moi ča-byád Dzl.*, *ról-ča Cs.*, in *W.* esp. cymbal.

ལྷོ་ and ལྷོ་ལྷོ་ *rla* and *rlag* sometimes for *bla* and *glags*.

ལྷོ་ལྷོ་ rlag-pa v. *rlóg-pa*.

ལྷོ་ལྷོ་ལྷོ་ rláns-pa vapour, steam, *ka-rláns breath, exhalation, \*ka-lán tán-čè\** to breathe, to exhale *W.*; *\*gañ-lán\** cloud-like snow-drifts on high hills, *ču-rláns* steam, watery vapour; *rláns-ču don-pa Sch.* to distil.

ལྷོ་ rlan 1. moisture, humidity, *rlan spán-ba* to avoid the wet *Med.*, *rlan steñ nyál-ba* to sleep in the wet *Lt.* — 2. a liquid, *rlan-rlónid*, *rlan-rlón čañ* the liquid (called) beer *Lex.*; *rlán-čan* moist, wet, humid, e.g. a country, *rlan-méd* dry. Cf. *rlón-pa*, *brlan*.

ལྷོ་(ས)་ལྷོ་ rlab(s)-pa *Sch.*: 'to remove, to clear away'.

ལྷོ་ལྷོ་ rlab wave, billow, flood, *rgyá-mtsoi rlab* *Med.*; *ču-rlábs* and *dba-rlábs* or *rba-rlábs* = *rlabs*; *dus-rlabs* ebb and flood, tides *Stg.*; *rlabs pyó-ba* or *krúg-pa* the tumult of the waves *Cs.*; *rlabs-po-čé* or *rlabs-čén*.

*Lex.*: महोर्मि, a large wave or billow, a rolling swell of the sea, surf, surge; also fig.: a high degree, e.g. of diligence *Thgy.*

ལྷོ་ལྷོ་ rlam-pa v. *rlóm-pa*; *rlam-kyér Sch.* pride(?).

ལྷོ་ལྷོ་ rlig-pa, resp. *ysan-rlig*, testicle, stone, *byin-pa*, *phyid-pa*, *W. \*tón-čè\** to castrate, emasculate (a man), to cut or geld (an animal), *rlig-pýuñ*, *rlig-méd* castrated, emasculated, *rlig-čan* having testicles, *rlig-yčig-pa* having only one testicle; *rlig-bu*, *rlig-šubs* scrotum; *rlig-skráns* swollen testicles; *rlig-rlugs Lt.*, *rlig-blugs S.g.*, id. (acc. to *Cs.*).

ལྷོ་ལྷོ་ rlinš *Sch.* good, quick, cf. *brlin-ba*.

ལྷོ་ rlid *Sch.* a closed leather-bag.

ལྷོ་ལྷོ་ rlid-bu *Sch.*: 'a whole, a lump or mass'; but this seems not applicable in the phrase *dúd-groi rlid-bu Lex.*, and otherwise it is not known to me.

ལྷོ་ལྷོ་ལྷོ་ rluğ(s)-pa 1. *Cs.*: 'to purge, mñal rluğs-par byéd-pa to cause an abortion, *rlugs-byéd* purging, procuring abortion; *rluğs-ma Sch.*: 'the casting out, effusion'; acc. to one *Lex.* excretion of indigested food. — 2. *Ts.*: to overthrow, to pull down, v. *lug-pa*.

ལྷོ་ rluñ वायु 1. *W. rluñ-po* breeze, wind, *luñ ló-ma-la reg* the wind touches the leaves *Dzl.*, *luñ-gis skyod* (a thing) is moved by the wind *Dzl.*, blown away by the wind *Gbr.*; *\*luñ lan\* C.*, *\*luñ-po pu dug\* W.*, the wind blows, also for: there is a draught (here); *\*luñ-rag mán-po yon dug\* W.* one feels the wind (here) very much; *luñ čén-po Mil.*, *drag-po* a high wind, a gale; *šar-rluñ* east-wind etc., *čar-rluñ* rain and wind; *škám-rluñ* a dry wind *Cs.*; *\*luñ-po yób-čè\** *W.* to fan; *og-luñ* wind (from the stomach), flatulence *Lt.*; fig.: *lās-kyi luñ-gis déd-de* impelled or pushed on by the wind of actions, i.e. involved in the consequences of one's actions; and in a similar manner in other instances, frq. — 2. air, atmospheric air, *rluñ-gyi dkyil-kor atmosphere*; *rluñ-gi jprul-kor* air-pump *Cs.*, *rluñ-gi gru* air-balloon *Cs.* — 3. in physiology: one of the

three humours of the body (v. *nyés-pa*) supposed to exist in nearly all the parts and organs of the body, circulating in veins of its own, producing the arbitrary and the involuntary motions, and causing various other physiological phenomena. When deranged, it is the cause of many diseases, esp. of such complaints the origin and seat of which is not known, as rheumatism, nervous affections etc. This *rluñ* or humour is divided into five species, viz.: *srog-dzin* cause of breathing, *gyén-rgyu* faculty of speaking, *kyab-byéd* cause of muscular motion, *menmyám* of digestion and assimilation, *tur-sél* of excretion; *rluñ-las gyúr-pa yin* (the disease) arises from *rluñ Glr.*; *rluñ-gis bzün-ste* = *rluñ-nád-kyis btáb-ste*. — These notions concerning *rluñ* are one of the weakest points of Tibetan physiology and pathology. — 4. in mysticism *rluñ dzin-pa* seems to be = *dbugs bsgyán-ba*, and to denote the drawing in and holding one's breath during the procedure called *gtum-mo* (q.v.), which is as much as to prepare one's self for contemplation, or enter into a state of ecstasy *Mil.*; *rluñ séms-la dbañ töb-pa Mil.*, frq., is said to imply that high degree of mystical ecstasy, when *rluñ* and *sems* have been joined into one; he who has attained to the *mg-yogs-rluñ* is able to perform extraordinary things, e.g. with a heavy burden on his back he is able to run with the greatest speed, and the like. —

**Comp.** *rluñ-rta* the airy horse, n. of little flags, frequently to be seen waving in the wind on Tibetan houses, on heaps of stones, bridges etc. The figure of a horse which together with various prayers is printed on these flags signifies (acc. to *Schl.* 253) the deity *rta-mčog*. Huc also mentions superstitious practices that may be called *rluñ-rta*. — *rluñ-mdá Sch.* air-gun. — *rluñ-nád* disease caused by *rluñ*, v. above. — *rluñ-dmár*, *rluñ nág-po* prop. dust-storm, a storm whirling up clouds of dust; further: **storm**, **tempest** in general, also a gale at sea *Glr.* and elsewh. — *rluñ-tsub* whirlwind, **snow-storm** *Mil.* — *rluñ-séms* v. above, *rluñ* 4. —

*rluñ-sér*, *rluñ-bsér-bu*, *rluñ bsir-ba*, a violent wind *Cs.*

ལྷོ་ལྷོ་ *rlubs* 1. in *C.*: **corner**, **hole**, **place for hiding** a thing; *Lex.*: *kun-bui rlubs*. — 2. *Sch.*: **ditch**, **pit**, **pool**, **abyss**, *mei rlubs* fire-pool.

ལྷོ་ལྷོ་ *rlóg-pa*, pf. *brlags*, fut. *brlag*, imp. *rlóg(s)*, *brlag*, vb. a. to *ldóg-pa*, 1. **to overthrow**, **to destroy**; *lál-bar* or *rdál-du* *rlóg-pa* to reduce to powder, to destroy entirely *Thgy.* and elsewh.; *rtsa-ba-nas*, or *mám-par*, to annihilate, e.g. all the infidels *Pth.*, **to break**, **to smash** e.g. a vessel *C.*; **to lose** *C.*, \**á-ma lag-son\** I have lost my mother *C.*, \**lug čig lag son\** one sheep has perished *C.* — 2. fig. **to pervert**, **to infatuate**, *nyés-pai dri-mas yóns-su brlág-s-te* quite corrupted by the filth of sin *Dzl.*; *čün-mar dzin-pai bsám-rlags-tso* those infatuated by thoughts of marriage *Glr.*; *brlág-po* foolish, stupid, of a little child *Thgy.*

ལྷོ་ *rlon* sometimes erron. for *klon* or *lon*.

ལྷོ་ལྷོ་ *rlón-pa* I. 1. adj. (*Cs.* 'moist') *W.* **wet**, *tsañ-rlón* quite wet, wet through; hence of meat, vegetables and the like, **fresh**, **green**, **raw** *B.* and col. — 2. vb., pf. and fut. *brlan*, **to make wet**, **to moisten**, *čus*, *čar-pas* *Dzl.*

II. *Sch.*: **to answer**, with *lan*, also *glón-pa*, *ldón-pa*, *blán-pa*, *zlón-pa*.

ལྷོ་ལྷོ་ *rlób-pa*, pf. *brlabs*, fut. *brlab*, imp. *rlobs*, v. *byin*.

ལྷོ་ལྷོ་ *rlóm-pa* I. vb., pf. *brlams*, fut. *brlam* 1. **to be proud of**, **to glory in**, **to boast of**, with termin., *bder rlóm-pa* to boast of one's good fortune, *yčig-par* or *yčig-tu rlóm-pa* to be proud of the identity with ... *Tar.* — 2. **to love**, **to adhere to**, **to be attached to** *W.*, **to strive after**, *yčán-gyi nór-la*. — 3. **to be possessed**, of demons, *yčón-gyis brlám-s-pa* *Lt.* — II. sbst. **pride**, *bsags kyañ rlóm-pas kyer* if perhaps (any merit) has been gathered, it is taken away again by pride *Mil.* — Deriv. *rlóm-po* a **boaster**, an arrogant person *Cs.*; *rlóm-sems* **pride**, **arrogance**.

བཤོ་ (ལྷོ? *Cs.*) *brla* (-bo?) the thigh, *brla ná-ba* a pain in the thigh *Do.*, *brla pyas*



བརྩག་པ་ *brlág-pa*

ལ

ལ་ *la*

the right thigh *Glr.*, *brla-rkán* femoral bone (*Sch.*: hip-bone?). \**brla-kuñ*\* groin *W.*; *brla-bar* *Sch.*: junction of the legs, genitals; *brla-rás* femoral bone; *brla-śá* muscular part of the thigh; *brla-súl* *Cs.*: 'side of the thigh'.

བརྩག་པ་ *brlág-pa* v. *rlóg-pa*.

བརྩྭ་པོ་ *brlân-po* *Lex.* and *Sch.* **abusive word, invective, abusive language** (*Sch.* also: 'rude fellow, brute?'), *rtsub-brlân-ba* *ma yin-pa* refraining from abusive language *Thgy.*; *brlân-po-rnams* *byéd-pa* to make use of such language *Stg.*; *brlân-spyód* *byéd-pa* to be coarse, churlish *Sch.*

བརྩྭ་པ་ *brlân-pa* v. *rlôn-pa*.

བརྩྭ་པ་ *brláb-pa* v. *rlób-pa*.

བརྩྭ་པ་ *brlám-pa* v. *rlóm-pa*.

བརྩྭ་པ་ *brlîn-ba* *C.* firm, secure, safe (*Sch.*: quick?), *brlîn-po* id., both of men and things, \**lin-ghyi jhe-la kur*\* *C.* carry it safely, carefully! *brlîn-lóg* *Sch.*: confused, disorderly, not to be trusted.

བརྩྭ་པ་ *brlüg-pa* *Sch.*: = *mulzá-bo* friend, assistant, helper; one *Lex.* explains *bló-brlug* by *grogs*.

བརྩྭ་པ་ *brlubs* v. *rlubs*.

ལ

ལ་ *la* 1. the letter l. — 2. numeral: 26.

ལ་ *la* I. sbst. **mountain pass**, road or passage over a mountain, *lai gyen* the up-hill road or ascent of a mountain, *lai tur* the down-hill road or descent *Cs.*; *la rgál-ba* *B., C.* (*W.*: \**gyáb-čé*\*) to cross a mountain pass; *lá-la gró-ba* *Cs.* id.

**Comp.** *la-rkéd* or *skéd* the declivity or slope of a mountain pass. — *la-ká* the highest point of the pass, *la-mgó* the head, or top, of a mountain pass. — *la-sgó*, *Sch.*: 'turnpike of a pass'. — *la-yèán-pa* a collector of duties on a ghat or pass *Cs.* — *la-čün* a small pass *Glr.* — *la-mjüg* = *la-rtsa*. *la-stón* v. *stón-pa*. — *la-tóg* = *la-rtsé*. — *la-rtśá* (*W.* \**lar-sa*\*) foot of a mountain pass *la-rtśé* (*W.* \**lar-sé*\*) top of it. — *la-šan* *Sch.*: = *la-rkéd*.

II. sbst., also *lá-ba*, **wax-light, wax-candle, taper**, from the Chinese *láh wax, C.*

III. In compounds for *la-püg* and *la-ča*.

IV. postpos. c. acc. 1. denoting local relations in quite a general sense, in answer

to the questions **where** and **whither**: *sá-la gré-ba* to roll (one's body) on the ground, *sá-la gríl-ba* to fall down on the ground, *nám-mka-la pág-pa* to rise to heaven, *nám-mka-la pür-ba* to fly in the air, *mé-la at*, on, in, to, the fire, *ri-la* on, to, the mountain, *čú-la* in, into, to, on, the water, *śár-la* to, towards the east, eastward (e.g. to look), *bód-la* in, to, Tibet; also where we should say: from, as: *ynám-la ká-ba bab* snow falls from heaven, *rtá-la bab* he alights from his horse, *brág-la mčóns* he leaps down from the rock *Dzl.*, *lús-la krag byin-pa* to draw blood from the body by scratching. This latter use of *la* occurs so frequently, that it cannot always be looked upon as a misspelling for *las*, though this would be the more exact word. — 2. with reference to time: *žag ysúm-pa-la* on the third day, *lo nyi-śú-pa-la* in the twentieth or during the twentieth year, *zlá-ba ysúm-la* (finish it) within three months *Glr.*, *pyug dán-po-la at*, during, the first obeisance *Glr.* — 3. in other bearings: *dé-la rtén-nas* (prop. relying

on, keeping to) relative to, with respect to, in consequence of; also *dé-la*, without *rtén-nas* id.; with verbs expressing feelings of the mind: **at, off, concerning** etc., *dé-la dgá-steglad* of, rejoicing at it; *sdig-pa-la dzém-pa* to be afraid of sin; *ma byün-ba di-laydams-ñág ysól* to be asked advice with respect to this not having been done *Mil.*; in introducing a new subject: *rgyál-sa me-nyág-la sör-bai lo-rgyüs-la* now, as to the fact of the supremacy having been transferred to *Tañ-gud*, it . . . *Glr.*; in headings of chapters etc., e.g. *glin bzii min-la* names of the four parts of the globe *Trig.*; *če-čün-gi tsad-la* with respect to size *Glr.*; *bre-srán-la pyo mi byéd-pa* not to cheat by measure and weight *Glr.*; for the Latin *erga* and *contra*, as: *dgra-la rgol-ba* to struggle against or with an enemy; *bu-la snyin-brtse-nas* from love to her son; *nad-stobs-kyi če-čün-la dpág-pa* to proportion (the medicines) to the degree of the illness *Lt.*; *snár-gyi rgyün-la* in comparison with the former time *Tar.*; *rgyál-poi tugs-rje-la* by, or according to the king's favour; *nai lugs-la* by my way of proceeding, according to my system *Mil.*; *žabs-pyi-la* (to go with a person) as a companion. — 4. most frq. *la* is used as sign of the dat. case, col. also of the accus. following a vb. a. — 5. in all the relations mentioned above, *la* is added to the inf., partic. and root of a vb., wherever the verb will at all admit of it, and besides it is used as gerundial particle in a similar sense as *te*: a. after the inf. (only in *B.*): *lha-rtén žig yód-pa-la* as there was in that place an idol-shrine *Dzl.*; often also to be translated by **although**. b. added to the root (*B.* and col.): *mtón-la ma btags* (though) having seen it, yet he did not fasten it *Dzl.*; col. esp. when the root is doubled, for **while, whilst**: *\*ne ša tub-tub-la kyod šin kur\** fetch thou wood, whilst I am cutting the meat into pieces *W.*; in *C.* and *B.* = *čün*, also added to adjectives, *lus mi-sdug-čün tün-la dbyans snyán-pa* ugly as to his body (and) of small stature, (but) having a fine voice *Dzl.*; in sentences contain-

ing an imp. it is added to the root of it: *šog-la ltos žig* come and look!

ལ་ཁྱི་མོ་ *la-kyi-mo* *W.* the mountain-weasel; = *sre-moñ?*

ལ་རྒྱ་ *la-rgyá* *Sch.*: government, administration (?).

ལ་རྩ་ *la-čá* **sealing-wax**, *Wdn.*; *\*la-kyir\** *W.* balls of sealing-wax, with a hole for stringing them, used like our sticks of sealing-wax; *la-tig* drops of sealing-wax; *la-tig rgyág-pa* to drop melted sealing-wax upon (a person), as a torture.

ལ་རྩུང་ *la-nyün* *Glr.*, either a sort of turnip, or (more prob.) for *lá-pug dan nyün-ma* radish and turnip.

ལ་ཉེ་ *la-nyé* *Sch.*: 'a mark' (?).

ལ་རྩ་ *la-tá* *Hind.* لنبه? an imported material like flax or a sort of linen-cloth, not in general use; hence in many parts of the country unknown.

ལ་རུ་, ལ་ཐུ་, ལ་རུ་ཆུ་ *la-tu, la-tu, la-du*, prop. ཆུ་, a sort of pastry of India, composed of suet, coarse meal, sugar and spices; the word may also be used for our gingerbread.

ལ་ཐིག་ *la-tig* v. *la-ča*.

ལ་ཐོང་ *la-tód* turban *Glr.*

ལ་རྩལ་མ་ *la-dwags*, also *már-yul*, **Ladág, Ladák**, province in the valley of the Indus between *mia-ris* and *Bálti*, inhabited by Tibetans and formerly belonging to Tibet, afterwards an independent kingdom, but recently conquered by Gulab Singh of Kashmere and hindooized as much as possible by his son and successor; capital **Le**.

ལ་པ་ཤ་, ལ་པ་ཤག་ *lá-pa-ša* or *lá-pa-šag* *Cs.* a kind of upper garment without a girdle.

ལ་པོ་ *lá-po* **buttermilk**, boiled, but not yet dried into vermicelli (*čür-ba*).

ལ་ཐུག་ *lá-pug* **radish**, *bod lá-pug* the common black radish, ni f.; *rgya lá-pug* a red species, of an acidulous taste. The carrot (*Daucus carota*) is in *C.* also col. called *la-pug sér-po*. — *la-bdár*, gen. *\*lab-*



ལ་བ་ *la-ba*

ལ

ལག(པ་) *lag(-pa)*

*dār\**, a contrivance for grating radishes, either made of wood, or consisting of a quartz-stone with a crystallized, rough surface.

ལ་བ་ *la-ba* v. *la* II.

ལ་བ་, ལ་བ་ *lvá-ba, lvá-wa, Ssk. कम्बल, Will.:* 'a woolen blanket or cloth; a sort of deer'; *skrai lvá-ba Stg.* frq. a kind of woolen cloth. The seat of Buddha is often a slab resembling a *lvá-ba Do.*

ལ་མ་ *la-ma Sch.:* a certain herb.

ལ་མ་སྟོ་ *la-ma-sró raspberry Kun.*

ལ་འུར་ *la-úr Cs., also la-gór Sch., quick, swift, speedy, Kyod ma dug ma dug la-úr den Mil.* make haste, go without stopping (on the road).

ལ་ཡོགས་ *la-yógs retribution, punishments overtaking a sinner during this life (cf. lan-čags) C., W.;* \**la-yóg tob yin\** that will come home to you! *Sch.* has *la-yogs-pa* to return, to come back (?).

ལ་རེ་ *la-ré W.* a sort of long-legged and swift-moving centiped, frequent in houses.

ལ་ལ་ *la-la C., B.* (is said to be pronounced *la-lá* in *Sp.*, but *Thgy.* sometimes accentuates *lá-la*, according to the metre) some, a few; when put twice: partly — partly, what — what; *la-la žig* also as a singular: some body, some one *Dzl. vv, 1.*

ལ་ལ་བྱུང་ *la-la-pud* a medicinal herb; in *Lh.* a Bupleurum.

ལ་སྟོ་ *la-so Sch. list* (of cloth), *selvage.*

ལ་སྟོགས་ *la-sógs v. sogs.*

ལག་ *lag, also dbón-lag, dgón-lag, Sch.:* little, not much.

ལག(པ་) *lag(-pa)* 1. resp. *pyag, hand, arm, \*lag-pa tññ-čé\** *W.* to shake hands, also to offer one's hand, as a pledge of faith (for *C. v. mdzūg-gu*); *lag-pa-nas žú-ba* to take, to seize by the hand *Dzl.*; *lag-pai rgyab* or *bol* the back of the hand; *lag-pai mdun* the palm of the hand *Cs.*; *lag-tu lén-pa* to take in hand, to exercise, to practise,

*sgóm-pa* meditation *Mil.*, *tsig-dón* to study and practise the import of a word, to live accordingly *Mil.*, metaph.: *mtso-lág arm of the sea, gulf, bay, mtso-lag-brél* narrow sea, straits; *glin-lág, yul-lág* tongue of land, *glin-lag-brél* isthmus, neck of land *C.*; fig. for power, authority, *mii lág-tu gró-ba* to get into a person's power, to be at his mercy *Thgy.*, *lág-nas próg-pa* to snatch out of a person's hand, to deliver from another's power *Glr.* — 2. **fore-paw**; also **paw** or **foot** in gen., e.g. foot of a cock *Glr.* — 3. symb. num.: 2.

**Comp.** *lag - kod* bundle, bunch, armful, sheaf of corn *Ld.* (?). — *lag-skór Ld.:* hand-mill. — *lag-kūg* pouch, hand-bag *Schr.* — *lag-mgó* 1. *lag-mgo tsam* like a fist *Glr.*, or acc. to others: both hands put together in the shape of a globe or ball. 2. a glove with only a thumb, a mitten *C.* — *lag-grám* leaning one's head on the hand *W.* — *lag-rgyúgs* railing. — *lag-rgyūn* accustomed manner, use, habit *Cs.* — *lag-nár* the fore-arm *Wñ.* — *lág-ča* utensils, tools, implements; object carried in the hands, e.g. royal insignia at a festival procession *Glr.*; also in a more gen. sense, like *čá-lag, kor-ryóg lág-ča dan bñs-pa foñ žig* supply servants and things (wanted for the journey)! *Glr.* — *lag-čág* a broken hand, a lame hand *Cs., Schr.* — \**lag-čad\** *W.* solemn promise by shaking or joining hands. — *lag-rjés* 1. impression, mark, of the hand, of the fingers. 2. a work which immortalizes a person's name, *lag-rjes žóg-pa* to leave such a work behind *Glr.* — *lag-nyá,* one *Lex.* has: *lag-nyás* = *stér-mñan-med-par lén-pa* to take what is not given, hence *lag-nya* prob. a sbst.: a grasp, a snatch. — \**lag-nyár\** *W.* for *lag-nar.* — *lag - tig* (or *dig*?) travelling-bag, pouch *Ld.* — *lag-rtags* 1. resp. *pyag-rtágs* q.v., sign or mark made with the hand, as a seal of verification, impressed on a legal document, but often only with the finger dipped in ink. 2. any small object, e.g. a needle, which the deliverer of a letter has to hand over together with the letter; present in general? — *lag-stábs Sch.* = *lag-*

*len.* — *lag-mfil* the palm of the hand. — *lag-dám* *Mil.*, *lag-dám-po* *C.* close-fisted, stingy, niggardly. — *lag-dar* *Lex.*, prob. the same as *láb-dár* (*W.col.*) grater. — *lag-γdub* bracelet. — *lag-bdé* *Mil.*, *C.*, the person that pours out the tea at a tea-carousal. — *lag-dón* *Cs.* a vassal or subject paying his landlord in money or kind, opp. to *rkañ-gró* who performs his services as an errand-goer or a porter. — *lag-rdüm* *Mil.* having a mutilated or crippled hand. — *lag-ldán* having a hand or a trunk, hence = elephant, *Cs.* — *lag-brdá* sign or signal made by the hand, beckoning. — *lag-na-rdó-rje*, *lag-rdór* v. *rdó-rje*. — *lag-na-yžon-togs* *Cs.* 'holding a basin in his hand', n. of a deity. — *lag-snod* = *lag-tig*. — *lag-dpón* workmaster, overseer, esp. builder *Dzl.*, *Glr.* — *lag-pyis* a piece of cloth for wiping the hands, towel, napkin. — *lag-búbs* v. *búb-pa*. *lag-bér* walking-staff. — *lag-mi* bail, surety. — *lag-dmár* *C.* hangman. — *lag-btsug* shoot, scion. — *lag-tsis* joint of the hand, wrist; elbow-joint. — *lag-γzüns*, *W.* \**lag-züm\**, balustrade, banister, railing. — *lag-γyog-pa* companion, assistant, associate. — *lag-ris* the lines in the palm of the hand *Sch.* — *lag-lén*, resp. *pyag-lén*, *Sch.* also *lag-stabs*, practice, practical knowledge, dexterity, *Cs.*: *čós-kyi lag-lén* the practice of religion, *krimis-kyi* of the law, *rtsis-kyi* of mathematics. — *lag-šubs* glove.

ལགས་པ་ *lags-pa*, resp. and eleg. for *yin-pa* and *gyúr-ba*, to be; *lags-so* like *yin*, as answer to a question: so it is! yes to be sure! very well! at your service! When a Lama asks a shepherd: *kyéd-kyi min či yin* what is your name? the latter answers: *N.N. byá-ba lags* my name, if you please, is N.N., and asks on his part: *blá-ma kyéd či skad byá-ba lags* what may be the name of your Reverence? *Mil.* — *de kyéd lags-sam* is it you, Sir? *Pth.*; *dge-slon de su lags* who is this reverend gentleman? *Dzl.*; *či ltar lags-pa* (for *gyur-pa*) *γsol-pa* he reported (to Buddha) what had happened, *Dzl.*; *blá-ma-la bžugs-grogs med-pa lags-sam* *Mil.* has your Reverence no attendant?

*ltá-ba ma lags-kyi* that does not mean: to behold, but... *Dzl.*; *on-ba či lags* 'what is it that this comes here?' i.e. how does this happen to come here? *Glr.*; *rje či lags* what is that, Sir? (when one is surprised at any thing strange or unaccountable, at an unreasonable demand etc., also when we should say: God forbid!) *Glr.*; *yin lags*, *γda lags*, *yod lags* there is, it is *Glr.*; *žal-zás γsol lags-nas* when we shall have done dining *Dzl.*; a Lama asks: *btsal-le* (= *btsal-lam*) have you looked for it? and the disciple answers: *btsal lags* yes, I have! *Mil.*; in addressing a person: *blá-ma lags* (prop: you that are a Lama) for the mere vocative case, *ō íερεῦ*, *Mil.*, frq. — In *W.* *lags* is not in use now (cf. however *le 3*), but in *C.* it is of frq. occurrence, e.g. in Lhasa: \**lā*, *lā-so*, *lā yq'*, *lā yin\** for: yes, Sir! very well, Sir! \**lā? lā-am? lā-sam?\** please? what did you say?

ལགས་མོ་ *lags-mo* *W.* clean, for *lēgs-pa*.

ལང་ཀ་ *lan-ka* Ceylon, *lan-ka-pu-ri* city of the Rakshasa in Ceylon, which island is the abode of these beings, according to the belief of many people in Tibet and northern India even at the present day; *lan-kar γsegs-pai mdo* the Sutra *Lankāvatāra* in the *Kangyur*.

ལང་(ང་)ལོང་(ང་) *lan(-na)-lon(-ne)* weak, e.g. from hunger, disease

*Ld.*

ལང་ཐང་ *lan-tan* *Scopolia praealta* *Don.*, a common weed with pale yellowish flowers *Med.*; in *Lh.* a species of *Hyoscyamus*, of frq. occurrence, seems to be understood by the same name.

ལང་བ་ *lan-ba* (provinc. *lón-ba*), pf. *lanis*, imp. *lon(s)*, = *ldan-ba*, I. to rise, to get up, *da lonis* get up now! also with *yar* (pleon.); *lanis-te sdod-pa* to stand, *Lt.* and *col.*; to arise, e.g. of a contest *W.*, *C.*; to go away, to depart, esp. fig.—of the night: *nam lánis-te* at daybreak; to come forward, to step forth, from among the crowd *Do.*; *pyir lán-ba* to recover, to be restored, to grow well, to come to one's self, after a faint-



ing fit *Dzl.*; *bstán-pai mé-ro lán-sa pa yin* the dying embers of religion were blown into a flame again *Glr.*; **to appear, to break out**, of a disease, *nad-lan-s-dus* when a disease is in its first beginnings *Lt.* — II. *lán-ba* and *lon-ba*, pf. *lon-s* to come up to, to arrive at, **to be equal, to reach**, *di lon son* with this it is made up, that will do *C.*; *drén-gyis ma lan* lit.: the serving up (of many dishes) would not do, i.e. there would be no end of serving up *Mil.*; *grán-s-kyis lán-ba* to be numerable *Mil.*, cf. also *ča* (init.) and *rjód-pa* (extr.).

ལྷོ་མོ་ lán-tso **youth**, youthful age, *dei lán-tso-la ma čags-pas* not falling in love with, not being enticed or led away by their youthful appearance *Glr.*, *lán-tso rgyás-pas* grown up to adolescence; *lán-tsoi dpal* the charms of youth *Pth.*; *lán-tso srin-moi ydon* the face of the youthful Srinmo *Glr.*; *lán-tso-can* *Cs.* adolescent, young; *lán-tso-ma* **girl**, maiden *Sb.*

ལྷོ་མོ་ལྷོ་མོ་ lán-lín-ba *Sch.* to be in a confused whirling motion (v. *lon-lon*); *lan-ma-lín* *Mil.* seems to be a word descriptive of the rising of a cloud, of the soaring of a bird of prey, *sprin-dkár lan-ma-lín*.

ལྷོ་མོ་ lán-lón v. *lan-na-lon-ñe*.

ལྷོ་མོ་ lán-sór *Cs.* **stubbornness, obstinacy**, adj. *lan-sór-can*; sometimes *lan-sór* (without *can*) seems to be also used adjectively, e.g.: *dre kyéd-pas lán-sór bág-čags yin* *Mil.* evil passion is more obstinate (i.e. more difficult to be got rid of) than ye hobgoblins.

ལྷོ་མོ་ lád-pa *Cs.* **weak, faint, exhausted**, of men and animals; **blunt, dull**, of knives; *Sch.* also **rotten, decayed**.

ལྷོ་མོ་ lád-mo **imitation**, *lád-mo byéd-pa B.*, *C.*, *\*čo-čē\**, *gyab-čē\** *W.*, **to imitate, to mimic, to say after**, *smón-lam di-skad bdág-gi lád-mo gyis* say after me the following prayer *Thgr.*; *ned-kyi lád-mo kyéd-kyis mi on* *Mil.* you cannot imitate me.

ལྷོ་མོ་ lan (orig. perh.: 'turn', hence): 1. **time, times**, *lan-ycig* 1. once, one time. 2. also *dus-lan-ycig* *Glr.* once, one day, both as to

the past and the future. 3. once for all, decidedly *Glr.* 4. for this time, first, first of all, before all, *\*lan eig lé-ka di eg\** this work must be done first of all; *da-lán* id.; *lan ynyis twice*, *lan-bču* ten times etc.; *lan bdun (nam) ysum* seven times or three times, frq. in rules about ceremonies; *bsgór-ba lan mán-du byás-te* circumambulating round it many times *Mil.*; *lan gránis dpag-tu-méd-pa* innumerable times *Thgy.*; *W.*: *\*zi lan nyi la tsam jét\** how many are 2 times 4? *bzi lan ynyis-la brgyad son* 2 times 4 are 8.

— 2. **return, retribution, retaliation**, *lan byéd-pa* (*W.* *\*čó-čē\**), *lan jal-ba* **to return, retaliate, repay**; *ján-lan ynod-pas* or *légs-pai lan nyés-pas jal-ba B.*, *\*pém-pe lén-la nq-pa jhe'-pa\** *C.*, *\*ján-pe lán-la nod-pa čó-čē\** *W.* to return evil for good; *\*lan-zó čó-čē\** *W.* to show gratefulness, to be grateful; **punishment**, . . . *bčüg-pas lan dug* that is the punishment for having allowed . . . *Glr.*; *lan lén-pa*, *W.*: *\*lan kór-čē, tán-čē, dug-lan ldón-čē\**, to take vengeance, to revenge one's self; *mig-la mig-lan só-la só-lan šróg-la šróg-lan* eye for eye, tooth for tooth, life for life; *dei lán-la* in return for that; *lan-gránis* a number of retributions *Thgy.*; *drin-lan* recompense for benefits received, requital of a good action, *bzan-lán* id., *dei bzan-lan-du* as an acknowledgment for it *Glr.*; hence *nan-lan* signifies: taking revenge for an injury received, returning evil for evil, not as *Cs.* gives: *bzan-lan* gratefulness, *nan-lan* ungratefulness (?) — 3. **answer, reply**, *kyód-kyi ysün-ba dei lán-du* as answer to your majesty's question *Glr.*; *lan débs-pa* frq., also *tebs-pa*, *klón-pa*, *ldón-pa* *Dzl.*, *W.* *\*zér-čē\** **to answer**; *lan ysól-ba, žu-ba* id. in answering to the questions of a person superior by rank, age or office, — *lan mzdád-pa* if he, the superior, answers; *ytám-lan glü-nyis jal* I answer to the speech by a song *Mil.*; *dris-lan* an answer to a question, *prin-lan* a reply to a dispatch received, *rtsód-lan* *Cs.* a defendant's reply (in law), *yig-lan* answer to a letter.

ལྷོ་མོ་ལྷོ་མོ་ lán-kan, lán-gan **railing, fence, enclosure** *Stg.*; *Lex.*: = *pu-šu*.

ལན་སྒྲུ་ *lan-skyár* *W.* prob. = *lan*, **retribution, return**, \**de lan-kyár yin*\* that is all he has gained by it!

ལན་གྲོག་ *lan-gyóg* *Thgy.*, prob. = *lan-čags*; or perh. the original form of *la-yógs*?

ལན་ཆགས་ *lan-čags* **misfortune, adversity, calamity**, as a supposed punishment for what has been done in a former life; every unlucky accident, that happens to a person without his own fault, being looked upon as a retribution for former crimes. Thus *lan-čags* denotes about what Non-Buddhists would call **destiny, fate, disaster**.

ལན་བྱ་ *lán-bu* **braid, plait, tress of hair** (*Cs.* curl, lock of hair? *Sch.* pigtail?) *lán-bu slé-ba* or *lhé-ba* to make plaits, to plait the hair; *lan-tsár* ornaments, worn in the hair *Mil.*

ལན་ཚ་ *lán-tsa*, more accurately *lañtsa* (acc. to Hodgson corrupted from རྒྱ་) *n.* of a style of writing in use among Nepalese Buddhists. It is a kind of ornamental writing, used by calligraphists for inscriptions and titles of books.

ལན་ཚྭ་ *lán-tswa* **salt**, prob. = *tswa*, *lán-tswa* *čü-la tim-pa* salt which dissolves in water *Thgy.*; *lán-tswa ka-zás kün-gyi bró-ba skyed* salt gives a relish to every dish *S.g.*; *lán-tswai čü* salt-water *Lex.*; *lán-tswa-ba* saline, briny *Med.*

ལལ་བདར་ *lab-bdár* v. *la-bdár* in *la-púg*.

ལལ་པ་ *láb-pa* **to speak, talk, tell**, *mi-la ma lab* do not tell anybody *Mil.*; *rdzin-γtam láb-pa Bhot.* **to lie**, to utter a falsehood; *lab tsól-ba Sch.*: 'to speak unseemly, to brawl(?)'. — *lab tsám-pa Sch.*: to speak while dreaming, to be delirious. *lab γtón-ba Cs.*, \**lab gyáb-čé*\* *W.* **to talk, to chat**; \**ká-lab-čen*\* **eloquent, fluent of words** *C., W.*; *rgya-láb* a great deal of talk, *rgya-láb-čan* talkative *C., W.*

**Comp.** *láb-ga Cs.*, \**láb-ča*\* *C., W.* **talk**. — *lab-grógs Mil.* companion, intimate friend *Mil.* — *lab-rdól* talking unbecomingly *Sch.* — \**láb-ra*\* (prop. *láb-sgra*) 'noise of tattling', **tattle, talk**, \**láb-ra tán-čé*\* *W.* **to chat, babble**.

— \**lab-lób* or *lab-lo*\*, with \**gyáb-čé*\* to speak indistinctly, to mumble; to speak in one's sleep; \**lab-lób-te dul*\* he walks speaking in his sleep, he is a somnambulist *W.* *ལལ་ཙེ* *láb-tse* a heap of stones in which a pole with little flags is fastened, esp. on mountain passes *Schl.* 198.

ལམ་ *lam* 1. **way, road**, *lam-čén*, *rgyá-lam*, *stón-lam Cs.*, \**má-lam*\* *W.* **highway, main road, high-road**; *gyén-lam* an up-hill road, an ascent, *fur-lam* a down-hill road, *préd-lam*, *rtsibs-lam* a horizontal or a sloping road, that leads alongside a hill, *lam-prán* a narrow footpath, *lam dóg-mo* a strait path, *lam yánsa* a broad one; \**lam dé-mo*\* a good, easy road, \**lam sóg-po*\* a difficult, dangerous, road *W.*; *lam fár* the road is open, may be passed, is not obstructed by snow etc. *Glr.*; *lam byéd-pa Sch.*, \**lam có-čé, sál-čé*\* *W.* to clear a path, to construct a road; *rgya-gár-gyi lam* or *rgya-gar-du* *gró-bai lam* the way to India *Pth.*; *gri-lam* the way of the knife, i.e. **a cut, slit, slash**; \**i-ne dūd-pe lam*\* here is the way for the smoke, here the smoke escapes *W.* — 2. **way, space or distance travelled over, journey**, *lám-du* on the road, on the journey; *bal-bód-kyi lam* the journey from Nepal to Tibet *Glr.*, *lám-du jüg-pa* to set out, to travel, also: to continue one's journey, *lam-pýéd tsám-du pyin-pa dan* as we had done about half the way *Dzl.*, *lám-nas ldóg-pa* to return home from a journey, *kruś-la gró-bai lám-du* when he went to bathe *Dzl.* — 3. **गति, fig. way or manner of acting**, in order to obtain a certain end; *fár(-pai) lam* the way of deliverance, viz. for Buddhists: from the cycle of transmigrations, for Christians: from sin and its consequences; hence the way to happiness, to eternal bliss. The six (sometimes only five) classes of beings (v. *gró-ba*) are sometimes called the six ways of re-birth within the orb of transmigration. In mystical writings *lam lña* are spoken of as the ways leading to the *sa būu* (q.v.) *Thgy.*; *lam(-gyi) rim(-pa) Cs.*: 'a degree of advance; the several steps towards perfection'; also the title of sundry mystical writ-



ings; *záb-lam* the profound method or way, *tábs-lam* method of the (proper) means (nif.) *Mil.*; *bla-med-rdó-rjei lam*, col. *snágs-kyi lam* denotes the Uma-doctrine or mysticism, v. *dbú-ma*; *skyés-bu čün-bai*, *brin-poi*, and *čen-poi lam* three ways: that of a natural (sinful) man, that of the more advanced believer (but not: 'the happy mean' *Cs.*) and that of the saint, or the walk and conversation of the righteous, so also in *dran-sron-gi lam* the saint's or hermit's course of life; *dgé-bu bcui las-kyi lam spyód-pa* to walk the way of practising the ten virtues *Dzl.*

**Comp. and deriv.** *lám-ka* prob. = *lam*, *lám-ka-na* (another reading *lám-kar*), by the road-side *Dzl.* — *lam-mkan* one well acquainted with the road, a guide *Pth.*, also fig. — *lam-gól* by-way, secret path *Sch.* — *lam-grógs* fellow-traveller, travelling companion. — *lam-rgyüd* = *lam* 3? *lam-rgyüd lia* *Dzl.* 253, 18, the five classes of beings, cf. *gró-ba* II. — *lam-rgyüs-pa* = *lám-mkan*. — *lam-čen* *Schr.* = *rgya-lám*. — *lam-rtágs* the signs of the way being nearly accomplished i.e. the acquirements and perfections of a saint *Mil.* — *lam-ltar-snañ* something looking like a road, but a spurious, wrong way *Sch.* — *lam-stégs* seat, resting-place by the way-side; also fig. *Glr.* — *lam-mdó* v. *mdo*. — *lam-drén-pa*, *lam-sná-pa* guide. — *lám-pa* 1. police-officer stationed on high-roads for seizing thieves or fugitives; toll-gatherer. 2. traveller, wayfarer *Cs.* 3. bell-wether *W.* — *lám-po* = *lam*, *lam-po-čé*. 1. highway *Sb.*; also as a place for practising magic, nif. 2. way to heaven, = *\*tar-lam\** *W.* (?) — *lám-yig* v. *yi-ge* extr. — *lam-lóg* erroneous *Mil.* — *lam-srañ* lane, street.

ལ་ lar 1. but, yet, still, however *Mil.*, *Thgy.*, *Glr.*; *lár-ni* and *lár-na* id.; occurs scarcely any more in col. language. — 2. *\*lar\** (or *\*la-re\**) me' *C.* none at all (?).

ལ་ las I. sbst., col. *lās-ka*, resp. *pyag-lās* *W.* *\*t-in-lé\**. 1. action, act, deed, work, *byi-dór-gyi las* the act of sweeping *Lex.*; *las-bzāñ*, *las-dkār* a good work, virtuous action, *las-nāñ*, *las-nág* a bad, a wicked action, frq.; *lus dañ nañ dañ yid-kyi las* actions,

words, thoughts *Dzl.*; *lās-kyi rnam-smñ* retribution, reward or punishment for human actions, frq. (cf. *las-rgyu-bras* below); *lās-kyi mé-loñ* mirror of fate, mirror foreshadowing future events *Glr.*; *lās-kyi būm-pa* a certain vessel used in religious ceremonies *Schl.* 248; *las mazád-pas* because the measure of his deeds was not yet full, his destiny was not yet fulfilled *Dzl.*; also destination in a general sense *Was.* (282); *lās-kyi lhág-ma lūs-pa* des in consequence of the yet remaining rest of (unrequited) works *Stg.*; *siñon-las* former action; *las dbañ-bčós-su-méd-pa* *Pth.* an accident which cannot be prevented; performance, transaction, business, *las tams-čad nus-pa* one who can do or perform every thing *Do.*; also the functions of some organ of the body *Lt.*; work; labour, manual labour, *\*lé-ka tób-pa\** to get work; *las byéd-pa* *B.*, *C.*, *\*lé-ka čó-čé, tán-čé\** *W.* to do or perform a work, to work, also of things: to operate, to produce effects *Wdñ*; *mkar-las-byed-mi* workmen employed in building *Mil.*; *dúr-las byéd-pa* to attend to the graves, i.e. to perform the sepulchral rites and ceremonies; *zan-zin-las byéd-pa* to carry on business, to trade, to traffic *Mil.*; *lās-su* as a task, according to one's occupation, trade, or business, by virtue of one's office, ex officio (nif.) *Mil.*; *lās-su rññ-bar* duly, rightly, perfectly, *comme il faut* *Mil.*; *lās-su byā-ba* v. below (extr.). — 2. sometimes: secular business, *\*lé-ke nāñ-na\** in business-affairs, in practical life. — 3. effect of actions, and in a special sense: merit, *las zád-pa* the merits being over, having an end *Thgy.* (cf. 1, above). — 4. the doctrine of works and their consequences, of retribution, *las mi bden* that doctrine is not true *Thgy.*

**Comp. and deriv.** *lās-ka* 1. col. work, labour, v. above. 2. *Sch.* and *Wts.*: dignity, rank, title. — *las-skāl* retributive fate, = *las-pró*. — *lās-mkan* workman *Cs.* — *las-rgyu-bras* either for: *las dañ rgyu-bras* works and their fruits (which in *Thgy.* are divided into *bsód-nams-ma-yin-pai las-rgyu-bras* sinful deeds, *bsód-nams-kyi las-rgyu-bras*

virtuous actions, *mi-rgyo-bai las-rgyu-brás* ascetic or mystical works *W.*), or for *las-kyi rgyu-brás*: **fruits** of works, retribution and the doctrine of it. — *las-sgo* **trading-place, emporium** *Glr.* — *las-ñan* 1. laborious, industrious *Cs.* 2. (v. above *las* 3) having acquired merit, **worthy** *Mil.* — *las-čé* in *C.* used for expressing probability, as in *W. gro* with the gerund is used, v. *gro-ba* I, 5; *mtön las-čé* he will probably have seen it *Mil. nt.*; *nas di bor las-čé* as possibly I may put this yet aside; *kyod mi-la-ni min las-čé* you are not Mila, are you? *Mil.* — *las fog-pa* *Sch.*: **a person employed, an official, a functionary.** — *las-rtágs* *Sch.* **dignity, rank, title** incident to the office held. — *las-dán-po-pa* v. *dan-po*. — *las-dár* *Sch.*: 'parade, ceremonial' (?) — *las-pa* 1. **workman, labourer** *Cs.* 2. *Sp.*: vice-magistrate of a village. — *las-dpon* overseer of workmen. — *las-spyód* works, actions, way of life, *byañ-čub-kyi las-spyód skyéd-pa* to lead a holy life *Pth.* — *las- jpró* 'continuation, prosecution of works', blessings following meritorious deeds, *kyed dan na yañ snón-gyi las-jpró-yód-pa yin* a bond of connection is formed between you and me by the merits we acquired in former periods of life *Pth.*; — **happiness, prosperity** in consequence of good works, good luck, fortunate event, opp. to *lan-čags*. — *las-brél* *Glr.* prob. id. — *las-mi* **workman.** — *las-méd* **idle, lazy, inactive.** — *las-ťsán* 1. **office, post, service**, *las-ťsán-du jüg-pa* to put into office, to appoint, *las-ťsán-nas dón-pa* to put out of office, to dismiss *Cs.* 2. **official, functionary** \**yül-gyi le-ťsén\** elders of a village-community *C.*, *las-ťsán-pa* id. — \**le-lam-kan\** **diligent, industrious**, \**le-mi-lám-kan\** **idle, lazy** *W.* — *las-su byá-ba* the second case of Tibetan grammar, the **dative** case.

II. only in *B.* and *C.*: postp. c. accus. mostly corresponding in its application to the English prepos. **from**, used also for expressing the ablative case (having nearly the same sense as *nas*): 1. **from**, e.g. delivering from, coming from, often = **through**, e.g. shining into a room through the window

*Dzl.*; to hear, get, borrow a thing from a person etc.; to call, to denominate a thing **from** or **after**, according to; *ťsád-las dpág-pa* to define **by** or **according to** measure *S.g.*; in quotations: *dül-ba-las* **out of** the, **from** the Dulva, sometimes also for: **in** the Dulva; for denoting the material **of** which a thing is made: of earth, of clay etc.; partitively: *bras dé-las šas řčig* a part of this rice, *slób-ma-las řčig* one of the disciples *Dzl.*; *ñai yül-mi-las bú-moyód-pa-rnams* the girls that are found **among** my subjects *Dzl.*, *kün-las řpágs-pa* distinguished **amongst** all, more excellent than all the others *Dzl.*; hence 2. **than** after the comparative degree: *ná-nin-las bzañ* more beautiful **than** last year *Mil.*; with a negative: *lo bču-drüg-las ma lón-te* not older **than** sixteen years *Dzl.*; *zlá-ba liá-las mi sdod* I shall not stay **longer than** five months *Glr.*; *ras-yüg řčig-las mi bdóg-ste* possessing **nothing but** one sheet of cotton cloth *Dzl.*; *ná-las med* there is none besides myself *Glr.*; *brnyas kyer-ba-las mi yon* in the end you will probably do nothing else **but** despise me *Mil.*; in a brief mode of speaking: *řsa-řčig-las řje-btsun ma mton* we saw **nothing but** the leopard, your Reverence we did not see *Mil.*; *mi pán-žin ynód-pa-las med* it is good for nothing, it only does harm *Mil.* — 3. added to the inf. of verbs it signifies not so much **from** as **after**, from doing, i.e. after doing, *nyál-ba-las lán-ba* to rise from lying, to rise after having been lying down; **during**, frq., the verbal root being repeated, *soñ-són-ba-las* during my going or travelling on *Dzl.*; *nán-du gró-bar bsám-pa-las* when (I) intended to walk in, when (I) was on the point of walking in *Dzl.*

ལས་པ་ *las-pa* *Cs.* for *lūs-pa*; in *řág-las-pa* and a few other expressions occurring also in *B.*

འི་ *li* I. **bell-metal**, *li-sku*, *li-tál*, *li-ťur*, *li-snod* an idol, a plate, spoon, vessel made of that metal; *li-ma* in gen.: utensil, instrument that is cast of *li* *Glr.*

II. **apple**, = *šli* *C.*

III. *li-yül* *Glr.*, acc. to *Was.* (74) Bud-



dhist countries in northern Tibet, esp. Khoten; acc. to others in northern India or Nepal.

འི་ཀ་ར་ *li-ka-ra* or *li-ka-ra* *Cs.* a sort of sugar.

འི་ཀྱི་ *li-kri* *Gl.* and elsewh., an orange-coloured powder, acc. to *Liš.* *सिंहूर* red lead, *minium*.

འི་བྱང་ *li-tān* *Cs.*: 'n. of a province of Tibet near the Chinese frontier', *li-tān-pa* inhabitant of that province.

འི་བ་ *li-ba* **squinting, squint-eyed** *Sch.*, *li-ba mig* squinting eyes *Sch.*

འི་ཅ་བྱི་ *li-tsa-byi* n. of a noble family of ancient India, often mentioned in the history of Buddha *Dzl.*, *Gyatch.*

འི་ཡུལ་ *li-yul* v. *li* III.

འི་ལམ་ *li-lam*, *Hind.* *नीलाम*, acc. to Shak-speare from the Portuguese *leilam*, **auction, public sale.**

འི་ཤི་ *li-ši* 1. *Ssk.* *लवङ्ग* cloves *Med.*, *C.* — 2. *Hind.* *इलायची* cardamom *W.*

འི་ག་བྱི་ *lig-bu-mig* *S g.*, *Sch.*: 'malachite'.

འི་ང་ག་ *lîn-ga* *Ssk.* 1. **sign, mark.** — 2. the image of an enemy which is burnt in the *shyin-sré* in order thus to kill him by witchcraft *Lt.* — 3. *membrum virile* *Pth.*

འི་ངོ་ལ་མ་ *lîn-gol-ma* a large hornet *Sik.*

འི་ངེ་ *lîn-né* **dangling, waving, floating**, in the wind *Mil.*; *sprin zīg lîn byun-bas* a floating cloud? *Mil.*; \**lîn-lîn cō-cē*\* *W.* to dangle, to hang dangling, e.g. on the gallows, \**lîn-lîn sé-cē*\* *W.* to swing, to see-saw; *rkañ-lág p̄ra lîn-né dug-pa* an infant struggling with hands and feet *Pth.*

འི་ངོ་ཤི་ *lîn-tóg* or *lîn-tóg* a film or pellicle on the eye *Med.*

འི་ང་བ་ *lîn-ba* *C.*, also *lîn-po* or *lîn* alone, a whole piece, *lîn yēig* of one piece, *lîn b̄zi* four pieces or parts, = *rnām-pa*; *ysér-gyi lîn-ba* *Cs.*: a piece of unwrought gold; *dar-lîn* *Cs.* a piece of silk; *lîn-gis dril-ba* to pack up into a parcel, to roll up into one packet *Sch.*

འི་ངོ་ཆོ་ *lîn-tse* gratings, lattice *Cs.*

འི་ང་འི་ང་ *lîn-lîn* v. *lîn-né*.

འི་ངས་ *lîns* a hunting or chase in which a number of people are engaged; *dmág-lîns* id. (cf. *k̄yi-ra*); *byā-lîns* *Cs.* falconry, hawking; *lîns-la grō-ba* to go a shooting, a hunting; *lîns dēbs-pa* *Sch.* to hunt, to arrange a hunting party; *lîns ytōn-ba* to get by hunting, to hunt down, *lîns btān-ba* what has been got by hunting, game shot or caught; *lîns-pa* hunter, huntsman, *lîns-pa-mo* huntress *Cs.*; *lîns-k̄yi* hound, *lîns-k̄ra* hunting falcon or hawk.

འི་ངས་སྒྲོང་ *lîns-skór* hand-mill *W.* (?)

འི་ངས་བ་ *lîns-pa* *Sch.*: quite round or globular; *dkār-por lîns-te* *Pth.*; prob.: being quite white, cf. \**ldîns-sē*\* *Ld.* quite.

འི་བ་ *lib*, **all**, *Ld.*: \**lib du-cē*\* to sweep all together with the hands; *C.*: \**kā-we lib kab son*\* all being covered with snow.

ལུ་ *lu* 1. **knag, knot, snag**, = *dzér-pa*; \**lu-big*\* knot-hole *Ts.* — 2 num. for 86.

ལུ་ཀ་ང་ *lu-kañ* (perh. a misspelling for *lugs-koñ*?) **crucible** for gold and silver *Sch.*

ལུ་གུ་, ལུ་གུ་ *lu-gu*, *lūg-gu*, diminutive of *lug*, **lamb**, *frq.*; *lu-gu-rgyid* 1. rope to which the lambs are fastened, or strung; hence 2. small chain, e.g. watch-chain, chain or row of stitches on knitting-needles; lace-trimming and the like.

ལུ་བ་ *lū-ba* 1. **vb. to cough**, to throw up phlegm, to clear the throat. — 2. **sbst. the cough** *Cs.*

ལུ་མ་ *lū-ma* *Sb.* pool containing a spring, ground full of springs, *lū-ma-čan* rich in springs.

ལུ་ལུ་ *lū-lu* the fruit of some thorny shrubs, *šib-ši-lu-lu* hip, fruit of the wild rose-tree, *šer-stār-lu-lu* berry of *Hippophaë*.

ལུ་ག་ *lug* **sheep**, \**dō-lug*, *ši-lug*, *bsād-lug*\* *W.* sheep for slaughter. — *lūg-k̄yu* flock of sheep. — *lūg-gu* v. *lū-gu*. — *lug-sgāl* sheep's load — *lug-nāl-ba* and *lug-čūn-ba* names of medicinal herbs *Cs.*, *Wdn.* — *lug-snyid* *Sch.* **wether**. — *lug-tūg* **ram** *B.*, *C.*; *lug-tūg-gi rwa dbyibs* like a ram's horn *Wdn.*; *rgya-ru-lug-tūg* a Saiga ram *S.g.* —

*lug-tōi* Sch. wether. — *lūg-pa* 1. sbst. shepherd, keeper of sheep *Ma.* 2. to stick the heads together like timid sheep, to be sheepish in behaviour *Ma.* — *lug-mig* n. of a flower *Med.* — *lug-mür* and *lug-rtsi* medicinal herbs. — *lug-tsāgs* a sheep-skin with little wool on it *Ld.* — *lug-rá* sheep-fold, pen, sheep-cot. — *lug-rü* ram's horn; n. of several species of *Pedicularis.* — *\*lug-lóg\** sheep-skin *Ld.*

ལུག་པ་ *lūg-pa* I. sbst. and vb., v. sub *lug.*  
— II. vb., to give way, to fall down,  
cf. *rlūg-pa* *Ts.*

ལུག་ས་ *lugs* 1. the casting, founding, of metal,  
*lūgs-su blūg-pa* *Glr.*, *\*lūg-la lūg-pa\**  
col. *C.*, to found, to cast; *lūgs-ma* a cast,  
*rgya-gár lūgs-ma* an image (statue, idol)  
cast in India *Glr.* — 2. way, manner, fashion,  
mode, method, *bód-kyi lūgs su gyis śig* *Glr.*  
make it according to the fashion of Tibet;  
*nai lūgs-kyis bon byed dgos* you must live  
according to our, i.e. the Bon-fashion *Mil.*;  
*bsam-ṛtān-la yód-pai lūgs-su byas* he feigned  
meditation *Glr.*; *di yin-pai lūgs-su byed* they  
speak, act, make it appear, as if it really  
were so *Tar.* 184, 21; *na-rān-gi lūgs-kyi*  
*mākār-las* my way of building, what I call  
my style of building *Mil.*; opinion, view,  
judgment, way of proceeding, *kyed-rān-gi lūgs-*  
*la* according to you, if we followed your  
advice *Mil.*; *čós-lugs* religion, i.e. a certain  
system of faith and worship, *pyi nañ ynyis*  
*čós-lugs gañ bzañ* which of the two religions,  
the Brahman or the Buddhist be the better  
one *Glr.*; established manner, custom, usage,  
rite, *čā-lugs* mode of dress, fashion, *čós-lugs*  
religious rites, *rgyā-lugs* Chinese (or Indian)  
manners, *bód-lugs* Tibetan manners etc.;  
*rān-lugs* one's own way, *yžān-lugs* other  
people's way or manners; *rān-lugs-la ynās-*  
*pa* (= *rañ-sa dzin-pa*) *Glr.*; seems to be  
only another expression for that Buddhist  
virtue of absolute indifference to all objects  
of the outer world; *lugs* is also used con-  
cretely, meaning the adherents of a custom  
or religion, hence = sect, school, religious  
party, denomination, *mdo-lugs* follower of the  
Sutras, the Sutra sect, *snaags-lugs* a follower

of the Tantras, the Tantra sect; in a spe-  
cial sense: *lugs ynyis* the two principal clas-  
ses with regard to religious life, *ḡig-rtēn-*  
*gyi lugs* the laical or profane class, laymen,  
*čós-kyi lugs* the clerical or sacred class,  
priests *Cs.*; *lūgs-kyi* that which relates to  
manners or morals, ethical *Cs.* (v. *As. Res.*  
XX, 583). — 3. in conjunction with a verbal  
root or with the genit. of the inf. it often  
corresponds to the English termination *ing*  
as: *ldān-lugs* the rising, getting up, *gró-*  
*lugs* the going, *sdód-lugs* the sitting *Mil.*,  
*o-rgyāl yōñ-lugs sogs śól-debs-kyi žū-*  
*ba* the (possibility of) getting into difficul-  
ties and other reasons for inducing him to  
postpone (his setting out) *Mil.*; *bsam-yās*  
*bžēns-lugs bris* he described the building of  
*Sam-yé* *Glr.*; *méd-lugs* the (circumstance  
of) not having *Mil.*; *yin-lugs* the condition,  
state *Mil.*; *dā-lta nā-lugs čī-ltar na* as to  
your present illness, in what does it con-  
sist? *Mil.*; *tsōgs-nas skyōñ-bai lūgs-su yód-*  
*pa* they joined in educating them, they edu-  
cated them together *Mil.*; it is also added  
to adjectives: *čē-lugs* greatness *Mil.*

ལུག་ས་མ་ *lūgs-ma* v. *lugs* 1.

ལུང་ *luṅ* I. 1. a strap, slung over the shoulder  
or round the waist, for carrying things;  
handle, ear (curved), of vessels, baskets etc.,  
different from *yū-ba* a straight handle, hilt.  
— 2. 'foot-stalk of fruits' *Cs.*; *luṅ-tag* *Cs.*:  
a rosary, string of beads, suspended by the  
girdle.

II. *Ssk.* आगम, = *bka*, used of words  
spoken by secular persons commanding re-  
spect: *pās ynān-bai luṅ fōb-nas* obtaining  
(his) father's word of permission *Dzl*, *luṅ*  
*byuñ* an order is issued (by the king) *Glr.*,  
*tū-ru-ška-la luṅ len dgōs-pa* being obliged  
to accept orders from the Turuskas *Tar.*;  
more frq.: spiritual exhortation, admonition,  
instruction, *luṅ ynān-ba* to give it (some-  
times only: to pronounce forms of prayer  
etc. before devotees); *luṅ ytōñ-ba* id., *\*luṅ*  
*tañ-ken\** instructor, teacher, admonisher *C.*;  
*luṅ stōn-pa*, also *luṅ-du stōn-pa* to instruct,  
to give spiritual precepts, also with regard



to supernatural voices etc. *Mil.*; esp. to **prophecy**, predict, to **reveal secrets**, with termin.: *dā-na-ši-la yin-par luṅ bstan* it is prophesied that it is *Dānasila*, the prediction relates to *D.*, *sañs-rgyās-su luṅ-bstan-to* he has received a prediction concerning (his obtaining) the Buddhahood *Dzl.*; *mdaṅ mkā-pros luṅ-bstan-pai skyés-bu de* the man foreshown yesterday by the *Dākini Mil.*, hence *luṅ-ma-bstan-pa* unheard of, unprecedented *Mil. nt.* (*Cs.* also: to demonstrate, *luṅ-du brtān-du yód-pa* demonstrable?); *luṅ gód-pa Cs.* to make, to establish, precepts; *luṅ drén-pa Cs.* to cite, to quote, an authority *Tar.* 210, 2; *luṅ-gi rjes-brān Was.* (274) those who stick to the letter (opp. to *rigs-kyi rjes-brān* to the real quality, viz. the spirit); *luṅ-bstān* exhortation, precept, commandment, *lhai luṅ-bstān bśād-pa* to communicate the precept of the god *Tar.*, . . . *žes byā-bai luṅ-bstān byuṅ* there came a divine order or prophecy of this purport, to this effect; hence *luṅ-ston-pa* prophet *Chr. Prot.*

ལུང་ཐག་ *luṅ-tāg* v. above *luṅ I.*

ལུང་པ་ *luṅ-pa* 1. **valley**, *ri-luṅ* mountain and valley; *luṅ-čén* a large valley, *luṅ-čün* or *luṅ-prān* a little valley; *luṅ-kóg Sch.*: 'the cavity of the valley'; *luṅ-stón* a desolate, a solitary valley, as a fit abode for hermits, frq. — 2. **furrow**, **hollow**, **groove**, e.g. on the surface of a stick *Mil.*, of the liver *Med.*

ལུང་ *lud* **manure**, **dung**, *lug-lud* sheep's dung; *lud grém-pa* to spread manure (on fields) *Cs.*, *lud drén-pa* to carry manure (to the fields) *Cs.*, \**gyáb-čé, táb-čé, tán-čé\** *W.* to manure the ground; *lud-ku* dung-water; *lud-dón* dung-hole; *lud-pūn* dung-hill; *lud-bu* grubs etc. in a dung-hill.

ལུང་པ་ *lud-pa* 1. sbst. **phlegm**, **mucus**, *rnag-Krág-gi lud-pas bkañ-ste* full of phlegm, matter and blood *Gl.*; esp. in the organs of respiration: *lud-pa eig bskiyir-bas* throwing up some phlegm *Gl.*; *lud-pa lü-ba* to throw up by coughing *Dzl.*, *sbrid-pa* by sneezing *S.g.*; *lud-pór* spittle, spitting-box *C.* — 2. vb., to **boil over** *ču lud-pas*

the water boiling over *Dzl.*; *mtso lud-pa* the running over of lakes, **inundation** *Ma.*; *ču lud-nas lud-nas bkān-ba yin* it filled, by the water rising higher and higher.

ལུས་ *lums* a **bath** used as a medical cure; **fomentation**.

ལུས་བི་, ལུས་བི་ནི་ *lüm-bi, lüm-bi-ni*, n. of a queen, and of a grove called after her, situated in the north of India, where Buddha is said to have been born.

ལུས་ *lus*, also *lūs-po*, **body**, *lus sá-la brdáb-pa* to prostrate one's self, frq., *lus stón-pa* to show one's self, to appear, to make one's self visible, as gods *Dzl.*, and in a similar manner *lus* is often used for expressing our reflective verbs, when relating to physical processes, cf. *sems*; *lūs-kyi dbān-po* the sense of feeling, in as far as it resides in the skin and the whole body of man *Med.*; *rgyál-poi ydun-brgyud* (or *rgyal-bu*) *lūs-la yod* I bear a prince under my bosom *Gl.*; *lus smād-pa* to violate, to ravish *Pth.*; *lus grüb-pai tóg-ma* the beginning of the development of a body as embryo *Wdn.*; *grüb-pa lus* v. *grüb-pa*; *lūs-la čāgs-šin* from love of life *Dzl.*; *lus dañ sróg-la sdó-ba* to risk or stake one's life *Dzl.*; *mi-lus tób-pa* or *blān-ba* to be born as a human being, *lus-nān* (to be born) as an animal, or also as a woman *Mil.*; — often for the whole person of a man: *brān-gyi lus kyañ dpón-du gyur* even a servant may become a master *S.g.*; *lūs-kyis mi bzód-par nya-nān-gyis yduns-te* is used (*Dzl.* ༡༩, ༢) of an exclusively mental suffering or infirmity. — In mysticism and speculative science several expressions are employed which, however, do not differ much in their import: *sgyü-lus*, *já-lus*, *bde-gro mto-ris-kyi lus*; *rig-pa dzin-pai lus* (*Tar.* 56, 20), *yid-kyi lus* (frq.), **འཇིགས་ཀྱི་ལུས་**, the immaterial body which is enclosed in the grosser material frame, accompanying the soul in all its transmigrations and not destroyed by death (*Köpp. I.*, 66), *yid-kyi lus* might be rendered by 'spiritual body'; another explanation given by Lamas is: the

body which exists only in our imagination (*gid*); in that case it would be identical with *sgyu-lūs*.

**Comp.** *lūs-rgyāgs* a fat body *Cs.*, *lūs-rid* a mean, thin, lean body, *lūs-sbóm* a thick stout figure, *lūs-rin* a long tall body, *lūs-tūn* a short body *Cs.* — *lūs-čan* having a body, hence as sbst. = *séms-čan* creature, being, *lūs-čan kün-gyi yid-du ʾon* a favourite of every creature *Stg.* — *lūs-stód* upper part of the body, *lūs-smád* lower part of the body. — *lūs-bóns* the bulk of a body. — *lūs-byád* form of the body. — *lūs-med* having no body, incorporeal, ghostlike, ghostly, *lūs-méd-pai skad* a ghostly voice *Mil.* — *lūs-smád* v. *lūs-stód*. — *lūs-zūns* v. sub *yzuñs*.

ལྷ་པ་ *lūs-pa*, *C.* also *lās-pa*, to remain behind or at home, *bód-du zlá-ba rnyis* to remain in Tibet for two months *Glr.*; to be remaining or left *Dzl.*; to be forgotten, omitted, left behind; *gyén-du lūs-pa* to remain uppermost, floating to remain standing, sitting, lying, e.g. \**ka lūs-sa mi dug*\* *W.* the snow does not remain, will soon melt away; *lūs-par byéd-pa Pth.*, *lūs-su ʾjóg-pa*, \**lūs ʾúg-čē*\* *Ld.* to leave behind, to leave a remainder; *ma-lūs-par* entirely, wholly, without remainder, without exception, *gró-ba ma-lūs* or *mi-lūs Mng.*, all creatures without exception; *má-lūs-par* prob. also: surely, undoubtedly, at any rate, in any case, *ni f.* — *lūs-ma*, *rjēs-lūs*, *pyir-lūs*, *thág-lūs Cs.* remainder, balance, residue.

ལེ *le* 1. a small not cultivated river-island *C.*, = *gliñ-ka* and *zal*. — 2. v. *leu*. — 3. *W.* a word expressive of civility and respect, and added to other words or sentences, like Sir! and Madam! in English, \**zu-lē*\* good day, Sir! it is also added to the word *sa-heb* gentleman, and then *sa-heb-le* is about equivalent to: honoured Sir, dear Sir. — 4. num.: 16.

ལེ་བཀྲན་, ལེ་བཀྲན་ *le-brgan*, *leb-rgán* 1. *Med.* frq., *Lea.* = བཀྲན་ saffron, whereas *Cs.* has: 'poppy, *le-brgan-rtsi* the juice of poppies, opium, *le-brgán-ghi mé-tog* the poppy flower, *le-brgán-ghi brás-bu* poppy-seed', and *Sch.* adds: *le-brgan-mdóg*

poppy-coloured, light-red, and he translates also *le-brgán Dzl.* ལྷ་, 1, by 'poppy-coloured', although it is mentioned there amongst various species of Lotus. But in *W.* poppy and opium are usually called by the Hindi name غيم, *pim*; neither in *W.* nor in *Sik.* did I meet with any body, who knew the significations given by *Cs.* and *Sch.*, but only: 2. **diapered design** of woven fabrics; thus also *Mil.*: *le-brgán dmár-poi ydan* a flowered carpet, *le-brgán ʾjól-bér Pth.* a flowered dress with a train.

ལེ་ན་ *lé-na* the soft downy wool of goats (esp. those of Jangtháng) below the long hair, **the shawl wool**; fine woolen-cloth.

ལེ་མ་ *lé-ma* v. *leu*.

ལེ་ལག་ *le-lág* appendix, supplement, addition *Cs.*

ལེ་ལན་ *le-lán Cs.*: consequence; *Sch.*: rebuke, reprimand, reproof, and *le-lán-pa*, *le-lán bdá-ba* to blame, rebuke, reprove; *le-lán-čan Cs.* consequential, important (?).

ལེ་ལས་མཁན་ *le-lám-mkán* v. *las-lám-mkán*.

ལེ་ལོ་ *lé-lo*, *lé-lo-nyid* indolence, laziness, tardiness, *lé-lo ma byed ʾig* don't be lazy! *Glr.*; *ryèg lé-lo byás-nas* as one (of them) had been lazy *Dzl.*; *lé-los ʾkyer* he is overcome by laziness *Mil.*; *lé-loi rjēs-su gró-ba* to be given to laziness *Ld.-Glr.*; *lé-lo-čan* lazy, indolent, slothful. — \**le-ʾól*\* *W.* = *le-lo*.

ལེ་གས་པ་ *lēgs-pa B.*, *lēgs-po* and *-mo C.* (cf. also no. 3) 1. **good**, serving the purpose, with regard to things; adv. *lēgs-par* well, duly, properly, *lēgs-par ʾsól-ba* to search, to investigate accurately *Glr.*; *bsú-ba lēgs-po gyis* do care for a proper reception! *Glr.*; *lēgs-par gyur ʾig* (*Schr.* adds *kyéd-la*) may you prosper! *Sch.*, *lēgs-par ʾóns-so* you are welcome *Sch.*; **happy, comfortable**, *bdag lēgs-na* when I am well off (opp. to *nyés-na*) *Do.*; *lēgs nyés stón-pai mé-loñ* mirror of fate, of the future *Glr.*; *lo(-tog) lēgs(-pa) B.*, \**lo lag-mo*\* *W.*, a rich, healthy, happy year; *ʾi ltar byás-na lēgs* which is the best way of doing it? *Glr.*,



*Tar.*; *sems-dan mis byás-na légs-pa gan yin* which of the actions of human beings are good (in this connection it is nearly the same as *bzán-po*, morally good); *legs* is also used in politely hinting or requesting, like the English 'you had better': *kyod pyin - pa légs(-so) Glr.*, and still more polite: *ységs-par legs* your Highness had perhaps better go etc. *lth*; *nus-na šin-tu légs-so* if you can do it, very well! *Dzl.*; also *légs-so* alone, very well! well done! *légs-so légs-so* excellent! capital! — 2. neat, elegant, graceful, beautiful *C.* — 3. \**lág-mo*\* *W.* good, due, and adv. well, duly, properly, like *légs-par* (v. above), e.g. \**me lág-mo bar dug*\* the fire burns well, \**lé-ka lág-mo čos*\* you have worked well; but most frq.: clean, pure, clear, \**ču lag-mo*\* pure or clear water (opp. to *rtsóg - pa*); fine, of powder, = *žib - mo*; \**lág-mo čó-čé*\* to clean, clear, wash, wipe, sweep etc.; to reduce to fine powder, to pulverize.

**Comp.** *légs-dan Sch.*, *legs-ldán Cs.* virtuous(?). — *legs-byás*, resp. *legs-mdzád* good deed, good work *Cs.* — *legs-sbyár*, संस्कृत, well constructed, skilfully arranged, high-wrought, hence: the Sanskrit language. — *legs-smón patron, protector, well-wisher, congratulator Cs.* — *legs-bšad* a remarkable saying, a sententious remark *Mil.*, two works, called after their authors *gon-dkár* and *sa-skyas-legs-bšad*, are recommended to students of the language. — *legs-ysol* resp. **thanks**, acknowledgment, gratitude *C.*

འཇགས་ lén-pa (rarely *lón-ba*, *lón-pa*), pf. *bloñs* (rarely *loñs*), fut. *blañ*, imp. *lon Cs.*, *loñ(s) Dzl.*, *Mil.*, *blañs Cs.*, *W.*: \**lén-če*, *nén-če*, *blán-če*\* to take, i.e. 1. to receive, get, obtain, *ynas-nán* an inferior place viz. for being re-born *Thgy.* — 2. to accept, what is offered or given, opp. to *dór-ba*; also to bear, to suffer patiently, to put up with. — 3. to seize, catch, lay hold of, grasp, e.g. one that is about to leap into the water *Dzl.*; to catch up; to catch, to take prisoner, a culprit *Dzl.*; to carry off, e.g. the arms of killed enemies; *ma byin-par* to take what is not given, to steal, to rob; *lén-pa-dra* it

is as if it had been stolen from me *Glr.*; *čün-ma lén-pa* to get or take a wife, frq., also to procure one for another person; *srog lén-pa* = *próg-pa* to deprive of life, to kill *Mig.*; to fetch, *lén-du* (*W.* \**lén-na-la*\*) *son* go and fetch it! to take possession of, to occupy (by force of arms) *Glr.*

འཇགས་ léb-mo (*Cs.* also *leb-po*) flat, *mon-srán leb-mo* Indian pease are flat, lenticular; *leb-dan*, *leb-léb* id. col., \**leb-léb-la bor*\* lay it down flat! *leb-ma*, *leb-tágs lace, bandage, ribbon Cs.*, *dar-skúd-kyi leb-tágs* lace of silk thread; *bhag-leb* a flat loaf of bread *C.*; *šin-léb*, *leb-šin* board, plank, *rdo-léb* a slab, cf. *gléb-pa*.

འཇགས་ leu division, section of a speech, of a treatise, of a book, chapter, of very different length; *léu-dan Cs.*, *leur byás-pa Zam.* having sections or chapters, being divided into chapters; abbreviated *le*, *bšags-le dan šer-le čad-pa yin* the chapters (treating) of the confession of sins and of wisdom are wanting *Tar.*; *lé-ma Cs.*, *le-tšan Sch.* id.

འ lo 1. year (resp. *dguñ-lo*, v. *dguñ*), *lo lña-bču-pa Ma.* usually *lo lña-bču lon-pa* (*W.* \**lon-kan*\*) fifty years old, of fifty years; *bü-mo lo-ynyis-ma* a girl two years old *Ma.*; *lo danš lo*, *lo-ré (-re)-bžin*, *lót-tar* (*Sch.* also *bštár*!) annually, yearly; *ló-nas ló-ru* from year to year; *šná-lo*, *dás-lo* last year; *dí-lo*, usually \**dá-lo*\*, this year; *pyi-lo*, *C. sán-lo* next year; *lo kór-te* after one year had passed, *srás-kyis lo kór-te* when the prince was one year old *Glr.*; the names of the twelve years of the small cycle (v. below) are those of the following twelve animals: *byi* mouse, *glañ* ox, *stag* tiger, *yos* hare, *brug* dragon, *sbrul* serpent, *rta* horse, *lug* sheep, *spre* ape, *bya* hen, *kyi* dog, *pag* hog; thus the first year is called *byi-lo* the mouse-year, and *byi-lo-pa* is a person born in that year etc. — 2. for *lo-tóg*, v. the compounds; for *ló-ma* leaf, for *ló-tsa-ba*. — 3. prob.: talk, report, rumour, saying, added (like *skad*) to the word or sentence to which it belongs, *če-gé-mo ši lo zér-ba tos tsá-na* when a rumour is heard, that N.N. has died

*Thgy.*; *W.*: \**da lam far lo*\* they say the road is open now; also with a definitive subject: \**a-čé'kü-lig ton' lo*\* the mistress asks for the key; \**ko kóm-se rag lo*\* he says he is thirsty (yet also in these cases a speaking on hearsay may be meant: somebody tells me that Mrs. N.N. asks for etc.); \**tsór-lo*\* report, rumour *W.*, also \**tón-lo*\* and \**lób (?) -lo*\* are said to have a similar signification; \**šé-lo*\* and \**rig-lo*\* *W.* are expressions of which I cannot give a satisfactory explanation; *bšád-lo byas kyañ kram-pa yin Mil.*, prob.: though he may get a name (in the world) by his learned discussions, he is after all a liar. — *lo* 3 prob. occurs only in col. language and more recent pop. literature; *Dzl.* 3VU, 17 *lo* is a corrupt reading for *γsol*. — 4. num.: 146.

**Comp.** *lo-skór* (*Cs.* also *lo-kór*) **cycle of years**, a period of twelve years; it is the usual manner of determining the exact time of an event, which also tolerably well suffices for the short space of a man's life. If for instance a person in a dog-year (e.g. 1874) says that he is a *byi-lo-pa*, it may be guessed by his appearance, whether he is 10 or 22, 34, 46 etc. years old, and thus also in other cases accidental circumstances must help to determine the precise date of an event. Occasionally, however, the cycles are counted, e.g. *lo-skór brgyad* 96 years *Gl.* Besides this cycle of 12 years there exists another of 60 years which is formed (in imitation of Chinese chronology) by combining those 12 names of animals with the names of the (so called) five elements, *šin* wood, *me* fire, *sa* earth, *lòags* iron, *ču* water. Each of these elements is named twice, followed, the first time by *po*, and the second by *mo*; which signs of gender may also be omitted without altering any thing in the matter. Thus *šin(-po)-kyi-lo*, *šin(-mo)-pag-lo*, *me(-po)-byi-lo*, *me(-mo)-glan-lo* are our years 1834, 35, 36, 37, and 1894, 95, 96, 97 etc. — *lo-křims* (v. *lo-tóg-gi křims*) ceremonies, at the beginning of harvest. — *lo-gráns* prop. date (of the year), *Sch.* also: *lo-gráns tsán-ma* being of (full) age. — *lo-mgó* *Cs.* the beginning of a year,

new-year's day. — *lo-rgyus* v. *rgyus*. — *lo-nán* a bad year, a poor harvest. — *lo-čág* *Cs.* 'every second year'. — *lo-čün* or *nyün* *C.* young, *lo-nyün-nyün* very young. — *lo-nyés* = *lo-nán*. — *lo-snyin* *Sch.* 'year, period or stage of life' (?). — *lo-tóg* or *-tóg* the produce of the year, **harvest, crop**, *lo-tóg rñá-ba* to reap it, to gather it in. — *lo-tó* **almanac**. — *lo-dod* *Mil.* earthly-minded, sinner? — *lo-dpyá* annual tribute. — \**lo-pý\** = *srus-púd*, *C.* — *lo-pýág* (*Ld.* \**lob-čag\**) embassy sent every year to the king to renew the oath of allegiance. — *lo-pýéd* half a year. — *lo-tsán* annual produce, harvest, *lo-tsán čé-ba* a rich, abundant harvest *Gl.* — *lo-légs* v. *légs-pa*. — *lo-bšád* = *lo-tó* *Cs.* — *lo-γséb* *Sch.* a stack, a heap of corn (?).

ཨ་ལོ་པ་ *ló-ka Ssk.* world, *lo-ke-šwa-ra* = अवलोकितेश्वर.

ཨ་ལོ་པ་ *lo-tóg*, or *lo-tóg*, v. *lo*, compounds.

ཨ་ལོ་པ་ *lo-dáb* v. *ló-ma*.

ཨ་ལོ་པ་ *ló-ma*, *W.* \**lób-ma\**, leaf, *ló-ma lhuñ*, *brul B., C.*, \**lób-ma dil* or *dul son\** *W.* the leaves have fallen; \**lób-ma f á-mo\** an acerose or pine-leaf; *lo-dáb* = *ló-ma*.

ཨ་ལོ་པ་ *lo-tsa*, *lo-tšá* (v. *Ssk.* ལོ་པ་ to speak?) the (art of) translating, *sgra dan ló-tsa slób-pa* to learn the language and the (art of) translating *Gl.*; also *ló-tsa sgyur-ba* to translate *Pth.*; *ló-tsa-ba* translator (of Buddhist works) *lo-čen* great translator, seems to be a certain title; *lo-pán* for *ló-tsa-ba dan pándi-ta*.

ཨ་ལོ་པ་ *ló-li-ma Ld.* (Urd. لولى) prostitute, harlot.

ཨ་ལོ་པ་ *lóg-ge-ba* seems to be nearly the same as *lóg-pa* adj, *te-tsom lóg-ge-bai nán-la* prob.: entertaining irrational doubts or scruples; *ban-rim lóg-ge-ba* an inverted *ban-rim* q.v.; *lóg-ge-ba-la kyer* he took it back again *Mil.*

ཨ་ལོ་པ་ *lóg-pa* I. vb., pf. and secondary form of *lódg-pa*, q.v., 1. to return, to go back, *yül-du Gl.*; \**nam lóg-te ča dug\** *W.*, \**nam lóg-ne dō-gyu yin\** *C.* when will you



return? *lóg-pa* ཅུང་ལྷོ་ *Glr.*, *lóg-la* ལྷོ་དེ་ལྷོ་ *Glr.* let us turn back, *pyir lóg-pai lam* ལྷོ་པའི་ལམ་ ལྷོ་པའི་ལམ་ ལྷོ་པའི་ལམ་ the way back. — 2. to come back, to come again. — 3. to turn round, to be turned upside down, to tumble down *W.*, e.g. of a pile of wood etc.; *no lóg-pa* or *ldóg-pa* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ to turn away one's face, always used fig. for to turn one's back on, to apostatize *khor-bai yul no-ldóg-na* ལྷོ་པ་ལྷོ་པ་ལྷོ་པ་ ལྷོ་པ་ལྷོ་པ་ལྷོ་པ་ if you mean to turn your back to the land of the cycle of existences, more frq.: *lóg-pa byéd-pa* ལྷོ་པ་བྱེད་པ་ ལྷོ་པ་བྱེད་པ་ ལྷོ་པ་བྱེད་པ་ to revolt, to rebel, *lóg-pa rtsóm-pa* ལྷོ་པ་རུ་སྐྱོང་པ་ ལྷོ་པ་རུ་སྐྱོང་པ་ ལྷོ་པ་རུ་སྐྱོང་པ་ to plot, to stir up, an insurrection *Glr.*, *lóg-pa-mkan* ལྷོ་པ་མཁན་ ལྷོ་པ་མཁན་ ལྷོ་པ་མཁན་ a rebel *Glr.*; *\*lóg-pa-can\** ལྷོ་པ་ཅན་ ལྷོ་པ་ཅན་ ལྷོ་པ་ཅན་ rebellious, seditious *W.*

II. adj. reversed, inverted; irrational, wrong, *lóg-pai lam*, *lam lóg-pa* ལྷོ་པའི་ལམ་ ལྷོ་པའི་ལམ་ ལྷོ་པའི་ལམ་ *Mil.* a wrong way; *lóg-pa-la žugs-pa* ལྷོ་པ་ལ་ཞུགས་པ་ ལྷོ་པ་ལ་ཞུགས་པ་ ལྷོ་པ་ལ་ཞུགས་པ་ ('to rush into error, to turn to what is wrong?'), also euphemism for to fornicate *Stg.*; *lta-(ba)- log(-pa)* ལྷོ་པ་ལ་ལྷོ་པ་ ལྷོ་པ་ལ་ལྷོ་པ་ ལྷོ་པ་ལ་ལྷོ་པ་ v. *ltá-ba*; *čos-lóg* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ a wrong faith, false doctrine, heresy; *grwa-lóg*, *jo-lóg* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ col. an apostate monk or nun; *lóg-par* and (col.) *log* adv. wrong, amiss, erroneously, *lóg-par sém-pa* ལྷོ་པ་པར་སེམ་པ་ ལྷོ་པ་པར་སེམ་པ་ ལྷོ་པ་པར་སེམ་པ་ to think evil, to have suspicions (about a thing), often = *lta-lóg skyéd-pa* ལྷོ་པ་ལྷོ་པ་ ལྷོ་པ་ལྷོ་པ་ ལྷོ་པ་ལྷོ་པ་ to sin; frq.: *\*log drén-pa\** ལྷོ་པ་དྲེན་པ་ ལྷོ་པ་དྲེན་པ་ ལྷོ་པ་དྲེན་པ་ to mislead, seduce *B.*; *\*log yón-čé\** ལྷོ་པ་ཡོན་ཅེ་ ལྷོ་པ་ཡོན་ཅེ་ ལྷོ་པ་ཡོན་ཅེ་ *W.* to come back, to return, *\*ši-lóg yón-čé\** ལྷོ་པ་ཡོན་ཅེ་ ལྷོ་པ་ཡོན་ཅེ་ ལྷོ་པ་ཡོན་ཅེ་ to recover life, to revive (after having been nearly lifeless), to rise from the dead, prob. also: to appear as a ghost *W.*; *\*nad log-gyáb tan\** ལྷོ་པ་ལྷོ་པ་ ལྷོ་པ་ལྷོ་པ་ ལྷོ་པ་ལྷོ་པ་ *W.* the disease has become worse again, there has been a relapse; *\*la-lóg (bla-lóg) pó-čé\** ལྷོ་པ་ལྷོ་པ་ ལྷོ་པ་ལྷོ་པ་ ལྷོ་པ་ལྷོ་པ་ *W.* to turn, e.g. the roast; *\*čud log tan-čé\** ལྷོ་པ་ལྷོ་པ་ ལྷོ་པ་ལྷོ་པ་ v. *γèud*.

Comp. *log-čos* ལྷོ་པ་ ལྷོ་པ་ *Ma.* = *čos-lóg*. — *log-rtógs* ལྷོ་པ་རུ་སྐྱོང་ ལྷོ་པ་རུ་སྐྱོང་ ལྷོ་པ་རུ་སྐྱོང་ wrong judgment, false knowledge. — *lóg-lta* ལྷོ་པ་ལྷོ་པ་ ལྷོ་པ་ལྷོ་པ་ v. *ltá-ba*. — *log-spyod*, *Lt.*: *lóg-spyod nán-pa* ལྷོ་པ་སྐྱོད་པ་ ལྷོ་པ་སྐྱོད་པ་ ལྷོ་པ་སྐྱོད་པ་ perverse conduct, a sinful life. — *lóg-čso* ལྷོ་པ་ཅས་ ལྷོ་པ་ཅས་ ལྷོ་པ་ཅས་ with *sgrub-pa* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ to live in a sinful manner, as much as: to live by crime, by vice *Mil.*

འགོ་མ་ *logs* 1. side, *rtsig-logs* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ the side of a wall, *mdun-logs* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ fore-side, front-side, *rgyáb-logs* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ back, back part of a thing; *lóg-sre* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ 1. side-post of a door (opp. to *yá-* and *má-re*). 2. each side (v. *re* 3); *logs-bzán* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ the right or upperside, *logs-nán* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ the left or lower side (of a cloth) *Cs.*; surface, *sai* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ of the earth;

side, direction, region, *rkán-pai-lóg-s-nas* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ from the part of the feet, up from the feet (e.g. a pain in the body proceeding up from the feet) *Sch.*; *ryas-logs* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ the right side, *ryón-logs* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ the left side, frq.; *tsú(r)-logs* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ this side, on this side, *pá(r)-logs* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ the other side, on the other side; *lóg-su*, *lóg-la* ལྷོ་པ་ ལྷོ་པ་ aside, apart, *\*žág-pa\** ལྷོ་པ་ ལྷོ་པ་ *C.* to lay by, to put aside, to put out of the way, to clear away, *lóg-su dgár-ba*, *bkár-ba* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ means about the same; *lóg-su bkál-ba* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ to hang aside, to hang up in another place; *lóg-na yód-pa* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ to be distinct, separate, to live by one's self, solitarily *Schf.*, *Tar.* 45, 18; *lóg-pa* ལྷོ་པ་ ལྷོ་པ་ other, additional, by-, co-, spare-, *rgyags logs-pa* ལྷོ་པ་ ལྷོ་པ་ spare-provision, so also *logs yèig*: *čág-pai sné-mo logs yèig* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ the other end of a rope. — 2. wall, *\*log-žál\** ལྷོ་པ་ ལྷོ་པ་ *W.* id.; *logs-bris* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ mural or fresco painting *Tar.*

འོ་བ་ *lón* 1. leisure, spare-time, vacant time, time, *lón yód-du ré-la nám-zla* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ whilst you are always hoping to have (still) time(enough), you allow the favourable moment to pass away *Mil.*; similarly: *lón yod snyam-la mi-tse zad* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ *Mil.*; *sdód-pai lón méd-par* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ without delay, immediately, directly *Glr.*; *\*na yón-lón med\** ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ *C.*, *W.* I have not time to come; *\*péb-lón yód-na\** ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ if your honour have time to come *C.*, *W.*; *rdég-lón yón-bas* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ as there will be yet plenty of time to beat (me, you had better hear me now) *Mil.*; *lón-ytam* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ *Sch.*: 'cheerful talk, animated conversation'. — 2. imp. of *lañ-ba* and *len-pa*. འོ་བ་ཀ་ འོ་བ་ཁ་ འོ་བ་ག་ ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ *lón-ka*, *lón-ka*, *lón-ga* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ *Med.* intestines, entrails, guts; strictly taken it is said to denote only the blind gut(?); *yár-on*, *már-lón* ལྷོ་པ་ ལྷོ་པ་ *Cs.*: the upper gut, the lower gut or thin guts, thick guts; *lón-nád* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ a disease of the guts.

འོ་བ་ ལྷོ་པ་ 1. pf. and secondary form of *ldon-ba*, as vb.: to be blind, and fig.: to be infatuated; as adj.: blind, blinded etc., as sbst.: blind man *Dzl.* — *lón-krid* (or *krid-pa*) ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ the guide of a blind man *Ler.*; *lón-po*, *lón-ba-po* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ a blind man *Cs.*; *\*nye-lón\** ལྷོ་པ་ ལྷོ་པ་ *W.* an empty ear of corn, a tare. — 2. also *lóns-pa*, = *lén-pa* ལྷོ་པ་ ལྷོ་པ་ ལྷོ་པ་ *Glr.* or *lañ-ba* 1, 2 *Glr.*

འོ་བ་ ལྷོ་པ་ *lón-bu* ལྷོ་པ་ ལྷོ་པ་ *Stg.*, *lón-mo* ལྷོ་པ་ ལྷོ་པ་ *Mil.* ankle-bone, astragal.

ལོང་ལོང་ *lon-lon* being in pieces, in fragments *C.*, cf. *bun-lon*.

ལོང་ས་ *lons*, 1. pf. and imp. of *lón-ba*. — 2. in conjunction with *spyód-pa*: to use, to make use of, to have the use or benefit of, to enjoy, e.g. *bdé-ba dan skyid-pa-la* happiness and prosperity; *lón-spyod-par byá-bai rgyu* the object of enjoyment, the thing enjoyed *Stg.*; *lons-spyód* (*Ssk.* མོག) 1. enjoyment, fruition, use, esp. with regard to eating and drinking, *lons-spyód śā-la byed* they fed on meat, *lons-spyód śin dé-las byed* they lived on (the fruits of) this tree *Pth.* 2. plenty, abundance, *bza-btún-gi lóns-spyod dpag-tu-méd-pa bsag* *Glr.* they produced or procured an enormous quantity of food and drink; esp.: riches, *lons-spyod čé-ba* great riches; wealth, property, *lóns-spyod-kyi bdág-por gyur* he became owner of the property *Dzl.*; *mčód-pa byá-bai lóns-spyod med* he was not rich enough to bring an offering (to Buddha) *Dzl.*

ལོང་པ་, ལོང་པོ་ *lód-pa, lód-po*, v. *lhód-pa*.

ལོང་པོ་ *lód-po* *Sch.*: 'half through, through the middle, one half(?)'.

ལོན་ *lon* notice, tidings, message, *lon-bzán*

good news, *sprin-ba* to give notice, send word, send a message; *lon kyor* or *lon zer* has also the special sense: send in my name! *C.*; *lon žig kyér-la šog* let me know, send me word *Pth.*

ལོན་པ་ *lón-pa = lén-pa* 1. to take, to receive etc. *Glr.*, *Pth.*, *ču lón-nam* have you fetched the water? i. e. are you bringing the water? *Pth.*; *nór-bu mi lon* I shall not receive the jewel! *Pth.* — 2. more frq. the word is used with reference to time: to elapse, to pass, a. in a general sense, *lo mán-po žig lón-pa dan* after many years had elapsed *Dzl.*, *rin-žig lón-te* after a long time, *rin-por ma lón-par* after a short time. b. with regard to the age of a person: *lo čì tsam lon* how old are you? *bču-drug-lon* I am sixteen *Mil.*

ལོབ་ *lob* *W.* sometimes for *lo* year, and *lób-ma* for *lō-ma* leaf.

ལོབ་པ་ *lób-pa*, pf., imp. *lobs*, to learn, rarely for *slób-pa*; *lobs-pa* the act of learning *Dzl.*

ལོས་ *los*, in truth, indeed, *mgón-skyabs rañ los yin* he is indeed the helper (from a hymn in praise of Buddha).

ཤ

ཤ 1. the letter *ša*, the English *sh*, but palatal; in *C.* it is distinguished from ཤ (*ža*) only by the following vowel being sounded in the high tone. — 2. num.: 27.

ཤ་ *ša* 1. 1. flesh, meat, *gyág-ša* yak's flesh, *lúg-ša* mutton; *ša tsód-pa* (*W.* \**tsó-čé*\*) to boil meat; *ša rñod-pa* (*W.* \**ñó-čé*, *šrág-čé*\* or \**lám-čé*\*) to roast meat; 'pyi-ša outward flesh, *nán-ša* or *nán-ča* inward flesh, or the entrails' *Cs.*(?); *śá-nas čád-pai bu* *Glr.* the child of my own flesh and blood; *ša*

*krig-pa* sexual instinct; \**'á-pe ša*, \**'á-me ša*\* in *W.* a vulgar form of attestation; surface of the body, *śai ri-mo* spots, stripes etc. on the skin (of an animal) *Tar.* — 2. muscle, *nú-ša* thoracic muscle *Mñg.* — 2. for *ša-kóg* v. compounds.

II. v. *śa-ba* and *ša-mo*.

Comp. *ša-bkra* n. of a cutaneous disease *Med.* — *ša-skám* meat dried in the sun. — *ša-kāñ* larder; butcher's stall. — *ša-kū* broth. — *ša-kóg* the body of a slaughtered animal,



ཤྱ *ṣwa*

ཤ

ཤ་ན་ *ṣa-na*

without the skin, head, and entrails, *čē-ṣa* of a large — *čui-ṣa* of a small animal. — *ṣa-kṛág* flesh and blood, meton. 1. for body, *ṣa-kṛág ṛsál-ba* a sound body *Mil.* 2. for: children born of the same parents *Cs.* — *ṣa-rgyágs* fat meat. — \**ṣa-čüg*\* (*ṣa bing*) meat cut into strips and hung up to dry in the sun *W., C. (Hook. II, 183).* — *ṣa-rjén* raw meat. — *ṣa-nyóg* *Sch.*: 'soup with greens in it'. — *ṣa-rnyiñ* old meat. — *ṣa-mdóg* colour of the skin, complexion *Dzl.* and elsewh. — *ṣa-mdog-lóg-pa* *Cs.*: *erysipelas*, St. Anthony's fire? — *ṣa-nág* the lean of meat *Cs.* — *ṣa-nád* a certain disease *Lt.* — \**ṣa-na*\* (*lit.-sna*) *W.* ardour, zeal? — *ṣá-spu* feathers, downs. — \**ṣa-spín*\* meat boiled down to jelly *W.* — *ṣa-ṣróg* *Mil.*? — \**ṣá-bhag-leb*\* a sort of pie baked in oil *C.* — *ṣa-bo* sheep, cattle or other animals destined for slaughter *Mil. nt.* — *ṣá-bu* a maggot. — \**ṣa-búr*\* *W.* boil, abscess, ulcer; *Sch.*: mark left by a lash, weal. — \**ṣa-dé*\* rice boiled with small pieces of meat *C.* — *ṣa-sbrán* flesh-fly, blue-bottle-fly. — *ṣa-rmén* fleshy excrescence, a little lump in the muscular flesh. — *ṣa-btsós* boiled meat. — *ṣa-tsá* 1. hot meat. 2. friend *Pth., S.g., ṣa-tsa-čan* amicable, attached *W.* — *ṣa-tsún dmár-po* *Sch.*: 'a tumour resembling a weal or a wart'. — *ṣa-tsil* the fat of flesh. — *ṣá-tsoñ-pa* butcher, dealer in meat. — *ṣa-dzín* 1. a hook for taking meat out of a kettle *C., W.* 2. the fork of Europeans. — *ṣa-dzér* wart. — *ṣa-zá, ṣa-zán* 1. prop.: flesh-eater, carnivorous animal. 2. gen.: a class of demons, described as fierce and malignant, *Ssk. पिशाच.* — *ṣa-züg, ṣa-yzüg* = *zug* 2. — *ṣa-rág* dried apricots, with little pulp, and almost as hard as stone. — *ṣa-rid* lean flesh. — *ṣa-ril* 1. little meat-pies. 2. v. *ṣa-ba.* — *ṣa-rüg* sauce, gravy *C.* — *ṣa-rül* putrid meat. — *ṣa-ró* a disease *Wdi.,* is said to be an induration of the skin, callus, or perh. scirrhus. — *ṣa-rlón* fresh meat, raw meat, *ṣa-ṣár* flesh of an animal that has just been killed.

ཤྱ *ṣwa* 1. *Dzl. གཤམ་*, 1. *Sch.*: high water, flood, inundation. — 2. *Lt.*: a certain hereditary disease or infirmity?

ཤ་ཀ་ *ṣa-ka* some kind of game (?) *Wdi.*

ཤ་ཀ་མ་ *ṣa-ka-ma, ka-če ṣa-ka-ma saffron C.*

ཤ་ཀར་ *ṣa-kar Cs.* a kind of sugar.

ཤ་ཀོན་ *ṣa-kón, or ṣa-ḥón, Wdi.; Sch.*: grudge, resentment, hatred.

ཤ་ཀྱ་ *ṣá-kya Ssk., ṣód-pa Tib., the mighty, the powerful, the bold, n. of the family of Buddha, the founder of the Buddhist religion, and hence often n. of Buddha himself, also ṣá-kya-túb-pa (Mil. rather boldly abbreviates it into ṣák-tub), ṣá-kya-mú-ni, ṣá-kya-señ-ge.*

ཤ་དཀར་ *ṣa-dkár v. ṣa-dkar.*

ཤ་སྐད་ *ṣa-skád* the cawing or croaking of ravens *W.*

ཤ་སྐལ་ *ṣa-skyó Mng.?* perh. dough mixed with meat.

ཤ་ཀ་མ་, ཤ་ཀ་ར་ *ṣá-ka-ma, ṣá-ka-ra = ṣa-ka-ma and ṣa-ka-ra.*

ཤ་ཀྱ་ *ṣa-küg Sch.* a small bag or purse.

ཤ་ཀྱི་ *ṣa-kyi Sch.* a shaggy dog, a poodle.

ཤ་ཀོན་ *ṣa-ḥón v. ṣa-kón.*

ཤ་གོས་ *ṣa-gós, col. for ṣam-gós.*

ཤ་ཅེན་ *ṣa-čén Lt.?*

ཤ་ཉམ་(ས)་ *ṣa-nyám(s) Lex., as explanation of dbal?*

ཤ་སྟ་ *ṣa-sta, = klu Wdi.*

ཤ་སྟ་ *ṣá-stag* 1. also *ṣa-dag mere, merely, only, kyeu ṣá-dag btsás-te* only sons being born *Dzl.; mi dbúl-ṣpöns-pa ṣá-stag-ste* as they are all of them poor people *Dzl.; bdén-pa-mton-ba ṣá-stag-tu gyür-to* they all come to the knowledge of the truth *Tar.* — 2. *Ld.* for (*rtai*) *ṣám(-la)-btags(-pa)* a pack, a bundle, fastened to the saddle behind the rider, \**ṣá-stag-la Kol or rel ton*\* tie it up, fasten it behind!

ཤ་དི་ *ṣá-di Ld., Pur.* ape, monkey.

ཤ་ན་ *ṣa-na* 1. *Ssk. གྲག་* hemp, *Cs.*: flax, *ṣá-nai ras Stg., Sch.*: 'fine linen', *ṣá-nai*

*gos* a garment made of fine linen. — 2. *v.* *śā-sna*, sub *śa*.

འཕྲུ་ཤ་ཤོ་ *śā-pos* a thick blanket *Ld.*

འཕྲུ་ཤ་ཤོ་ *śā-ba*, *śwa-ba* *Cs.* *W.*, *C.*, *B.* a **hart, a stag**, col. usually \**śa-wa-ra-čü* or *ru-čü*\*; *śā-pó* the male animal, *śā-mo* the hind, roe, *śa-prüg* a young deer, fawn; cf. *ka-śwa*.

འཕྲུ་ཤ་ཤོ་ *śa-ma* 1. **after-birth**, placenta. — 2. an ordinary coat made of cloth which has not been napped *W.*

འཕྲུ་ཤ་ཤོ་ཤོ་ *śa-mi-lig* **parsley** *Ld.*

འཕྲུ་ཤ་ཤོ་ *śā-mo* *C.*, *B.* (*W.* \**móg-śa*\*) **mushroom**; the various species of fungus receive their appellations from their colour (*dkar-śā*, *nag-śa*, *smug-śa*, *ser-śa*) or from the place where they grow (*kluñs-śa*, *ču-śa*, *lud-śa*, *šin-śa*); the damp climate of Sikkim produces moreover \**śō-ke*, *kā-wa* and *dé-mo* (*sgré-mo*) -*śa-mo*\*, etc. *Cs.* has also *śa-man*, a thick kind of mushroom.

འཕྲུ་ཤ་ཤོ་ཤོ་ *śa-ra šo-ré* (cf. *γšér-pa*) *W.* **moist**.

འཕྲུ་ཤ་ཤོ་ཤོ་ *śā-ri-ka* *Ssk.* n. of a bird, *Gracula religiosa*; a species of jay.

འཕྲུ་ཤ་ཤོ་ཤོ་ *śā-rü-bu*, མ་རྒྱུ་ཤོ་ཤོ་, n. of one of the two principal disciples of Buddha.

འཕྲུ་ཤ་ཤོ་ *śā-ru* 1. **hartshorn** *Med.* — 2. n. of a vein *Med.*

འཕྲུ་ཤ་ཤོ་ *śa-lóg* **warped, oblique, aslant** *W.*

འཕྲུ་ཤ་ཤོ་ *śāk-ti* *Ssk.*: spear, lance, pike, sword, *Cs.* also trident; *Dzl.*

འཕྲུ་ཤ་ཤོ་ *śag*, in *śag-ter-gás* it broke, it burst asunder *Sch.*

འཕྲུ་ཤ་ཤོ་ *śág-ma* 1. *C.* small stones or pebbles, **gravel**, *śág-ma-čan* gravelly, *śag-fán* a plain abounding with gravel. — 2. *W.* **pebble**, *śag-rád* rocky ground, covered with a thin layer of mould which only by dint of much irrigation will yield a scanty produce; *śag-rüg* gravel, *śág-sa* earth mixed up with pebbles, stony, sterile ground.

འཕྲུ་ཤ་ཤོ་ *śags* 1. **joke, jest, fun**, *śags čé-ba byéd-pa* to rally maliciously, to turn into ridicule with sarcasms *Gl.*; *ñan-śags* *Mil.* a bad joke; *kā-śags* *v.* *kā*. — 2. cause of a

contention, object of a dispute or a quarrel, **matter in dispute** *Mil.*; quarrel, dispute, contention, in gen., \**śag gyág-pa*\* *C.* to fight, to quarrel, to dispute.

འཕྲུ་ཤ་ཤོ་ *śaṇ* *v.* *γśaṇ*.

འཕྲུ་ཤ་ཤོ་ཤོ་ཤོ་ཤོ་, འཕྲུ་ཤ་ཤོ་ཤོ་ཤོ་ཤོ་, འཕྲུ་ཤ་ཤོ་ཤོ་ཤོ་ *śān-po*, \**śaṇ kúl-čé*\*, *śaṇ-rig* *v.* *γčān-po*; \**śaṇ-lág*\* a kind of fur, perh. for *śbyaṇ-slág* fur-coat of wolf's skin *Lh.*

འཕྲུ་ཤ་ཤོ་ *śaṇ-lān* **sabre, sword** *Pth.*

འཕྲུ་ཤ་ཤོ་ *śaṇ-śān* a fabulous creature with wings and bird's feet, but otherwise like a human being; *śaṇ-śaṇ-téu* *Cs.*: pheasant or partridge (འཕྲུ་ཤ་ཤོ་ཤོ་).

འཕྲུ་ཤ་ཤོ་ *śaṇs*, resp. for *sna*, **the nose**, *śaṇs-rgyüd* *Pth.*, *śaṇs-sna* id.; *śaṇs-kūn* nostril, *śaṇs-rtsé* tip of the nose.

འཕྲུ་ཤ་ཤོ་ *śād* 1. the mark of punctuation: |, also *rkyan-śād* or *čig-śād*; it is a diacritical sign of about the value of our comma or semicolon; *nyis-śād* the double shad, ||, dividing sentences, or, in metrical compositions, verses; *bži-śād* the fourfold shad, ||||, at the end of sections and chapters; *řseg-śād* the dotted shad (ġ), an ornamental form of the ordinary shad, always made use of, when a shad is to be put after the first syllable of a line; *śād byéd-pa* *Lex.*, *čén-pa* *Sch.*, to make a shad. — 2. *v.* the following article.

འཕྲུ་ཤ་ཤོ་, འཕྲུ་ཤ་ཤོ་, འཕྲུ་ཤ་ཤོ་ *śād-pa*, *γśād-pa*, *γśód-pa* *Cs.*

1. **to comb, to curry**, (a horse), also *śād rgyág-pa*. — 2. **to brush, to stroke**, to rub gently with the hand *W.*; *śād-ma* *Sch.* **curry-comb**, horse-comb; \**šin-še*\* a wooden rake, \**čág-še*\* an iron rake *C.*

འཕྲུ་ཤ་ཤོ་ *śaṇ* 1. **iron hoop** of a barrel *Cs.* — 2. **small boat**, \**śém-pa*\* ferry-man *C.* — 3. **snow-leopard** *W.* (cf. *γsa*). — 4. **difference, distinction**, *śaṇ byéd-pa* to distinguish, decide, determine *Mil.* and elsewh., *γžan-gyis śaṇ mi byéd-pas* as nobody else is able to decide it *Gl.*; *skad-nyis-śaṇ-sbyór* is said to be the title of a certain dictionary.

འཕྲུ་ཤ་ཤོ་ *śān-ka* 1. **oblique** *W.*, \**śān-ka-la dé-čé*\* to cut off obliquely; *śaṇ-tér* id.,



\**lam śan-tér-la ča dug*\* the road has an oblique direction. — 2. *C.*: place of passing over a river.

འཁྱེད་ *śán-pa* 1. also *bśan-pa*, slaughterer, butcher *Glr.*, sometimes also hang-man; *śán - kañ* slaughter-house, butcher's shop, *śán-gri* butcher's knife, *śan-grib* pollution by the sin of slaughtering an animal. — 2. master or rower of a boat, boatman.

འབ་འབ་ *śab-śub* 1. *W.* whispering, \**śab-śub tán-čé, zér-čé\** to whisper. — 2. also *śab-śób* lie, falsehood, *śab-śób byéd-pa* to lie, to cheat; *śab-śub-čan* deceitful, fraudulent, crafty.

འམ་, འཁམ་ *śam, yśam* the lower part of a thing, e.g. of a country, *śám-pa* a lowlander (opp. to *yśún-pa* and *stód-pa*); *yśám-du* adv. and postp. below, at foot, *rán-leui śám-du* *čad* they will be treated of in their respective chapters *Lt.*; *dei śám-du* under it, underneath (e.g. to write); *śam-gós, śam-tábs*, resp. *sku-śám* a garment like a petticoat, worn by Tibetan priests and monks.

འམ་བྱ་ *śám-bu* flounces, fringes, trimmings.

འམ་བྱ་ལ་ *śám-bha-la* *Ssk.* in pure Tibetan *bde-öbyün*, n. of a fabulous country in the north west of Tibet, fancied to be a kind of paradise; *śám-bha-lai lám-yig* (not passport, but:) 'guide for the journey to Shambhala'.

འར་ *śar* (from *śár-ba*) 1. east, *śar-pýógs* id.; *śár-pa* inhabitant of an eastern country; *śar-lhó* south-east. — 2. termin. of *śa*, into the flesh.

འར་པ་ *śár-pa* 1. young men, grown-up youth (collective noun) *W.*; perh. also: a young man. — 2. v. the preceding article.

འར་པོ་ *śár-po* 1. *W.* adulterer, \**śár-po có-čé* or *kür-čé\** to commit adultery, (on the part of the husband.) — 2. = *śar-pa* 1.

འར་པོ་ *śár-po* a young man, *śár-po yzón-nu ysum* three young men *Mil.*

འར་བ་ *śár-ba* pf. and secondary form of *śár-ba*.

འར་མ་ *śár-ma* 1. *Sch.*: a strip *Schr. śar rgyáb-pa* to sew in long stitches, to baste (*Sch.*: *zuñs ydáb-pa*). — 2. *W., C.* grown-up girls (collective noun); a female(?)

འར་མོ་ *śár-mo* adulteress, cf. *śár-po*.

འར་འར་ *śar-śár* straightway, directly, *śar-śár gró-ba* *Cs.*

འར་འར་ *śar-śur* *Ld.* furrowed, having small elevations and hollows.

འལ་ *śal*, in *rna-śál* ear-lap, tip of the ear.

འལ་བ་ *śál-ba* 1. *Sch.* stone-pavement. — 2. a harrow, *śál-śál-ba* *Sch.*, \**śál-la dñid-čé\** *Ld.* to harrow.

འལ་མ་ *śál-ma* *Cs.*: a flint, sharp-edged stone; *W.*: stony ground; mountain side consisting of detritus; *śál-ma-čan* full of sharp stones *Cs.*

འལ་མ་ཁྱི་ *śál-ma-li* *Ssk.* the seven-leaved silk-cotton tree, *Bombax heptaphyllum* *Stg.*

འཤ་ *śas* 1. part, *ča-śas* id.; *bras de-las śas yčig* part of this rice *Dzl.*; *śas-śás-su bgó-ba* to distribute, . . . *la* among *Dzl.*; *śas-čé-ba* a good deal, much, the greater part of, *zla-mśán śas-čé-bai ku-krag* generative fluid in which uterine blood predominates (cf. *ku-krag* in *kü-ba*) *Wdn.*; *yti-mug śas-čé-bar gyúr-ba* excess of dullness or stupidity *Thgr.*; *śas-čér, śas-čés, śas-čén* in an eminent degree, in an exceeding measure. — 2. some, a few, *zag-śás* some days *Mil.*; *ga-śas* some, a few *Mil.* — 3. instr. of *śa*.

འི་ *śi* num.: 57.

འི་བ་ *śi-ba* pf. and secondary form of *śi-ba*.

1. vb. to die, to expire, to go out (as light, fire); *śi-bar gyur-pa-las* when she was in a dying state *Pth.*, *śi-zin-pai óg-tu* after her death; \**śi-te lóg(-yon)-čé\** *W.* to rise again from the dead, \**län-čé\** (lit. *slan-čés*) to raise from the dead. — 2. sbst. the state of dying, expiring, *śi-ba-las* *sos* awakened from a dying state *frq.*; cf. also comp. — 3. partic. and adj. *śi-ba sós-par byéd-par gyur* one already dying still recovers *Do.*; *śi-bai lus* the body of the deceased *Do.*

**Comp.** *ši-ki-ma*, ཅི་ཀ་མ་ 1. sbst. **dying, death**, *ši-ki-ma-ru* in dying. — 2. adj. **dying**, *ši-ki-ma yod* (or ཅི་ཀ་མ་ རྟོག་) he is at the point of death, he is at death's door. — \**ši-kan*\* col. the deceased, the dead. — *ši-sno Sch.*: 'blessing for one deceased'. — *ši-čos* religious ceremonies for the dead *Sch.* — *ši-sa* flesh of animals that have died of themselves, the only flesh which a strict Buddhist is allowed to eat, and which accordingly in Buddhist countries is frequently consumed.

ཤི་རིག་ *ši-rig* *W.* clinking, jingling.

ཤི་རོག་ *ši-róg* *W.* a sort of early barley.

ཤི་ལ་ *ši-la* *Ssk.* for *krims*, *tsul-krims* custom, manner, moral law.

ཤིག་ *šig* 1. for *čig* (q. v.) after a final s. — 2. **louse**, *mi-šig* common louse, *lúg-šig* sheep-louse, tick, *kyi-šig* flea, (*lha*)-*dre-šig* bug; \**dag* (lit. *brag*)-*šig-pa*\* *W.* mite, wood-louse, tick; *šig fú-ba B.*, \**ltá-čé, rúg-čé*\* *W.* to look for lice, to louse, *šig bsál-ba* to clean from lice; *šig-čan Sch.* also *šig-po* or *šig-šig-po* infested with lice, lousy; *šig-nád* pedicular disease; *šig-sró* lice and nits *S.g.*

ཤིག་གེ་བ་, ཤིག་ཤིག་ *šig - ge - ba, šig - šig* 1. standing or lying close together, **close-banded** *Mil. nt.*, *C.* cf. *yšig-pa, yšib-pa*. — 2. **trembling, tottering, wavering**; with *mig*: looking this way and that, looking about, perh. also: rolling (the eyes).

ཤིག་ས་(སེ་)ཤིག་ས་ *šigs(-se)-šigs* **rocking**, as trees moved by the wind *Mil.*; *šigs-šigs yom-yóm* waving, moving to and fro, shaken etc., also fig. *Pth.*

ཤི་ *šin* I. gerundial particle for *čín* after a final s.

II. sbst. 1. **tree**, *bzá-šin* fruit-tree, *rtši-šin* v. *rtši*; *lyón-šin* a beautiful green leafy tree, *škám-šin* a dry withered tree. — 2. **wood**, *šin žig* some wood; *kán-šin* timber, timber-wood, *búd-šin* firewood, fuel, *škám-šin* dry wood; *yám-šin Cs.*: 'a small quantity of wood thrown into the fire for sacrifice'. — 3. **a piece of wood, log, billet**, \**šin*

*nyi sum tob\** *W.* put two or three pieces (to the fire); **stump, stub** of a tree *Gl.*; \**tú-pag-gi šin\** *W.* gun-stock; *sróg-šin* axle, axle-tree.

**Comp.** *šin-kin-ti* a carrying-frame *Lh.* — *šin-kyu* a wooden hook. — *šin-rkan Sch.* a wooden leg, a crutch. — *šin-rkéd* the upper part of the trunk of a tree. — *šin-kan* 1. a wooden house, log-house. 2. shed or out-house for wood. — *šin-ku* sap, juice of trees. — *šin-kur* a load of wood. — *šin-kri* wooden chair. — *šin-mkan* worker in wood, **carpenter, joiner**. — *šin-rgón Sch.* wood pecker, *šin-rgon kṛá-bo* the spotted woodpecker, *šin-rgon mgo-nág* black woodpecker. — *šin-rgyál* a tree of extraordinary height or circumference, **a giant-tree**. — *šin - mñár* licorice *Sch.*, *Wts.*; a sort of cinnamon *W.* — *šin-čás* 1. wooden utensils, implements. 2. tools for working wood *Sch.* — *šin-tog*, *šin-tog* fruits of trees, **fruit**. — *šin-rta* v. that article. — *šin-stan* **chopping-block** *Ld.* — *šin-tags* wooden enclosure. — *šin-tün* wood-picker, gatherer of wind-fallen wood. — *šin-düm* log, billet, block. — *šin-dra* wooden lattice-work; wooden paling *C.*, *W.* — *šin-druñ-pa* one sitting under a tree, i.e. an ascetic, *Burn. I.*, 309. — *šin-ydúgs* the leafy crown of a tree *Sch.* — *šin-sdón* trunk, **stem of a tree**; a tree; block. — *šin-prán* a small tree, a shrub, bush *Sch.* — *šin-bál* cotton from the cotton-tree *Cs.*, cf. *šál-ma-li-šin*. — *šin-bu* a small piece of wood, *šin-bu sor-bži-pa* a piece of wood four inches broad or long *Tar.* — *šin-brás* fruit. — *šin-smán* medicine prepared from wood *Sch.* — *šin-rtśá* root of a tree. — *šin-rtśi* **resin** *Cs.* — *šin-rtśé* **top of a tree**. — *šin-tśa* cinnamon (having a 'saltish' taste, as is expressly stated *S.g.*); \**šin-tśe lób-ma\** *W.* bay-leaf, laurel-leaf. — *šin-tśál* chip, shaving, splinter. \**šin-tśógs\** *W.* forest. — *šin-yžon* a wooden basin, trough, tub. — \**šin-žóg\** (lit. *bžogs*) chip, splint *W.*; shavings brought off by the plane *C.* — *šin-zán* wood-rasp *Sch.* — \**šin-zél\** a small chip, a very small and thin piece of wood, a splinter, \**šin-žél zug son\** *W.* I have run a splinter into (my hand or foot).



ཤིང་ཀུན་ *šin-kun*

ཀ

ཤུག་ *šug*

— *šin-zóg* *W.* a rasp. — *šin-yzer* a peg. — *šin-léb* board, plank. — *šin-šin* the bark of trees. — *šin-séd* a rasp.

ཤིང་ཀུན་ *šin-kun* *asa foetida*, used as medicine, and (like garlic) as a spice; also n. of a mountain pass between Lahoul and Zankar.

ཤིང་རྩ་ *šin-rta* ('wooden horse') **waggon, cart, carriage**, also fig. = *tég-pa*, e.g. *šin-rta čén-po* frq. in the writings of *Tsonkapa*; *šin-rta-kór-lo* id.; *šin-rtai kan-bzán* the body of a carriage, *šin-rtai mda* the pole, beam, shaft of a cart, *phán-lo* the wheel, *rjes, lam, šul, srol* the track, rut (of a cart) *Cs.*; *šin-rta rkan-yčig* *Sch.* wheelbarrow; *šin-rta-mkan* *Cs.* maker of carts, cartwright; *šin-rta-pa* 1. carter, driver, coachman. 2. charioteer.

ཤིང་ *šid* 1. *Sch.* **hazel-nut**. — 2. also *yšid-yšid-ma, yšid-stón, yšid-zán* **funeral repast**, of which every body may partake; *šid-čós* religious funeral ceremony; *šid-sa* *Sch.* 1. burying ground, cemetery. 2. a fruitful field = *yšin-sa*. Cf. *yšin*.

ཤིང་ཁྲ་ *šin-tu* **very, greatly**, esp. before adj. and adv., in *B.* frq.

ཤིབ་ *šib* v. *šib*.

ཤིབ་བ་ *šib-pa* v. *šub-pa* to whisper.

ཤིབ་ཤིལ་ལུ་ *šib-ši-lü-lu* or *rü-ru* *Ld.* **hip**, the fruit of the dog-rose.

ཤིམ་ཤ་བ་ *šin-ša-pa* *Cs.* a kind of tree or wood.

ཤིར་, ཤིར་ཤིར་ *šir, šir-šir*, with *čón-pa* *Cs.* to gush out, to stream forth with a noise.

ཤིར་བ་ *šil-ba* *W.* to drip through.

ཤིལ་ལི་ *šil-li* a gauze-like texture *W.*; *šil-šil* 1. id. 2. *Cs.*: 'a cant word denoting the noise of any thing'.

ཤིས་ *šis* **good luck, fortune, bliss**; *de byün-na šis* if that happens, it will be an auspicious sign, *šis-pai min* a name foreboding good *Lt.*, *mi šis-pai ltas* an omen foreboding ill *Wdn.*; *bstán-pai šis* acc. to *Schl.* 232 denotes the religious plays performed in the

convents. *Cs.*: *šis(-pa)-po* one blessed, *šis-pa yin-pa* to be blessed, *šis-par gyür-ba* to become blessed, *šis-par byéd-pa* to make blessed, to bless; *bkra-šis* v. *bkra-ba*.

ཤུ 1. acc. to Cunningham and other English authorities the Tibetan word for **stag**; yet as none of the many Tibetans, from different parts of the country, that were consulted by us, seemed to know this word, it is not unlikely, that in consequence of indistinct hearing it is but a corruption of *ša-ba* (q. v.). — 2. \**šu-šü jhē-pa*\* *C.* to **whistle**. — 3. num.: 87.

ཤུདག་ *šu-dág* n. of a plant *Med.*; *Sch.*: the **rush**.

ཤུབ་ *šu-ba* I. sbst. 1. **an abscess, ulcer, sore** *Cs.*: *šu-ba ton* an abscess rises, *na* gives pain, *pan* heals; \**šu-bür*\* *W.*, and prob. also *šu-tör* *Med.*, id; \**šu-nág* and *bá-šu*\* *W.* a sore that has become inflamed and rankling. — 2. **scab, scurf, scald** *W.*

II. vb., pf. (*b*)*šus*, fut. *bšu*, imp. (*b*)*šu(s)*, 1. **to take off**, pull off, draw off, *yžán-gyi gos* to take off a person's clothes, *gó-ča* armour, *mšón-ča* arms, weapons *Pth.*; **to strip, strip off**, e.g. leaves, twigs, *págs-pa* the skin, the peel, hence (also without *págs-pa*) **to skin, to pare, to peel** *W.*, e.g. \**á-lu šü-čē*\* to peel potatoes; *gyab-šüs* coat of wool shorn from a sheep, fleece *Ld.* — 2. **to copy**, *dpe* a book, resp. *žal-šüs byéd-pa* *Cs.*; *dpe-bšüs* a copied book *C.*

ཤུབྱེ་ *šu-bham* *Ssk.*, sometimes at the end of books, hail! all hail!

ཤུར་སེ་(ན་) *šu-ra-se(-na)* n. of a tract of land in the neighbourhood of Mathura, not far from Agra *Wdk.*

ཤུའི་ཀ་ *šu-i-ka* *Tar.* 63, 8. prob. also *šulig* *Sch.*, n. of a fabulous country in the north-west.

ཤུག་ *šug* 1. **a thrust, push, knock**, \**šug čém-po jhē-pa*\* to push off, to give a knock, to elbow, differing from *phül-ba* to shove (by a more gentle motion) *C.* — 2. in comp.: *kyo-šug*, v. *kyo*; *šug-bza* **wife, consort, spouse** *Schr.* — 3. *W.*: **old**, but still fit for use. — 4. *šug-šug-la* col. for *šub-bur* **softly, gently**, e.g. *gró-ba* to walk, to tread etc.

འགྲུ་ཁུ་ śūg-gu *W.* for śōg-bu.

འགྲུ་ཁུ་ śūg - pa 1. the high, cypress-like juniper-tree of the Himalaya mountains, the pencil cedar (*Juniperus excelsa*). It covers large mountain tracts, is considered sacred, and much used in religious ceremonies; its berries (śūg-brás) are burnt as incense. — śūg-dūd the smoke or perfume of juniper. — śūg-tsér *Med.* the young pointed sprouts of this tree. — sug-tsód a sort of mistletoe, *Viscum Oxycedri*, growing on it and gradually killing it. The leaves have a slightly sour taste and are used for culinary purposes *W.* — rgya-śūg acc. to *Cs.* = spá-ma *Juniperus squamosa*, a low shrub and similar to our *Juniperus communis*. But a passage of the *Stg.* shows that its fruits are eaten like pease or rice, which cannot be imagined of juniper-berries or cypress cones; cf. spá-ma. — 2. in śūg-pa pūd-pa *Sch.*, v. sub pūd-pa.

འགྲུ་ཁུ་ śūgs 1. inherent strength, power, energy, c. genit.: dād-pai, byáms-pai, dgá-bai śūgs-kyis by the power or ardour of faith, love, joy, e.g. to shed tears, = to weep with joy etc. *Glr.* and elsewh.; jcin-gyi śūgs dgag mi bya the impulse to make water must not be suppressed *Med.*; dí-dag śhōn-gyi sbyin-śūgs yin this is the power of former alms or presents *Glr.*; tūgs-rjei śūgs-kyis by the power of grace *Do.*; der sléb-pai śūgs the power or ability of attaining to that place *Thgr.*; without a genit.: śūgs-kyis = rán-śūgs-kyis spontaneously, of one's own accord, śūgs-kyis yon they will, no doubt, come of their own accord *Mil.*; śūgs byéd-pa to exert one's self(?); śūgs-stōbs = śūgs; śhā-śūgs drén-pa *Cs.*: 'the accenting the first syllable'. — 2. col. also śubs and śud, mostly in compounds: śūgs-skad *Mil.*, śūgs-sgra, col. \*śūg-ra\* a whistling, a whistle or whiff; śūgs-glu 1. a whistling. 2. a whistled tune, \*śūg-da jhé'-pa\* to whistle a tune *C.*; śūgs-pa a small whistle which, in sounding it, is put quite into the mouth.

འགྲུ་ཁུ་མ་ śūgs-nár (*W.* \*kōg-śūg\*), śūgs-rin sigh, groan, śūgs nar byéd-pa

or byin-pa to sigh, to groan, śūgs-rin nar nár dug he heaves a deep sigh *Mil. nt.*

འགྲུ་བ་ śūn-ba, pf. śuñs, 1. to snore. — 2. to hum, to buzz, e.g. of a large beetle.

འགྲུ་ śud v. śūgs 2.

འགྲུ་བ་ śud-pa pf. fut. bśud, 1. to rub, e.g. one thing against another *C.* — 2. to get scratched, excoriated, galled (cf. śūn-pa). — 3. śud byéd-pa (*W.* \*cō-čē\*) to steal silently away, to sneak off unperceived.

འགྲུ་བ་ śūn-pa bark, rind, peel, skin, śūn-kōg, śūn-pāgs id., the last expression is also used of the skin of animals *Lex.* — pyi-śūn the outer rind or skin, nān-śūn the inner rind; bār-śūn the middle rind, the bast, esp. of willows *Sch.*: śūn-kōg lāns-pa the spontaneous chapping or peeling off of the skin; śūn-mān box-wood.

འགྲུ་བ་ śub-pa, also śib-pa, pf. imp. śubs, to speak in a low voice, to whisper, śub byéd-pa id.; \*kōg-śub-la sil-čē\* *W.* to read in a low voice, to read whispering; śub-bu a whispering, śub-bus zlá-ba to recite in a low voice *Lex.*, śub-bur smrá-ba *B.*, \*śub-la zér-čē\* *W.* to speak softly; śub-bus smód-pa to reprehend in a whisper *B.*

འགྲུ་བ་ śubs case, covering, sheath, paper bag etc. frq.; rkan-śubs, resp. žabs-śubs stocking, sock, gri-śubs knife-case or sheath, mje-śubs v. mje; lag-śubs, resp. pyag-śubs glove.

འགྲུ་བ་ śum-pa, pf. (b)śums, ft. bśum, imp. (b)śum(s), 1. to weep, ma śum mdzod do not weep! nu-śum *Mil.* weeping, lamentation. — 2. to tremble(?) gran-śum *Lt.*, *Schr.* gran-śum byéd-pa to tremble or shiver with cold, to shudder.

འགྲུ་བ་ śur-ba, pf. fut. bśur, imp. (b)śur, 1. to burn slightly, to singe. — 2. to cut off.

འགྲུ་བ་ śur-bu 1. girdle, belt *Lex.*; śur-bu prēu *Zam.* id. (acc. to *Sch.*). — 2. *Cs.*: sore, ulcer. — 3. *Ts.*: dumpling of flour, = ko-lag.

འགྲུ་ śul 1. an empty place, a place that has been left, that is no longer occupied, rán-śul stōns-nas your own place becoming



ལུ་པ་ *śul-pa*

འ

ཤེ་ཤིན་ *śer-pyin*

empty, by your quitting it *Mil. śul-du lus-pai* nor all the things left behind in the camp *Glr.*; *dön-tse lüis-pai śul-du* instead of the coin which had been taken away (there appeared . . .) *Dzl.*; *Kyód-kyi śul-du* in the place which you occupied during your life *Thgr.*; hence in a looser sense: *btsün-mo méd-pai śul-du* on the occasion of the queen's absence *Glr.*; in the same manner *Tar.* 103, 16, 19, and also thus: *dei śul-du Glr.* 51 during her absence. — 2. **track, rut**, of a carriage, **furrow**, of a plough *Dzl.*, **way, road**; also in a gen. sense: *śul tag-rin* a long way *Glr.*; *śul-lám* = *śul*; acc. to *Cs.* also **manner, method**. — 3. any thing left behind by a person departed, or by a thing removed, as *ču-śul*, *mar-śul*, *pye-śul* that little water, butter or flour which adheres to the vessel emptied, but not washed; *me-śul* the extinguished cinders left by a fire; **property left** by a deceased person *śul tsán-ma yóg-po-la tob* his servant gets all the property left (by his master) *W.*, *C.*, *pá-śul* paternal inheritance, patrimony; *pá-śul-dzin-pa* the heir *C.*; *śul yañ mi dug* nothing at all is left; *\*śul-med-kan čö\** *W.* finish it at once! eat it all up! *śū-tsan-po* one that eats all up, clears his trencher (a good trencherman) *Ts.*

ལུ་པ་ *śul-pa*, *bśul-pa* *Cs.*: **backbone, back, posteriors**; *śul-śá* the flesh, the muscles of the back, *śul-rgyüs* the fibres, the nerves of the back; *Sch.*: *bśul-dri* smell of excrements, *śul-byi* polecat, fitchet.

ལུ་ *śus* 1. v. *śu-ba*. — 2. *śus* *débs-pa* to whistle *S.g.*

ལུ་མ་ *śus-ma* any thing copied, a copy *Cs.*

ཤེ་ *śe* 1. *Cs.* *śe-stag*, *śe-dag* = *śa-stág* mere, only, nothing but. — 2. num.: 117.

ཤེ་མ་ *śé-na* v. *čé-na*.

ཤེ་པ་ *śé-pa* v. *śés-pa*.

ཤེ་བམ་ *śe-bám* *Cs.*: = *to-yig* a kind of contract or bargain.

ཤེ་མ་ *śé-ma* (for *rjé-ma* or *yčés-ma?*) *W.* noblewoman, lady of rank or quality,

*lady*, *\*śé-ma čün-nu*, *śem-čün\** nobleman's daughter, **young lady, Miss**.

ཤེ་མོན་ *śe-món* *Sch.*: 'divine predestination, divine protection; nature, fate, destiny; power; origin of power or authority; strength', force, the latter signification also in *Wts.*(?).

ཤེ་རུལ་ *śe-rul* *Sch.*: **fetid, putrid**.

ཤེག་ *śeg* 1. imp. of *yśégs-pa*, resp. for *śog*. — 2. the Arabian شخب, chieftain, elder, senior. — 3. *C.* col. for *śed* I.

ཤེད་ *śed* I. **strength, force**, = *stóbs*, *mtu*, *C.* also *śeg*; *dpá-žin śed-čé* a mighty hero *Thgy.*; *śéd-čan* **strong, vigorous, powerful**; *śéd-mo* 1. sbst. = *śed?* 2. adj. = *śed-čan* *Ts.*, *\*śé-mo gyág-pa yin\** he is strong and stout, *śed-méd* **powerless, weak**, *śed-méd-kyi rtá-bas rkan-tán mgyogs* one travels quicker on foot than on a weak horse; *śed-čün* **weak, feeble, frail**, e.g. *lus Lt.*; *śed bri* strength decreases, begins to fail, *ysos* is restored, *nyams* is impaired; *śed skyéd-pa* to grow fat *Sch.*: 'to protect; to make haste'; *\*mi žig-la śed čüg-čé\** *W.* to strengthen a person; *\*śed dan nyé-čé\** *W.* to rub well, forcibly; *\*śed žár-te (sbyar-te) čon\** run and jump! *\*śed žár-te gyob\** swing your arm and throw! *W.*; *\*śed-kyer-nág-pó\** by force, with violence, e.g. *\*tan\** he forced it on (me) *W.* (cf. *nan*); *śed-po-čé* a strong, powerful man *Thgy.*; *śéd-bu* *Lex.* id.; *śed-bdág* *Sch.* one having power or authority, a lord, ruler. — *\*śed-wán\** *W.* **force, violence**, *\*śed-wán dan\** by force, e.g. to take, *\*śed-wán tán-čé\** *W.* to violate, to force (a girl).

II. the approximate direction, region, quarter, *nyi-mai* *og śéd-na* below the sun, i.e. between the sun and the horizon *Mil.*; *W.*: *\*gañ śéd-la\** in what direction? where-to? *\*de śéd-la\** about in that direction; *\*gañ śed ne* (lit. *ynas*) *śig-tu\** to some place or other.

ཤེན་ *śen*(?) **floor** of a house or room *W.*

ཤེར་ཕྱིན་ *śer-pyin* abbreviation for *śes-ráb-kyi pá-rol-tu pyin-pa*, the title of a division of the *Kan-gyur*.

ཤེར་བ་ *šér-ba*, pf. *bšer*, **to compare, to confront** *Cs.*

ཤེར་ *šel* **crystal, glass** *Dzl.* and elsewh.; acc. to *Stg.* the moon also consists of such crystal *Cs.*: *rán-šél* native crystal, *bžü-šél* artificial crystal, glass; *mán-šél* *Pth.* prob. = *šél*; *špos-šél* amber; *me-šél* burning-glass, *ču-šél* चक्रकान्त a fabulous magic stone supposed to have the power of producing water or even rain.

**Comp.** *šél-kór* or *-pór* a tumbler. — *šél-dkár* = *šél* *Glr.* — *šél-kán* glass-works, glass-manufactory *Schr.* — *šél-sgón* globe of glass *Mil.* — *šél-sgó* glass-door. — *šél-rdó* crystal. — *šél-snód*, *šél-spyád* a crystal or glass vessel. — *šél-prén* a string of glass-beads. — *šél-búm* glass-bottle. — *šél-mig* spectacles, spy-glass, telescope.

ཤེས་ *šes* v. *šes*.

ཤེས་པ་ *šés-pa* (synon. *rig-pa*, resp. *mkyén-pa*) I. vb., 1. **to know, perceive, apprehend**, *bžán-bar šés-pa* to find, to know a thing to be good *Glr.*; *brtágs-na mi šes* when (the soul) is searched for, it is not to be perceived or apprehended *Mil.*; *šés-pai blo ingenium sapiens* *Dzl.*; *mi-šés-pa-dag* those who do not care for knowing (a thing) *Dzl.*; *su šés B., C.*, \**ci šē*\* *W.* (like the Hindi क्वा जाने) who can tell? may be; *čian mi šē-kan* a know-nothing, ignoramus, dunce; \**kó-rán mā šé-kan čén-mo žig tsor dug*\* *W.* he is said to be an extremely clever (learned etc.) man; *mi-šés dgu šés-pa* knowing (even) the unknown things, knowing every thing *Thgy.*; *čan-šés* id.; \**na-rán ton šē*\* *W.* I know it from having seen it; *šés-par gyur* 1. he will know. 2. he comes to know, he learns; *šés-par gyis žig* 1. know! 2. let it be known! *šés-bžin-du* **knowing, knowingly**, with (my) knowledge; *nó-šés-pa* = *šés-pa*, yet cf. sub *nó*. — 2. **to understand**, = *gó-ba*, *don* the sense *Glr.*; *nas rtsis šes* I understand mathematics; **to be able**, in a general sense, also physically: \**ghan šē-pa*\* *C.* to one's best ability, to the utmost of one's power (= *ji nus-kyis B.*, \**ci čub-kan*\* *W.*); *krág-gi gon gul šés-pa* a clot of blood that

could only quiver (though, in fact, a human being) *Glr.*; esp. with a negative: *smra mi šés-pa* not being able to speak, *dgye dgu mi šes* they cannot be bent or curved *Med.* — 3. **to be convinced, to be of opinion, to think**, *sü-la yañ mdzá-bor ma šes* do not think anybody to be your friend!

II. sbst. (= *rig-pa*) 1. **the knowing** (about a thing), **knowledge**. — 2. **science, learning**, *šés-pa-la zóg-tu ltá-ba* to look upon science as a (sort of) cheating. — 3. **intellectual power, intelligence**, *šés-pa tšib* the intellect (of infants) is still very weak *Lt.*, *ysal* is clear *Pth.* — 4. **the soul or spirit**, separate from the body *Thgy., Mil.*

**Comp.** \**šē-gyá*\* talent(?) *C., W.* — \**šē-gyü*\* **character** *C., W.*, \**šē-gyü*\* *ném-pa*\* a bad character. — *šes-dód* **desire of knowledge, curiosity** of mind *Mil.* *šes-ldan*, *šes-blo-ldán-pa* 1. **knowing, rich in wisdom**. 2. **very learned** Sir! — *šés-po*, *šés-pa-po* one that knows or understands, a knower *Cs.* — *šés-bya* 1. what may be known or ought to be known, *šés-bya kun* every thing worth knowing, all the sciences. 2. **knowing, conscious, wilful?** *šés-byai sgrib-pa* contamination by wilful sins *Do.?* — *šes-byed* that which knows, the understanding. — *šés-bžin* **consciousness** (v. above *šes-bžin-du*), *dran-pa dan šes-bžin-čan yin-te Gyatch.* 22V, 14 (cf. *Burn.* II, 806, 5); *šés-bžin* may, accordingly, be used for 'conscience' in a christian sense. — *šés-yon* *Ts.* = *šes-rgya*. — *šes-ráb* (प्रज्ञा) 1. 'great knowledge', **wisdom, intelligence, understanding, talent**, *šes-rab čé-ba* very talented, gifted (e.g. a boy) *Mil.*; *šes-ráb dan ldán-pa* id.; *šes-rab-spyan* the (mystic) eye of wisdom *Schl.* p. 210. — *šes-rab-rtswa Taraxacum*, dandelion, also used as food. — *šes-ráb-kyi pá-rol-tu pyin-pa*, प्रज्ञापारमिता, the having arrived at the other side of wisdom, n. of that section of the *Kangyur* which treats of philosophical matters.

ཤོ *šo* (*Cs.*: *šó-mo*) I. **die, dice**, *šo rgyáb-pa* **to dice**, *šo rtsé-ba* to play at dice, *šogyéd-pa* (*Sch. kye-žig* as imp.) id.? — *šo rgyál-ba* or *pám-pa* to win or lose at playing;



*šo-rgyán* Cs. the money or stake deposited at dice-playing; *rtsis-šoi rdeu* Mil., *šo-rdél* Wdk., an attribute of certain deities; *šo-mig* the points of dice, *šo-mig ysum-par* (or *-pa-la*) *bab-na* when three points are thrown. Tibetans play with three dice marked with 6 and 1, 5 and 4, 3 and 2 on opposite sides, hence from 3 to 18 points may be thrown.

II. 1. the white willow of *Spiti*, *Ld.* and other Himalayan districts. — 2. other plants *rgya-šo*, *lug-šo*? *Wdn.*

III. = *btsa-ma* blast, blight, smut, mildew Cs.

IV. for *šo-gam*, q. v.

V. num.: 147.

ཤོག་པ་ *šo-gám* custom, duty, tax, *šo-gám lèi-ba* W. \**lèin-tè*\* high duty, *šo-gám len-pa* to take toll, to levy a duty; *šo-gám bzla-ba* Sch.: 'to smuggle, to circumvent or defraud the customs'(?); *šo-gám-gyi ynas* custom-house; *šo-gám-pa* receiver of the customs, toll-gatherer; \**šo-t ál*, *šo-dü*\* Ts. tax, duty.

ཤོ་ཅ་ *šó-ča* a kind of steel-yard C.

ཤོ་མ་ *šó-ma*, v. *ša-mo*, mushroom Mil.

ཤོ་མང་ *šo-mán* a medicinal herb Med.

ཤོ་ར་ *šó-ra* saltpetre, nitre, *šó-ra-čan* nitrous.

ཤོ་རེ་ *šo-ré*, adj., damaged, spoiled, by being partially broken, torn etc., sbst.: a defect, flaw, notch, gap, also hare-lip; \**šo-ré son*\* it is damaged, \**šo-ré fon son*\* a notch, chink, crack has been caused; \**ka-šór*, *na-šór*\*, with a slit lip, a slit nose.

ཤོ་ལོ་ཀ་ *šó-lo-ka* v. *šlo-ka*.

ཤོག་ *šog* I. *šog-čig*, prop. from *yšégs-pa*, imp. of *šón-ba*, 1. come! let him come! *brás-bu tsúr-šog-gi yid-smón ná-la med* I do not wish that fruit should come to me from without Mil.; *kur šog*, *k'yer šog bskyal šog* bring hither, (with *son* inst. of *šog*: take away!) *šog zér-ba* to invite, *ned-la šog kyañ m' zér* Glr. we are not so much as invited, you know. — 2. with the imp. = *gyur-čig*, *bsad-par-šog* may (he, I etc.) be killed! *Dzl.* — II. v. *šos*.

ཤོག་པ་ *šog-pa* 1. sbst., also frq. *yšog-pa*, 1. wing, *yšog-rkyan-ba*\* to spread the wings, also to spread like wings; \**šog-pa de-če*, *čad-če*, *čam-če*\* W. to clip the wings; *yšog-pa-čan*, *yšog-ldán* provided with wings, winged, a bird. — 2. wing-feather, pinion, *ḍab-yšog*, *yšog-sgro* id.; *mjug-yšog* tail-feather. — 3. fin, of fishes. — 4. other things resembling a wing or a feather, *mig-yšog*, resp. *spyán-yšog* eye-lash; *ran-tág-gi yšog-pa* prob.: wing or float-board of a water-mill; of course it might also be used for: wing, sail, of a windmill, though these are not yet known in Tibet.

II. vb., v. sub *yšog-pa*.

ཤོག་བྱ་ *šog-bu*, W. \**šüg-gu*\*, 1. sheet of paper, and paper collectively, *rgya-šog* China paper, *bod-šog* Tibet paper, *dar-šog* silk-paper, *ras-šog* cotton-paper (also paper of linen-rags), *šin-šog* bast-paper, *pags-šog* leather-paper, skin-paper, parchment; *mfin-šog*, *nag-šog* dark-blue or black paper, for writing on in gold or silver; *mgo-šog*, resp. *dbu-šog*, upper leaf, i. e. cover, covering, wrapper. — 2. *Bal.*: book.

Comp. *šog-kán* paper-maker's form. — *šog-gán* a sheet of paper. — *šog-gráns* number of leaves in a book. — *šog-sgril*, *šog-dril*, W. \**šog-ril*\* paper-roll, codex. — *šog-ldéb* Sch.: 'leaf, sheet'? — *šog-tsár* scrap of paper. — *šog-šin* Sch. palm-tree? — *šog-hril yčig* = *šog-gán*, Sch.

ཤོང་(ས་), བཤོང་(ས་) *šon(s)*, *yšon(s)* (*Lex.*: *सानु* 'elevated plain, ridge of a mountain') 1. mountain-ridge *Wts.* Usual meaning: 2. pit, hole, cavity, excavation, valley, *ču-šóns* cavity filled with water *Dzl.*; *span-šóns* valley with meadows, low ground overgrown with grass; *snai bya-yšog-gi yšóns* the cavities near the wings of the nose *Mil. nt.*; *šón-du* valley-ward, down hill *Dzl.*; *šóns-čan*, (*y*)*šón*-(*y*)*šón* full of cavities, uneven, Sch. also: rough, rugged, steep; *šóns-bu* furrow, *šóns-bu fén-pa* to make furrows, to furrow.

ཤོང་བ་ *šón-ba* I. to go in, to have room in or on, with term., *m' šon*, W. also: \**šón-če m' dug*\* that is not to be got in,

there is no room for it; *bre lia šon-bai büm-pa* a can holding five quarts *Dzl.*

II. pf. *bšaṅs*, fut. *bšaṅ*, imp. *šon(s)*, to empty, remove, carry or take away, *W.* stones, earth etc., but gen. (with or without *rkyág-pa*) to go to stool, to ease nature, *B.* and col.

ཤོད་ *šod* 1. the lower, the inferior part of a thing, *rtse-šod* upper and lower part, top and bottom *C.*; *rgya-šod* *Wdn.* a low tract of land, with a milder climate, where e.g. apricots are thriving, opp. to *pu-lhags* elevated cold region, scarcely fit for the cultivation of corn and barley; *šód-du* to or towards the bottom, down, downwards, *C.*, \**šó'-du báb-pa\** to descend, come down, \**šó'-ne dzég-pa\** to ascend *C.* — 2. imp. of *ščád-pa*, *bšád-pa*; yet cf. also:

ཤོད་པ་ *šod-pa*, pf. *bšád-pa*, 1. to say, to declare *C.* — 2. to comb *Cs.*

ཤོབ་, གཤོབ་ *šob*, *γšob* a fib, falsehood, lie, *smrá-ba*, *W.* \**gyáb-čé\**, to tell a lie.

ཤོབ་ཤོབ་ *šob-šob* loose, soft, as leaves etc. *W.*

ཤོས་པ་ *šom-pa*, pf. (b) *šoms*, *bšams*, fut. *bšam*, imp. (b) *šom(s)*, to prepare, make ready, arrange, put in order, fit out, *γnas* lodgings, *γdan* a seat, *stón-mo* a festive entertainment, *bžón-pa* a carriage, i.e. to have the horses put to *Dzl.*; *dpün-gi tsogs* an army *Dzl.* — *šóm-ra* 1. preparation, arrangement, fitting out, *šóm-ra byéd-pa* = *šóm-pa C.*, so also *Cs.*; but *Sch.*: 2. *šóm-ra* state, pomp, splendour, with *byéd-pa* to show off, to dress smartly, *šóm-čan* stately, grand(?).

ཤོར་ *šor* v. *šo-ré*.

ཤོར་བ་ *šór-ba* 1. v. *ščór-ba*. — 2. to measure *Mil.*, v. *γšór-ba*.

ཤོབ་བ་ *šól-ba* 1. intercalation, insertion *Cs.*, *zla-šól* intercalary month. — 2. *Cs.*: pres. tense of *bšól-ba* q.v.

ཤོབ་པོ་ *šól-po* *Sch.*: 'a species of willow', v. *γšól-po*.

ཤོས་ *šos* 1. almost always in conjunction with *γčig*, the other, of two, e.g. *bud-méd γčig-šós* the other woman *Dzl.* — 2. *Zam.* མར་ col. *šog*, a termination indicating

the comparative or superlative degree: *čun-šós*, *γžon-šós* the younger, the youngest, of two or of several, *btsün-mo lia-brydái čun-šós* *Pth.*; \**riñ-šóg\** *W.* the tallest; *yun-riñ-šós* *Thgy.* the most long-lived; *drin-čé-šós* the principal benefactress, cf. *drin*; *nad čé-šós rgás-nad tšébs-pas* because one is suffering under the chief disease, viz. old age, *Thgy.*

ཤྱི་ *šri* *Ssk.*, = *dpal* glory, magnificence; magnificient, splendid, grand; *šri-ri* *Mil.*, pr. n., a naked mountain in a sandy plain, about a ten day's journey to the west of Tashilhunpo, covered with monasteries, and perh. on that account considered as *nyams-mtsár-ba*. *šri-kāṇḍa* v. *dpál-gyi dum-bu*.

ཤྱུ་ཀ་ *šló-ka* *Ssk.*, also *šo-lo-ka*, strophe, stanza, esp. one consisting of four catalectic trochaical dimeters.

གཤམ་ *γša* I. 1. also *γšá-ma*, *bšá-ma*, worthy, becoming, fitting, suitable, *tšé-ba mi* *γšai* as it is unworthy, unbecoming, improper, to persecute (others) *Dzl.*; \**de kyód-la ša yod\** or \**šá-čé yod\** *Ld.* that serves you right. — 2. righteous, upright, honest, good, = *skyón-med-pa*, *C.*; *blo γšá-ma* an upright, true heart, *Thgy.*; \**le šá-ma jhé-pa\** *C.* to perform a work faithfully, in good earnest.

II. only, merely; mere, nothing but, (= *šá-stag*) *C.*

གཤམ་དྭཀར་, གཤམ་དྭཀར་ *γša-dkár*, *bša-dkár* *S.g.*, *Wdn.*, *C.* tin, *W. kar-ya*; yet cf. *ža-nye*.

གཤམ་རིང་ *γša-rin* a long skirt or coat-tail *Sch.*

གཤགས་ *γšág-pa* v. *γšóg-pa*.

གཤགས་ *γšags* right, justice, *Lex.* and esp. *W.*; *γšags byed-pa* *Lex.* to investigate the rightfulness (of an action), = \**ge dig pé-čé\** *W.*; \**im-šág tán-čé\** to administer justice, to sit in judgment \**im-šág-tan-kān\** judge, \**šag (go-) lóg tán-čé\** to warp justice, to judge contrary to justice and right; \**im-šág žu-čé\** to go to law, to bring an action, \**šag-pon\** superior judge, chief-justice, *W.* — *bka-γšags* v. *bka* extr.



གཤང་ *γšan* a musical instrument, esp. used by the Bonpo, *Glr.*, *γšan khról-ba* to play on that instrument *Mil.*

གཤང་བ་ *γšan-pa* *Sch.* = *bšan-ba*.

གཤང་གཤོང་ *γšan-γšón* rough, rugged places or tracts *Cs.*

གཤང་བ་ *γšád-pa* 1. = *šód-pa* to comb. — 2. = *šád-pa* II., to explain, to relate.

གཤམ་ *γšam* 1. the lower part of a thing, *γšám-du* a. adv. down. b. postp. under, below, beneath; also adv. farther down, more towards the end, in the course of; examples v. sub *leu*; postp. *dei γšám-du* under it. — 2. barren, *B.* and col., *mo-γšám*, *rgod-γšám*, *ba-γšám* a barren woman, mare, cow.

གཤར་ *γšar* *Sch.*: a certain style of writing.

གཤས་མ་ *γšás-ma* *Sch.* = *γšá-ma*.

གཤེགས་ *γšig-pa* v. *γšib-pa*.

གཤེན་བ་ *γšin-pa* 1. also *γšin-po* good, fine, *žin šin-pa* *B.*, *C.* a fertile field, *sa-pyógs γšin-pa* a rich country *Stg.*; *γšin-par rmó-ba* to plough well; *γšin-sa* 1. fertile field or land. 2. v. *γšin-po*. — 2. = *γšim-pa*.

གཤེན་པོ་ *γšin-po* one deceased, a dead man, *γšin-mo* a dead woman, e.g. *\*šin-mó jor-zóm\** the deceased, the late *Jorzóm*; it may have reference to the body, as well as to the soul, or to both together. — *γšin-rje* the god of the dead, of the lower regions, of hades, also regarded as the judge of the dead, *Ssk.* यम; *γšin-rjei γšed* a. id., Yama the destroyer. b. the destroyer of Yama, Siwa; *Ssk.* यमान्तक. cf. also *Schl.* 93. *\*šin-dúd\** knot, opp. to *\*tol-dúd\** a bow, a slip-knot *W.* — *γšin-dré* the soul as a ghost or spectre *Sch.* — *γšin-prás* the convulsive motions, the writhings of a dying creature. — *γšin-zas* food presented to the Lamas when a person has died (*Cs.*: food prepared, or exposed for the dead?). *šin-sa* 1. burying ground, cemetery, 2. fertile field.

གཤེབ་(ས)་པ་, གཤེབ་(ས)་པ་ *γšib(s) - pa*, *bšib(s) - pa*, also *γšig-pa*, 1. *Sch.*: to range, to compare; *Ld.* to be ranged, to draw up in files; *\*gral*

*γšig rgyáb-pa\** *C.* to induce assembled people by means of a stick to stand or sit closer; cf. *žal-bdáy*. — 2. *ral-gri γšib-pa* *Wdn.*?

གཤེན་པ་, གཤེན་པ་ *γšim-pa*, *γšin-pa* *Sch.*: 'ground, crushed'.

གཤེས་མ་བཟང་བ་ *γšims-bzán-ba* *Sch.* to be ir-resolute, unsettled in opinion; to be distrustful, suspicious.

གཤེས་ *γšis*, often also *bšis*, 1. nature, temper, natural disposition, *γšis-ka* col. id., *rai-γšis yin* it is their nature, their natural disposition *Mil.* — *γšis - kyis* by the very nature of the case, without secondary causes, naturally, quite of itself *Mil.*; *γšis-nán* *Mil.*, *Do.* was also explained by *rgyü-med-par*, prob. implying merely: not having been one's self the efficient cause. — 2. person, body, *γšis tams-cád-du byüg-go* they anointed the whole body *Do.*

གཤུབ་བ་ *γšun-ba* *Cs.* to rebuke, reproach; the *Leax.* explain it by: *šub-bur smád-pa* to blame in a whisper, i.e. behind a person's back.

གཤུམ་པ་ *γšúm-pa* v. *šum-pa*.

གཤེབ་ *γšé-ba*, pf. *γšes*, to abuse, revile, with *la*, *Dzl.* and elsewh.; *γše yañ slar mi γšé-ba* even when reviled, (one should) not revile again (rule for monks) *Cs.*

གཤེག་པ་ *γšég-pa* v. *γšóg-pa*.

གཤེགས་པ་ *γšégs-pa* (imp. *γšégs*, *Dulva* in *Fear Introd.* etc. p. 68; but *šog* is prob. the original and older form), *Bal.* *\*šags-čas\**, resp. to go, to go away, opp. to *byón-pa* to come *Glr.*; in other passages to come *Dzl.*; *γšégs-grábs mdzad* he made preparations for setting out *Mil.*; *nám-mka-la p'ir - žin γšégs* he ascended to heaven *Tar.*; *slar γšégs-pa* to return, to come back. *γšégs-pa* is col. seldom used, but often in books, and mostly of Buddha and great saints; *bdé-bar γšégs-pa* to die, of saints and kings; *sku γšégs-pa* *Glr.*; *dgün-du* or *dgün-la γšégs-pa* *Mil.*, *mkar γšégs-pa* *Glr.*, id.; *bdé (-bar) - γšégs(-pa)* as partic. = सुगत Buddha; *de-bžin-γšégs-pa* तथागत acc. to the explanation now generally accepted: he that

walks in the same ways (as his predecessors), a very frq. epithet of the Buddhas. — *ṣṣégs - bskyés* parting-(beer-) cup, parting-feast or treat *Mil.* — *ṣṣégs-zón Cs.* a banquet or dinner, after the death of a great person.

**གཤེད་མ་** *ṣṣed - ma*, rarely *ṣṣed*, 1. **executioner, hangman** *Stg.*; *ṣṣéd-ma skó-ba* to engage a hangman, i.e. to pay a murderer *Glr*; fig.: *ṣṣan tsun ṣṣéig-gi ṣṣed ṣṣéig-gis byá-ste Wdn.* prob. means: one destroying the other. — 2. in a special sense: gods of vengeance, tormenting the condemned in hell, or fighting against evil spirits, *drag-ṣṣéd Schl.*

**གཤེན་རབ་(ས)** *ṣṣen-ráb(s)* *Glr.*, the founder of the Bon-religion, his full name being *bon ṣṣen-rabs-ṣṣyul - drün C.* prob. identic with the Chinese philosopher *Lao-tse* — *ye-ṣṣen Mil.* id. — *sgrub-ṣṣén* the Bon-doctrine (opp. to *dam-čós Mil.*)

**གཤེར་(བ)** *ṣṣér(-ba)* *B., C.*: **wet, wetness**; *ṣṣér-ba, ṣṣér-pa, ṣṣér-po* adj, *ṣṣér-bar gyur-ba* to get thoroughly wet, to be drenched *Dzl.*, to get moist, to be moistened; *ṣṣér-bar byéd-pa C., B.*, *\*ṣṣér-pa èó-čé\* W.* to wet, to moisten. In *C.* and in *B.* *ṣṣer-ba* seems to be mainly used for **wet**, in *W.* for **moist**.

**གཤེར་བ་** *ṣṣér-ba* I. sbst. and adj. v. the preceding article.

II. vb.. 1. **to ask for, beg for**, *ṣṣér-te tob son* I got it by asking for it (I did not buy it) *W.* — 2. **to ask** *\*ṣṣér-len-pa\** (lit. *ṣṣér-len-pa*) **to interrogate, to question, to try** (judicially); as partic. and sbst.; the examining or criminal judge *C.* — 3. = *ṣṣór-ba* **to measure** *C.*

**གཤོ་བ་** *ṣṣód-ba*, pf. *ṣṣós*, 1. **to pour out, to pour away** *C.*, prob. the same as *bšo-ba*. — 2 (?) *\*ka šós-te kyer\** he has alienated him, enticed him to join his own party *Ld.*

**གཤོ་མི** *ṣṣó-mo lever* *\*šó-mo gyáb-pa\* C., W.*, *\*tañ-čé\* W.*, *\*šó-mo kán-pa\* W.*, *\*kémpa\* C.* to put a lever to (a thing).

**གཤོག་པ་** *ṣṣóg-pa* I. sbst. v. *šóg-pa*.

II. vb., also *bšóg-pa, ṣṣág-pa, ṣṣég-pa, čégs-pa*, pf. *ṣṣags, bšags*, fut. *ṣṣag, bšag*,

imp. *ṣṣog, Pth.*, 1. **to cleave, to split**, *šin* wood, *rnám-par* entirely, *tsál-pa bžir* into four pieces *Glr*, *dum-bur* into pieces; *sgo ṣṣág-pa* **to break open** a door (with a hatchet) *Pth.*; **to break or pierce through**, *dkyil* through the middle *Mil.*, *gañs bšóg-pa Mil.* to break through the snow, by means of yaks sent in advance to beat a path (v. *Huc.*), *lam bšog-pa* in a gen. sense: to beat a path; *lam mi šog* or *ma šog-par dug Glr.* the road is not practicable; *šog-les ṣṣég-pa Thg.* to saw lengthwise; — *ṣṣég-pa* is also used for: **to rend, to tear**, to make a rent or slit into a dress etc. *C., W.* — 2. **to confess**, *sdig-pa, nyés-pa, ltün-ba* to confess a sin, and thus **to expiate it**, which two, according to the views of a Buddhist, are always united, at least as it regards lighter transgressions. Hence *sdig-pa bšags* frq. means: the sin is atoned for, is blotted out, and *ṣṣég-pa* is the usual word for 'to forgive'. *sdig-bšags atonement, expiation, sbrul bsád-pai-sdig-bšags-su* as an atonement for having killed a serpent *Glr*; *mfol - bšags = sdig - bšags, mfol-bšags-la ša-kóg bul-ba* to offer a killed animal (a sheep) as an atonement *Mil.*; *sdig-bšags-smón-lam Glr.* penitential prayer.

**གཤོང་(ས)** *ṣṣon(s)* v. *šon*.

**གཤོང་བ་** *ṣṣód-pa* to comb *Cs.*

**གཤོན་བ་** *ṣṣón-pa Cs.*: = *skyón-pa* to put on (?).

**གཤོབ་** *ṣṣob* = *šob*.

**གཤོམ་པ་** *ṣṣóm-pa Thgy.* = *šóm-pa*.

**གཤོར་** *ṣṣor Sch.* a basin or reservoir of water, seems to be not much known; but in *Zam.* *yür-bai ṣṣor* is to be found.

**གཤོར་བ་** *ṣṣór-ba* I. vb., *C.* also *ṣṣér-ba*, pf. fut. *bšar, bšor*, 1. **to count**, e.g. sheep, by letting them pass one by one through one's hands, the beads of a rosary (through one's fingers), hence *čos - brjod-bšar-sbyañ man-po byed* to read prayers etc. (cf. *sbyañ-ba, 3*). — 2. **to measure, bres** by the peck *Lex.*; **to weigh**; *ṣṣér-la rá-gan ṣṣár-ba* to weigh out (to exchange) brass



for gold. — 3. to hunt, to chase, = རྩོད་པ་, *ri-dwags* game *Lex.*; *nya-γsöl-ba* to fish *Dzl.* — 4. *Sch.* to cut through (?).

II. adj., also *γsér-ba*, rough, bristly, shaggy, *skra*, *spu Sty.*, opp. to *jam-po* (*Sch.* rough, gruff, rude?)

བཞོལ་ *γsöl* plough *Glr.*, *ton*, *tón* - *γsöl* id.

The plough in India and Tibet consists only of a crooked beam, *γsöl-mda*, (without wheels) with the share (*γsöl-lcāgs*, *ton-lcāgs*) at the lower end; *γsöl-mda dzin-pa* to plough, lit. to take hold of the plough-beam.

བཞོལ་བོ་ *γsöl-po* poplar-tree *C.*

བཞོལ་བ་ *γsös-pa* 1. *γsö-ba* and *bso-ba*.

བཞོལ་ *bša* 1. in *bgo-bša* portion, share, allowance, ration *Lex.*, evidently a secondary form of *šas*. — 2. *Dzl.* གྲུ, 1 inundation, flood; *šwa*, the reading of the manuscript of Kyelang, seems to be preferable.

བཞོལ་བ་ *bšā-ba*, pf. *bšas*, to slaughter, to kill (animals for food); in a story of *Glr.* it follows the slaughtering and must be understood to denote the cutting to pieces of the killed animal; but our Lama preferred to read *bšus-pa* to skin.

བཞོལ་བ་ *bšā-ma* v. *γsā-ma*.

བཞོལ་བ་ *bšāg-pa* v. *γsōg-pa*.

བཞོལ་བ་ *bšan-ba*, *Sch.* also *γšan-ba*, alvine discharges, *bšan-ba byin-pa* to make open bowels, of food, medicines *Med.*; *bšan-dgāg* constipation *Med.*; *bšan-γčī* excrements and urine, *bšan-γčīs skū-ba* to dirty therewith *Dzl.*; *bšan-γčī bsri-ba* to retain stool and urine *Sch.*; *bšan-lām* the anus *Med.*

བཞོལ་བ་ *bšāns - pa* leaky, leaking, full of crevices, \*čū-zóm *nyi-ma-la bór-na šān dug\** *W.* the water-pail will become leaky, if it is left standing in the sun.

བཞོལ་བ་ *bšād-pa* (prob. pf. of *čād-pa* q.v.) 1. to explain, expound; to declare, pronounce, *čos-bšād-pa* to explain religion, to lecture on religious subjects, to preach; *čē-ba dan drar bšād* he must be set down

for dead *Wdn.*; *bū-mo skyé-bar bšād* this indicates that a girl will be born *Lt.*; *bšād-kyis mi lán-ño* it is ineffable, unspeakable; to say, *báb-par bšād* they say it flows down *Wdn.*, *tā-mar bšād* he is said to be on the lowest stage *Thgy.*, *nān-par bšād* it is said or declared to be bad, *smān-du bšād* it is mentioned as a medicine *Wdn.*; to tell, to relate, col. the usual word. — 2. to comb, v. *šód-pa*. — *bšād-grwa* school-room, lecture-room. — \*šād-dón\* *W.* the subject of a talk. *bšād-yām* a public lecture *Sch.* (?). *bšād-ló byéd-pa* to make many words *Mil.*

བཞོལ་བ་ *bšan-pa* v. *šan-pa*.

བཞོལ་བ་ *bšar*, supine of *bšā-ba*.

བཞོལ་བ་ *bšār-ba* v. *γšór-ba*.

བཞོལ་བ་ *bšāl-ba* 1. to wash, to wash out or off, to clean by washing, to rinse, plates, dishes, etc. — 2. *ltó-ba bšāl-ba* to purge the body, hence in gen. *bšāl-ba* to suffer from diarrhoea, and *W. col.* \*šal\* diarrhoea, looseness, flux, \*šal rag\* I have d., \*šal dug\* he suffers from d., \*šal yon\* d. begins; *bšāl-jām* a mild d., *bšāl-phyés* (?) a violent flux *Sch.*; *bšāl-nád* indisposition from d.; *bšāl-byéd* *B.*, *bšāl-smān* *B.* and col. laxative, aperient medicine.

བཞོལ་བ་ *bšās-pa* v. *bšā-ba*.

བཞོལ་བ་ *bšig-pa* v. *dzig-pa* I.

བཞོལ་བ་ *bšib-pa* v. *γšib-pa*.

བཞོལ་བ་ *bšū-ba* v. *šū-ba*.

བཞོལ་བ་ *bšüg-pa* to sell *Cs.*

བཞོལ་བ་ *bšūd-pa* 1. v. *šud-pa*. — 2. *Sch.*: to purify by fire, *bšūd-me* purifying fire (?).

བཞོལ་བ་ *bšūb-pa* to put into the scabbard, to sheathe *Sch.*

བཞོལ་བ་ *bšūm-pa* — བཞོལ་བ་ *bšér - ba* v.

ཞུ་བ་ *šum-pa* etc.

བཞོལ་བ་ *bšeu* (cf. *bša*, *šwa*) inundation, flood *Mil.*

བཤེས་པ་ *bšes-pa*, prop. pf. of *šes-pa*, to know (a person or thing), to be acquainted, *dan* with *Dzl.*; *nyen-bšes* a relation, relative, *nyen-bšes-la* *ñán-ytogs-par* seems-so they are intent on being of use to their relatives *Dzl.*; *nyen* and *bšes* may also be separated: *kyód-la* *nyen med bšes kyan med*, *Mil.*; *bšes-nyén* on the other hand means: friend, *dgé-bai bšes-nyén* (*Ssk.* कल्याणमित्र) friend to virtue, spiritual adviser, opp. to *mi-dgéi bšes-nyén* seducer, *Glr.* (cf. *sdig-pai grógs-po*); *dge-bšes* 1. = *dgé-bai bšes-nyén*. 2. = *dge-bsnyén* lay-brother. — *no-bšes* v. *no-šes*. — *mdza-bšes* friend.

བཤེས་པ་ *bšó-ba*, pf. *bšos*, 1. also *γsó-ba*, to pour out *Lex.* — 2. to lie with, to have sexual intercourse with, = *krig-pa byéd-pa*, e.g.: *de dan bšós-pas bu skyes* after having slept with him, she bore him a son *Pth.*; to engender, to generate, to beget (v.a.), *pag-rdzis bšós-pai bu* the son begotten by the swine-herd *Pth.*, (*bšó-ba* seems not to be considered obscene).

བཤེས་པ་ *bšóg-pa* v. *γsóg-pa*.

བཤེས་པ་ *bšód-pa* = *bšád-pa*, \*šó'-ri\* *C.* rumour, report, \*šó'-ri-la dhé-da zer dug-te yí' mi če\* though it is rumoured I cannot believe it *C.*

བཤེས་པ་ *bšór-ba* v. *γšór-ba*.

བཤེས་པ་ *bšór-po* *C., W.* liberal, munificent, *Schr.*: squanderer, spendthrift(?).

བཤེས་པ་ *bšól-ba* 1. to put off, postpone, defer, delay, *bód-la gró-ba* the going to Tibet *Glr.*; absolutely: *bšól-ba bzan* it is good to wait; — to prolong, e.g. *mi žig-gi fso-ba* the life of a person (by a reprieve) *Dzl.*, also to grant, to allow viz. a respite, a reprieve, *bdág-la žag bdun žig bšól-te* granting me a respite of seven days *Dzl.*; to stop, detain, e.g. the sun in his course *Thgy.*, a traveller wishing to set out *Pth.*; to omit, to neglect doing *Mil.* (ni f.); *pyi bšól-ba* to put off, postpone, *pyi-bšól byéd-pai gán-zag* a person that is always postponing his religious duties *Mil.*; *čós-la pyi-bšól byar mi run* *Mil.* there should be no putting off, whenever religion is concerned; *bšól debs-pa* and *tebs-pa* = *bšól-ba* frq.; *bšól ma tebs* he could not be detained, kept back, diverted from his purpose *Pth.*; relatives are called *bdud-kyi bšól-débs* a hinderance on the way of the believer, caused by the devil.

བཤེས་པ་ *bšos* resp. for *zan* or *spags*, food, victuals, provisions of the table; *bšos-la γšegs-pa* to go to dine, to go to dinner *Dzl.*; *dge-dün-la bšos γsol-ba* to treat the priests to a meal *Dzl.*; now almost exclusively applied to food offered to the gods, = *tha-bšos*; *bšos-bu* *Mil.* offering-morsels, e.g. small pieces of butter offered to the gods or the ghosts.

བཤེས་པ་ *bšos-pa* begotten, generated, v. *bšó-ba*.

## ས

ས *sa* 1. the letter *s*, the sharp English *s*, in *C.* distinguished from *z*, (which is sounded there also as sharp *s*) only by the following vowel being high-toned. — 2. num.: 28.

ས *sa* 1. earth, as elementary substance, *sa ču me rluñ* earth, water, fire, air, the

four elements, *sa nyün-zad čig* a small quantity of earth, opp. to: *sa čén-poi sa* the mass of the whole earth *Dzl.*; *rdzá-sa* clay, argillaceous earth, \*bé-sa\* *W.* sand and earth, *šág-sa* flint and earth; also for ore, metal (like *rdo*), *γsér-sa* gold-ore, *dñul-sa* silver-ore *Cs.*; *kyim-sa* sweepings, offscourings;



the ground, *sá-la* (W. also \**se ká-na\**) *dug-pa* to sit on the ground, *sá-la ltiv-ba*, *gyól-ba* to fall to the ground; *sa-<sub>2</sub>óg*, *sa-stén*, *sa-blá*, under, on, above the ground; *sa-<sub>2</sub>og-spyód* the Nagas (*klu*); the earth, the globe which we inhabit, usually more accurately *sa čén-po* v. above. — 2. **place, spot, space**, = *ynas*, and col. more in use than this, *rwai sa būr-ba* *Stg.* 'swollen in the places of the horns', i.e. men that had been oxen in a former life, and in consequence of it are distinguished by little knobs corresponding to their former horns; \**póg-sa ghá-la dug\** C. where have you been hit or hurt? *dá-sa* and *bém-sa* sharp-shooters' stand and place of the target C.; *yod-sa* the place where a person lives, (in the old classical style usually expressed by *gai-na-ba*); \**čín-tai-sa\** vulg. 1. orifice of the urethra. 2. privy, water-closet; *ná-la grós-<sub>2</sub>dri-sa čig yod* I have a place where to ask advice, I have an oracle *Glr.*; in a wider sense: **occasion, opportunity, possibility**, *lūs-la rég-sa med* one cannot get near him *Glr.*, *rje kyód-kyi yšégs-sa dé-na med* you cannot go to that place, Sir! *Mil.*; *nor-gyis blū-sa med* you cannot ransom yourself by money *Mil.*; also with respect to men: *na yžán-la zér-sa* (*žú-sa*, *ré-sa*) *med* I cannot address myself to any body else with my words (requests, hopes); **place, step, degree, grade**, *čun-ma čé-sar bzun* he took and treated his second wife in the place of the first, i.e. he showed the second the honour due to the first; *sa-bču* v. compounds. — 3. it is also said to be the name of a quadruped of the size and appearance of a badger, but not identic with *yša Sik*.

**Comp.** *sa-dkár* = *dkar-rtsi* Cs. — *sa-skám* *Schl.* arid soil, dry ground, **steppe**. — *sa-skyón*, *sa-skyór* *Lex.* protector of the earth i.e. king. — *sa-ku* made dirty by earth, dust etc., **soiled, turbid**. — \**sa-kyád\** W. (for *ynas* B., *sá-ča* C.) **place**, \**sa-kyád kám-po\** a dry place, also: the dry land; **a piece of ground**, \**sa-kyád čig tai\** he gave him landed property, \**sa-kyád-di dag-po\** landlord; **dwelling-place, place of residence**, \**kyód-di*

*sa-kyád gá-ru yod\** where is your home? — *sa-kyáb* Cs. = *sa-bdag*. — *sa-kyon* Cs.: 'the earth's extension or compass'. — \**sa-<sub>1</sub>tá\** (*sa-kra*) **map** C. — *sá-mkan* one who is well acquainted with a particular place or country, a guide *Dzl.* — *sa-mkar* *Glr.* a castle the walls of which consist for the most part of earth. — *sa-gyón* *Schl.* hard ground. — *sa-djá* and *sa-dgyés* *Lex.* = *ku-mu-da*. — *sa-dgra* *Glr.* the enemy of a country, i.e. in many cases nothing but a demon. — \**san-gúl\** W. earthquake. — *sa-nós* surface of the earth. — *sa-sión* Cs. blue earth. — *sa-bču*, दशभूमि, acc. to one explanation the ten steps or degrees of perfection which must be attained by those striving after the prize of Buddhahood; *sa tób-pa* to reach one step (viz. the first) *Do.*; *sa čén-po* a high degree, e.g. the eighth *Thgy.*; *Foucaux* enumerates them all *Gyatch. Transl.* p. 3. According to another supposition *sa-bču* signifies the ten worlds or dominions of the Bodhisattvas *Was.* (124). — *sa-ča* *Glr.*, *Mil.*, C. **place, country** (W. \**sa-kyád\**). — *sa-čen* 1. v. above *sa* 1.; 2. v. *sa-bču*; 3. v. *sa-skya*. — *sa-stén* v. above *sa* 1. — *sa-dug* evaporation, damp, injurious to those sleeping on the bare ground. — *sa-dó* (v. *do-po*) half a load of earth, a sackful of earth, being half the load of a donkey *Mil.* — \**sa-dón\** W. **pit, hole**. — *sa-bdag* 1. **landlord**, master or lord of the ground, sovereign *Stg.*, *sá-yi bdag-po* *sá-yi rje* are words used in addressing a king *Mil.* 2. more freq.: **god of the ground** of the country, supposed to be a jealous and angry being, of terrific appearance, to whom on many occasions sacrifices are brought, and who prob. was worshipped already before the spread of Buddhism cf. *Schl.* 271. — *sa-mda* 1. mouse-trap, also a large trap for catching leopards and other animals. 2. a fabulous plant (?). — *sa-rdó* a stone of earthy fracture; earth and stones; \**sa-dó da tsi-wa\** to slight, to disregard, to neglect C. — *sa-ynás* (= *ynás-sa*) **place, region, country, landscape**, *nyams-dgá-bai sa-ynás* a lovely landscape *Glr.* — *sa-sna-liá* soil of five different places. — *sá-*

*pa* inhabitant of the earth, of our globe *Sch.* — *sa-spyód* possessing the earth, man *Cs.* — *sa-pág* *Gl.*, prob. = *so-pág* brick, dried in the sun. — *sa-pág* cavern, cave. — *sa-pýogs* place, region, tract, *jígs-pai sa-pýogs* an unsafe place or region *Thgy.* — \**sá-bi-lig*\* *W.* 1. mouse, rat 2. *Ld.* also bar, bolt, door-bar? — *sa-blá* v. above *sa* 1. — *sa-dbán* *Cs.* = *sa-bdag*, v. above *sa* no. 1. — *sa-bol* *Cs.* soft earth. — *sa-ma-rdó* or *sa-min-rdó-min* *Sch.*: 'neither earth nor stone', i.e. a kind of conglomerate. — *sa-min* *Sch.*: 'white sand' (??). — *sa-mós* *Sch.* = *kú-mu-da* or *úd-pa-la*. — *sa-dmár* red earth; *sa-dmar-bón* n. of a monastery in the neighbourhood of Darjeeling, situated on a mountain-slope, which consists of a red-coloured soil (*Hook.* I, 171 calls it Simonbong). — \**sa-tse*\* *W.* sand or gravel found in roasted barley etc. — *sa-rtsig*, *sa-rtsis*, *sa-tsig* stage, post-station. — *sa-mtsams*, *W.* \**san-tsam*\*, border, frontier, boundary *Gl.*; *sa-mtsams* *gég-s-pa* to fix the borders or limits, to mark out the boundaries. — *sa-žag* dust floating on water *Pth.* — *sa-yži* ground, soil, footing, floor; estate *Tar.* 99. — *sa-žóg* v. above *sa* 1; *sa-žog-spyód* the Nagas (*klu*). — *sa-yáns* a wide place or space, an extensive tract of land. — *sa-yül* = *sa-čá* *Gl.* — *sa-yyos*, *sa-yyó-ba* earthquake. — *sa-rigs* species of earth. — *sa-ris* *Pth.*? — *sa-rül* *Cs.* rotten or decayed earth (?) — \**sa-ró*\* *W.* rubbish, (*Sch.* fallow-ground, fallow field?) — *sa-lám* *Mil.*, perh. for *sa-bèui lam*. — *sa-sún* *Sch.* crust of the earth (?) — *sa-bšin* fertile land, rich soil. — *sa-srán* hard ground. — *sa-srún* *Cs.* = *sa-bdag* v. above *sa* no. 1. — *sa-srós* evening twilight, dusk *Cs.*

ས་སྐྱ sa-skyá a large monastery, S.W. of Lhasa, also the Lamas belonging to it, clothed in red, *Wts.* 132. *Schl.* 73. *sa* (-skyá)-čén(-po) honorary title of the Lama *Kun-dga-smyin-po*, born in the year 1090 after Christ; *sa-skyá pánđi-ta* a famous Lama of this monastery, born 1180.

ས་ག་ sā-ga n. of one of the lunar mansions, v. *rgyu-skár* no. ༡༩, and hence also n. of a month, part of March and April, ni f.

ས་ག་ར་ sā-ga-ra *Skr.* the sea.

ས་ག་ཅེ sa-gu-tsé worm *C.*

ས་ཏ sa-tra *Tar.* 184 and 187, *Schf.*: diploma, patent, not to be found in *Ssk.* dictionaries.

ས་ཐེལ་ནག་པོ sa-thel-nág-po deity of the *Hór-pa*.

ས་བོན་ sā-bon 1. seed, sā-bon *debs-pa* to sow, sā-bon *btáb-mkan* sower, sā-bon-du *byéd-pa* to use as seed-corn *Dzl.*; seed-corn, corn, grain, also green corn, sā-bon *tsám-la rñá-ba* to mow off as if it were green corn *Ma.* — 2. = *kú-krag*, v. *kú-ba* *Med.*; also = *kú-ba*, e.g. sā-bon *dzin-pa* conception *S.g.*, sā-bon *žag-pa emissio seminis Gl.*; fig.: propagation, progeny, issue, sā-bon *byed mi nus* then no propagation can take place; *sa-bon žig žog* 'propagate thyself!' — 3. fig.: *dgé-bai sā-bon* the seeds or germs of virtue, *sdig-pai sā-bon* the germs of vice, *da sā-bon ma bskyéd-na* if I do not now produce seeds viz. of virtue (else more frq.: 'a root of virtue') *Dzl.*; *byañ-čüb-kyi sā-bon* *Tar.* — 4. *W.* soap, acc. to the Hind.

سَابُنْ, more accurately صَابُونْ

ས་འཛོམས་ sa-*tsó*-ma Gopa, the wife of Buddha.

ས་ཡ་ sā-ya a million; this number, however, is not much in use with Indians and Tibetans, whereas the *lāk*, *bum*, 100,000, frq. serves to represent a very large sum.

ས་ཡན sa-yáb (sovereign, 'father to a country') a not unfrequent perversion of the title *sa-heb* *W.*

ས་ར་སོ་རེ sa-ra-so-ré also *sar-sór*, coarse-grained and fine-grained (corn, seeds etc.) mixed together *W.*

ས་རི sa-rí n. of a lunar mansion, v. *rgyu-skár* ༡༩.

ས་ལ་ sā-la *Ssk.* n. of an Indian tree, *Shorea robusta*, with which also some superstitious fables are connected.

ས་ལང་གི sa-lán-gi, *Hind.* सारङ्गी, a kind of violin,

ས་ལུ sa-lu *Ssk.* शाली, *Oryza sativa*, rice, as a plant; acc. to *Sch.* also Indian corn (?).



ས་ལེ་སྤྲུམ་ *sa-le-sbrám* (cf. *sbram-bu*) *Wli.*  
fine gold.

ས་ཤེབ་ *sá-heb*, col. *sāb*, *sab*, *Arab.* صَاحِب, formerly in India title of Moslems of high rank, now title of every European, = **gentleman, sir.**

སག་ *sag*, also *nya-sag Cs*, 1. brawn, callosity; *Sch.* also: hair-side (of a skin); *sag-čan* brawny, *sag-čüg* a thick brawn. — 2. *W.* scale, (of a fish) *nya-sag-čan* scaly.

སག་གདར་ *sag-γdár C.*, \**sab-dár*\* *W.*, *γsag-brdár Sch.* a rasp, *sag-γdár rgyag-pa* to rasp.

སག་པ་ *sag-pa C.* a little bubble, \**sag sag zér-wa*\* to sparkle, to effervesce.

སག་རས་མྱེ་ *sag-ram-rtsi* sulphuric acid *Cs.*

སག་(ས་)རི་ *sag(s)-ri* shagreen.

སག་ལད་ *sag-lád*, *Pers.* سَفَلَات, 1. fine cloth, made of *lé-na*, *C.* \**go-nam*\* (v. *snam-bu*). European broadcloth *W.* — 2. round or twisted lace, round tape, strips of cloth set with spangles? *W.*

སང་ *sañ* 1. *B., C.* to-morrow, *sañ-nyín* id. *Glr.*; *sañ-gi γdāgs-la* for to-morrow noon *Dzl.*; *sañ nán-par Cs.*, *sañ sná-bar Glr.* to-morrow morning; also absolutely: on the following day *Pth.*, *dei-sañ* id.; *sañ-pód*, more frq. *sañ-lo* next year; *sañ-pód da tsám-du* a year hence, this time a year. — 2. *W.* particle denoting the comparative degree, inst. of *las* or *pas* of *B.*, \**de sañ i' gyál-la*\* this is better than that. — 3. *Ld., Balt.* sometimes for *yan*.

སྐྱིད་རི་སྐད་ *sañ-kritai skad* the Sanskrit language *Glr.*

སང་གི་ཀ་ *sán-gi-ka(?)* a greenish stone of which knife-handles and similar articles are said to be made *W.*

སང་ང་ *sañ-ná, sañ-né, sañ-sún Ld.* secretly, privately, whisperingly, by report, = *sám-súm.*

སང་སང་ *sañ-sén* hiding-place, chink, crevice, *Kyím - gyi* of the house *Stg.*, for hiding money and treasures, = *sbugs; gós-*

*kyi* folds of the dress, that are a haunt of vermin.

སང་བ་ *sán-ba*, pf. (*b*)*sañs*, fut. (*b*)*sañ*, 1. to do away with, to remove (dirt etc.), to cleanse, cf. *tsán-ba*, where also examples are given. — 2. in a more gen. sense: to take away or off, *Kebs sañ-ba* to uncover; \**Ko-la nyi' sañ son*\* *C.* his sleep is gone, he cannot sleep. — 3. to spoil, to render unfit or useless, \**wó-ma sañ son*\* *C.* the milk is spoiled, \**zem sañ son*\* the cask or tub leaks *C.* Cf. *sen*.

སངས་རྒྱས་ *sañs - rgyás* the Tibetan equivalent for བུད་; as to the etymology of the word v. sub. *tsán-ba*. The first historical Buddha is *Sañs-rgyas ña-kyá túb-pa*, whose family name is *Gau-ta-ma* and his personal name *Don-grúb*, सिद्धार्त, which, however, is not much used. In course of time several imaginary predecessors were given to him: *Od-srññ*, *Gser-túb* and *Kor-ba-ñig*, as having existed and reigned in former periods of the world. A successor also, *Byáms-pa*, was assigned to him, of whom it is supposed that he will reign at the period following this present one. According to others, however, *Sákyatrubpa* was already the seventh Buddha that appeared on earth, the four above-named having been preceded by *Tams-čad-skyób*, *Gtsug-tor-čan* and *Rnam-par-γzigs*, this last one being the first of them all. These seven Buddhas then are comprised under the name of *Sañs-rgyas-rábs-bdin*. — But the fertile imagination of devote Buddhists has further increased the number of future Buddhas to not less than one thousand(?), appropriate names for each of them have been invented, and Prof. Schmidt has thought it worth his while, to have these thousand names reprinted in a special pamphlet. Mysticism, however, generally knows only of the five first-named Buddhas (*Gautama*, his three predecessors and his first successor) and to each of these five 'human' Buddhas a celestial Buddha corresponds, called 'Dhyani Buddha' or the Buddha of contemplation, whilst to every Dhyani Buddha again

his Dhyani Bodhisattwa is associated. In later times there is even mentioned a supreme or highest god, *Adi-Buddha*, *tóg-mai Sañs-rgyás*, which doctrine, however, seems not to have been generally accepted. — Cf. *Köpp.* II, 15—29.

**སད་** *sad* frost, cold air, cold, coldness, *sád-kyis kyer-ba* to be destroyed by frost *Glr.*; often in conjunction with *sér-ba*, hail.

**སད་པ་** *sád-pa* I. to examine, see, try, test, *kyod bzód-dam mi bzod sád-par byao* I shall see, whether you are patient *Dzl.*; *γser ltar sád-nas mñón-par gyur* like gold, it is approved by testing *Dzl.*; *nyáms-sad-pa* v. *nyams*; *sád-mi mi bdun* 'the seven men of trial', i.e. the seven most distinguished and talented among the young Tibetans sent by king *Kri-srón-lde-btsan* to 'Kampo Bodhisattwa, for being thoroughly instructed in religion and sciences *Glr.* 86, also *Tar.* 162, 22; *las sád-pai gán-zag Mil.* a tried, a tested man?

II. frq. in conjunction with *γnyid*, resp. *mnal* 1. to cease to sleep, to awake, *rmis ma-tóg-tu* directly from that dream *Dzl.*, *γzim-pa-las* from sleep *Dzl.* — 2. to rouse, from sleep, to waken, more precisely *sád-par byéd-pa*; also fig.: *dgé-bai rtsá-ba* good, virtuous, emotions *Tar.*

**སན་གིན་** *san-gin*, Pers. سَنَجِين, bayonet *W.*

**སབ་** *sab*, col. for *sa-heb*.

**སབ་ཏ་** *sam-ta* Schr., *brtsam-grwa* Cs., others: *bsám-kra, sáb-dra*, pocket-book, notebook, memorandum-book, tablets *C.*, *W.* (Cs. a small writing-desk?).

**སབ་དལ་** *sam-dál* *Ld.*, *yar-sam* *Lh.* mustaches.

**སམ་(མ་)སུམ་(མེ)** *sam(-ma)-sum(-me)* with a low voice, lowly, softly, e.g. *\*zér-čé\**, from politeness etc.; *\*sam-súm zer\** speak in a low voice! *W.*

**སར་** *sar* 1. termin. of *sa*, *čé-sar dón-pa* Cs. to promote to high rank or dignity, *sar-γnas-dpá-bo* (in a hymn) was explained by: *sa bču-la γnás-pai dpá-bo* i.e. Buddha. — 2. *sár-γčod-pa* v. *γsar*. — 3. sbst. wick *W.*

**སར་རྩི་ཀ་** *sa-rdzi-ka* *Ssk.* soda, in *Wdn.* it is mentioned as a plant, yielding soda.

**སར་སོར་** *sar-sor* v. *sa-ra-so-re*.

**སལ་བབ་** *sal-báb* *W.*, and prob. also *sal-sil Mil.*, gold ornament, gold lace, and the like, *ni.f.*

**སལ་ལེ་བ་** *sál - le - ba* clear, bright, brilliant *Mil.*, *sal-lér snán-ba* lighted up brilliantly, well lighted *Pth.*, *mdaṅs sal-sál* id. *Pth.*

**སས་** *sas* instr. of *sa*.

**སི་** *si* 1. in some parts of *Ld.* the termination of the instrum. after vowels, like *su* in *Kun.* — 2. also *si-si*, the sound of whistling through the teeth, *si-skad*, *si-sgra* whistling, whistle; *si-brda* whistling, whistle, as a call or sign; *si-glu* a whistled tune. — 3. num.: 58.

**སི་ཏ་** *sī-tā* n. of one of the four fabulous streams of the world.

**སི་རི་** *si-ri* 1. pack-thread, twine *C.*, *W.* — 2. bar, bolt, door-bar, *\*si-ri čüg-čé* or *gyáb-čé\** to bolt, to bolt up, *\*si-ri tón-čé\** to unbolt, unbar *W.*

**སི་རི་འབྲུ་** *si-ri-bu* centipede *W.*

**སི་རིལ་** *si-ril* a kind of inkhorn, case for carrying an inkstand in one's pocket *Ld.*

**སིལ་** *si-la* *Ssk.* सिद्धकी a sort of incense.

**སི་ལི་མ་** *si-li-ma* the breaking up of the ice *Sch.*

**སིག་པ་** *sig-pa* to hitch up, to give a hitch, as porters do with a load on their back *Cs.*

**སིག་བྱ་** *sig-bu* *Sch.*, *sig-ra* *Schr.*, a sort of basket.

**སིང་** *sin* v. *sin-sin*.

**སིང་སྐུར་** *sin-skyür* *Sch.* curdled milk, sour milk.

**སིང་ག་གླིང་** *sin-ga-glin* *Cs.*, *sin-ga-lai glin Glr.*, सिंहल, Ceylon.

**སིང་གེ་** *sin-ge* 1. frq. for *sen-ge*. — 2. v. *rtsin-ge*.

**སིང་བ་** *sin-ba* 1. vb., *\*bal sin-čé\** to pick out, sort out, wool for the third time, by



which the finest is obtained. — 2. adj. in compounds: *nág-sin-ba* jet-black, very black *Thgy.*; *spró-sin-ba* v. *spro*.

སིང་བུ *sin-bu* liquor made of mare's milk, Tartar arrack *Sch.*

སིང་ཚབ་ *sin-tsól* *Ts.* tea-pot, tea-kettle.

སིང་ཡོལ་ *sin-yól* v. *sen-rás* in *sen-po*.

སིང་རི་ *sin-ri* 1. n. of a mountain *Glr.* — 2. = *sins-po*.

སིང་སིང་ *sin-sin* thin, limpid, of fluids *W.* (yet cf. *sén-po*), \**sin* *čug-čé\** to clarify, to purify.

སིང་སེ་པོ་ *sins-po* 1. adj. thin, clear *W.* — 2. subst. *Cs.*, also *čan(-ba)-sins* *Pth.*, *Lt.*, \**ug-sin\** *Ld.* small-beer, the fourth infusion of 'chang', a weak beverage, without any intoxicating qualities, yet not disrelished on that account.

སིད་པ་ *sid-pa* to whistle *Sch.*, *sid-sgra* = *si-sgra*.

སཱི་ར་ *sindhu-ra*, for *सिन्दूर* minium, red lead, = *li-kri* *Glr.*

སིབ་པ་ *sib-pa* to evaporate, to soak in, to be imbibed, of fluids, *sib-sib* or *sib-kyis*, also *sib-kyis* *tim-pa* to evaporate quickly.

སིབ་བུ་ *sib-bu* *Lt.*; *Cs.*: a sort of small-pox; *Schr.*: the measles.

སིམ་པ་ *sim-pa* *Lex.* = *bdé-ba*, *ཐུན*, subst. good health, prosperity, vb. to be well, to be well off.

སིམ་བིད་(པ་) *sim-bid(-la)* adv. sliding, gliding, slipping, with \**čá-čé\** to move along in this way *Ld.*

སིལ་བུ་, *གསིལ་བུ་* *sil-bu*, *γsil-bu* a little piece, a fragment, *ro sil-bur* for the corpse falls to pieces *Mil.*; *sil-sil* col. id.; \**sil* *čó-čé\** to reduce to small pieces, by breaking, crumbling, plucking etc. *W.*

སིལ་རྩ་ *sil-snyán* (also *sil* and *sil-sil* *Lex.*) cymbal, *lédgs-kyi sil* *król-ba* *Lex.*, *sil snyán ról-mo* *król-ba* *Glr.*, *Dzl.* to strike the cymbals; *sil-snyán-ma* a female cymbal-player *Tar.*

སིལ་མ་ *sil-ma* 1. the tinkling sound of a cymbal, *rdza-čáb sil-mas snyán-pa*

*brjod* tunelessly flows the brook over its clay-slate bed *Mil.*; *sil-čáb* gurgling water, rippling brook *Mil.* — 2. also *sil-diál* the rupee of Ladak, = 4 *ṣau*, =  $\frac{1}{4}$  of an Indian rupee, \**sil-nul gyad-di nas\** a patch of barley worth 8 Silma *Ld.*

སུ་ *su* I. pron., also *su žig*, 1. interrog. pron. who? *di-na su yod* who is here? *Kyod* *su yin* who are you? *su čit-skad byá-ba yod* who is it and what is his name? *Mil.*; which? = *gañ*, *rgyál-poi bu su žig* which son of the king? *Tar.*, *sü-rnams*, *sü-dag*, col. \**sü-su\** plural form; in certain popular phrases: \**su-gyóg\** race, running-match *W.*, \**su tob gyib-pa\** to pounce upon, to snatch away, to plunder *C.*, *W.* — 2. correlative and indefinite pron.: *su mi di γsól-pa dé-la . . . sbyin-no* to him that kills this man, I shall give . . . *Stg.*; *Kyod snar sü-la yañ γsól-ba ma btáb-bam* have not you already asked somebody before? *Dzl.* ㄥㄣ, 14 (acc. to a better reading); *su de čán-bai gán-du měio* I shall go to him who has it *Do.*; *su čod-tód* whom it concerns *Sch.*(?); *su yañ(ruñ)* whosoever, whoever, any body who, also absolutely: every, every one, all, *sü-bas kyañ pyis* later than all (the others) *Dzl.*, when followed by a negative: nobody, frq.; *su byuñ* *Mil.* = *su yañ*; *su med kyañ* though nobody be present. *Pth.*; *su*, *su žig*, *su gañ* is also used for somebody, some one, a certain (but not frq. and more in col. or vulg. language): *su gañ mdzá-bo žig* a certain friend; *su sér-sna-čan žig* a (certain) miser; also in the following manner: \**su čad dug su tsem dug\** one cuts out, the other sews *W.*; \**bón-bu su lo-ču-nyi-pa*, *su lo-ču-pa yin\** some of the donkeys are twelve, others ten years old. — II. termination: 1. of the term. after a final s, cf. *tu*, *du*, *ru*. — 2. of the instr. in *Kun.*: \**á-pa-su\** from or by the father, inst. of the *pas* of *B.* (cf. *su* in the Bräjdialect of the Hindi). — 3. expletive after *nas* *Mil.* and elsewh. — III. num.: 88.

སུ་གི་ *sü-gi* vulgar corruption of *dzo-ki* q.v.

སུ་མི་ *su-mi* a medicinal root serving as an antidote *Cs.*

སུ་རུ་པན་ཚ་ *su-ru-pan-tsa*

སམ་(ཚུ)དྲིག་ *sum(-cu)-tig*

སུ་རུ་པན་ཚ་, སུར་པན་ *su-ru-pan-tsa*, *sur-pan* Guinea pepper, *Capsicum annuum* C., W.

སུ་ལུ་ *sú-lu?* *sú-lui tsúl-du bžugs-pa* denotes perh. the usual sitting posture of Milaraspa who, while reciting his songs, used to stretch out his left leg, drawing up the other, and supporting his right arm on it, on which his head was leaning.

སུ་སུ་ *su-su* 1. v. *su*. — 2. *su-sú zer-wa* denotes the drawing in the breath in blowing up a fire, the lips being nearly closed, to prevent ashes or smoke from entering the mouth.

སུག་ *sug* reward, recompense, *sug-rrián* id., *sug-rjéd* mark of honour as a reward Cs.; *pag-sug* a bribe, frq.

སུག་པ་ *sug-pa* I. sbst. 1. the hand *Med.*; *sug-bris* handwriting *Sch.* — 2. the lower part of the leg of animals, *rtai sug-bži*; \**sug-gu\** W. id. — 3. a medicinal herb *Wdn.*

II. vb. to push, jog, nudge a person, in order to waken him, or to make him attentive; to push open, a door with a stick *Mil.*; *sug-pa žig byéd-pa* *Mil.*, \**sug gyáb-pa\** C. to push, to shove, to displace, \**sug ča yin\** it will get out of its place W.

སུག་མེལ་ *sug-rmél* Cs.: 'a kind of spice, betel, betel-nut'(?); *sug-smél* *Lt.* and C. cardamom.

སུད་པ་ *súd-pa* to cough, to breathe with difficulty Cs., *súd-de ši-ba* to be choked or suffocated *Sch.*

སུན་པ་ *sun-pa* vb. and adj. 1. to be tired of, weary of, sick of; tired, weary, out of humour *rná-ba mi sún-te* not tired of hearing *Mil.*; *yid sún-par gyúr-ba* to become tired, to get weary of; the more precise form of the adj. is *sún-po*: \**žág-dañ de zá-na sún-po rag* or *sún-na rag\** W. if one eats rice every day, one gets tired of it; \**sems sún-po\** id.; \**ám-čog syn soñ\** C. one gets tired of hearing C.; \**sá-heb nyen syn run\** though it may be disagreeable to you, Sir, to hear it C.; *tugs-sún dgóns-pa yin-pa dug* I suppose your Reverence will be tired of it *Mil.*; \**sun\** (C. \**syn\**) \**čug-čé\** to make (a person)

tired of (a thing), to vex, annoy, to stun or drown with noise, to deafen. — 2. *sún-par byéd-pa* *Dzl.*, and more frq. *sún-par byin-pa* 1. to drown with, to overpower by noise, to silence (thus prob. *Mil.* ch. 34 init.); hence 2. to refute, confute, disprove *Tar.* 3. c. acc. to insult, defame, disgrace, dishonour *Schr.*, *Dzl.* ༡༡, 1, 3, ༢༠༥, 2; *Bhar.* 67, *Schf.*; so perh. also *sun-pa* in the following passage of *Mil.*: *tugs-rje drág-po sun ma byin* we will not put to shame the great favour (of the Lama). 4. to renounce, to resign, *sun byin-pai stobs* strength to renounce (the world).

སུབ་པ་ *súb-pa*, pf. (b)subs; fut. *bsub*, 1. to stop up, plug up, close, cork; to keep shut, closed, locked up, to stop, *ka sna lág-pas* to stop one's mouth and nose with one's hand *Lt.*; *dbugs súb-pa* to strangle, suffocate, choke (a person); to fill up, choke up (with earth, rubbish etc.) a lake *Gl.*; *sna-sub* a disease of the nose? *Lt.* — 2. to cover, close, shut up *Sch.*, more frq., fig. *rkañ-rjés súb-pa* to cover the trace or track, to efface every vestige; \**ti-pi túr-la súb-čé\** to turn down the brim of the hat; to blot out, erase, *ri-mo* a drawing, *bú-lon-pai min* the name of a debtor; to hush up, conceal, cover, e.g. other people's offences; to suppress, to avoid, e.g. obscene words; to allow to settle, the mash, in brewing; in all these instances in W. also \**súb-te bór-čé\** is used.

སུམ་ *sum*, for *ysum*, three, in compounds before consonants: *súm-cu* 30, *sum-brgya* 300, *sum-stón* 3000; *súm-ča*, *Sch.* also *sum-yar*, a third, the third part, *dzam-bu-glin sùm-ča ynyis* (or only *sum-ynyis*) two thirds of Dzambuling (i.e. of the world) *Dz.*, *bod sum ynyis* two thirds of (all) the Tibetans *Ma.*; *sum-skyá* *Sch.* a cord of three twisted threads; *sum-cu-rtsa-ysum* the 33 ancient gods (of the Vedas); *súm-cu-pa* the thirty, i.e. 30 letters, the Tibetan alphabet, *súm-cu-pa dañ rtags-juḡ* *Zam.* the alphabet and the punctuation, abbreviated: *sum-rtágs* *Leav.*

སུམ་(ཚུ)དྲིག་ *sum(-cu)-tig* a medicinal herb *Med.*



སུམ་པ་, སུམ་སུམ་པ་ *súm-pa, súms-pa* I. adj. putrid, rancid, rotten.

II. vb., pf. *bsums?* fut. *bsum*, Sch. to bind or tie together, to draw together; to condense.

སུར་ན་ *súr-na*, Pers. سُرْنَا, hautboy, larger than the *glin-bu* and sounding sharper; for profane use.

སུར་པན་ *súr-pán* v. *su-ru-pán-tsá*.

སུར་ཡ་ or སུར་ *sur-ya* or *surya* Med., सूर्य, colocyth.

སུར་སུར་ *sur-sur* coarse-grained, e.g. grits W.

སུལ་ *sul* an artificial plait or gather made in a dress W.; furrow, channel, groove, trench, ditch (Cs.); *ri-súl* lateral valley, ravine, hollow, *ri-súl-gyi gron-kýér* ravine as a haunt of evil spirits; *brag-sul* narrow ravine between rocks; *ka-súl* the fluting in a column; *súl-dan* furrowed, having plaits or folds; *súl-ma* an angular, not round, vessel; *sul-mál* the third stomach of ruminating animals, the psalterium or book-tripe Sch., *sul-máns* Lt.

སུས་ *sus* 1. instr. of *su*. — 2. *Kyeu-sús Gyatch*. 27, 13, also *Stg.*?

སེ་ *se* 1. *Ld.* inst. of *te* after *s*, e.g. \**zós-se\** — 2. num.: 118.

སེ་གོལ་ *se-gól* 1. snapping one's fingers. — 2. the time it takes to do this, i.e. a very short time, a moment, a twinkling Cs., *se-gól-gyi sgra* the sound produced by snapping the fingers, *se-gól-gyi brda* a signal given by it Cs.; *se-gól ytóg-pa* Mil., *byéd-pa* Mil., *brdáb-pa* Glr. to snap one's fingers as a sign of contempt or indignation.

སེ་དྲ་ *se-trán* yellow beads of a rosary, coming from the central part of Tibet, accounted more valuable than \**rág-sá\** W.

སེ་དུག་ *se-düg* v. *se-šin*.

སེ་རི་, བསེ་རི་ *se-dri, bse-dri* the disagreeable smell of the sweat of the arm-pits Lt., *se-dri bsnám-pa* having that smell Pth.

སེ་ནམ་ *se-nam* vulgar for *bsól-snyoms*, alms.

སེ་སྤྱར་ *se-spur* Sch. dung-beetle.

སེ་བ་, བསེ་བ་, བསེ་བ་ *sé-ba, ṛsé-ba, bse-ba* 1. rose-bush, rose-tree; rose; *ṛser-mdog-sé-ba-me* (for *mé-tog*) Lt., prob. the yellow rose; wild roses with beautiful and rich blossoms frequently adorn the slopes of the lower hills in the Himalaya mountains; whether the *se-rgód* Med. and the 'wild rose' of Cs. are identical, seems to be questionable; \**se-düm\** C. hip, haw. — *šin-sé-ba* is mentioned as the food of the silk-worm Glr., hence = *śó-se-šin*. — 3. thorn?

སེ་བོ་ *se-bo* gray, *skra se-bo* gray hair; *ngo se-bo* (resp. *dbu se-bo*) a gray-headed person. — In col. language many things which we call gray, are styled white.

སེ་འབྲུ་, འབྲུ་ *se-bru, seu* (C. \**sen-ḍū\**, W. \**sem-rū\**) pomegranate.

འབྲུ་སེ་ཏོ་ *sé-mo-do* or *sé-mo-to* Mil. a kind of ornament, e.g. made of pearls.

སེ་མོག་ *se-móg* C. the venereal disease; *se-rma* syphilitic ulcers Sch.

སེ་ཡབ་, བསེ་ཡབ་ *se-yáb, bse-yáb* fig Med.

སེ་ར་ *sé-ra*, n. of a large monastery near Lhasa.

སེ་རྒྱ་དུར་སྒྲན་ *se-rag-dur-smán* carrot W.

སེ་རེལ་ *se-rél* half open, \**se-rél ñug-ñe\** to open half (doors, lids, covers etc.) W.

སེ་ཤིང་, བསེ་ཤིང་ *sé-šin, bse-šin* Cs.: a tree or shrub, good for hedges,

*se-düg* 1. poison contained in that shrub. 2. = *se-móg* Cs.

སེག་, སེག་སེག་ *seg, seg-ség* obliquely, awry, sideways, *ség-ṣeod-pa* Cs., \**ség-dhe-la dhá-wa\** C., \**ség-dhe-la ḍé-ñe\** W. to cut off obliquely (opp. to \**ṭé-kan-la\** straight C.).

སེག་མ་ *seg-ma* small stones, gravel W.

སེང་ *sen* v. *ṣen*.

སེང་གི་ *sén-ge*, W. \**sin-ge\**, lion, *sén-ge-mo* lioness, *sén-gei rál-pa* the mane of

a lion; *sen-gei kri* **सिंहासन** a throne ('said to be so called from its being supported by golden lions' *Will.*); *sen-mgó* lion's head *Glr.*; *sen-ydon-ma* *Sch.*, = *sì-ha-mu-ka* lion's face, a goddess, *Glr.*; *sen-prüg* a lion's whelp, *sen-tsán* a lion's den.

**སོང་ལྷོང་** *sen-ldán* *S.g.*, *sen-tsér* *Wdn.*, a tree growing on the southern, lower ranges of the Himalayas, having red wood, and a bark which by poor people is used for tea (*sdon-ja*); its sap serves as an officinal drug, *Lt.*; acc. to *Schf.* **खदिर** *Acacia Catechu*.

**སོང་པོ་, བསོང་པོ་** *sén-po*, *bsén-po* 1. clean, white, cf. *skya-sén*. — 2. *Sch.*: thin, airy, transparent, not dense or tight, *sen-sén* id. (*Sch.*: open, free, roomy, spacious); *skyé-bo sen-sén-por gyur* they became very thin, lean, pale people, *\*sin-sin-po, sings-po\** *W.* id.; *sen-rás* *Sch.*, *\*sin-yol\** *W.* a thin curtain, thin cotton cloth.

**སོང་བ་** *sén-ba*, pf. *bsaṅs*, fut. *bsaṅ*, *bsen*, to lift up, to raise what was hanging down or drooping *W.* *\*sañ ò-če* or *tan-če\** to lift up (the eyes, the hands, the dress etc.); *sku-káms bsén-ba-la byon* (his Reverence) goes to take some recreation *Mil.*; *kams dúb-pa sen-ba* to refresh the wearied body *Mil.*; *kams rmügs-pa bsén-bai rlun-nád* bracing air; *skyo-bsán-ba* to unbend the mind, to divert one's self; *skyo-sén-la gró-ba* (resp. *byón-pa*) to take a walk, *sén-la mdzad-pa* to drive out, to take the air in a carriage *Pth.*; *mya-nán bsáns-te* consolatory, giving comfort *Pth.*

**སོང་ཤིང་, སོང་ཤང་** *sen-šin*, *sen-šan* v. *yseg-šan*.

**སོད་** *sed* a file, *\*dag-sé\** id., *\*šin-sé\** a rasp.

**སོན་གྲབས་** *sen-tábs* *Mil.*?

**སོན་པོ་** *sén-mo*, resp. *pyag-sen* or *žabs-sén*, nail of a finger or toe; *sen-tóg* a gripe, pinch, nip, twitch; a pinch (of snuff) *sén-mo débs-pa*, *W.* *\*táb-če* or *gyáb-če\** to pinch, squeeze, *\*sen-čus gyáb-če\** to bore with the knuckles *W.*; *sen-tsám* *Sch.* as much as may be put on a finger-nail, a small quantity;

*sen-zó* a white spot, such as will sometimes appear on the nails of the fingers.

**སེབ་** *seb* v. *yseb*.

**སེམ་, སེམས་** *sem*, usually *sems*, *Ssk.* **सत्त्व**, resp. **बुद्धि**, **soul**; esp. as power of perception and volition, mind, cf. *yid* and *blo*; *sems na* the mind is disturbed, disordered *Mig.*; *sem kṛügs-pa* a mind agitated and troubled by sorrow, affliction, vexation etc., *sem kón-du* (or *kóns-su*) *čüd-pa* one very much grieved, deeply concerned; *sem čün-ba* a timid mind, *\*sem tsér-čan\** *W.* a compassionate disposition, *\*sem nyé-mo\** *W.* a friendly disposition; *sen yso-ba* *B.*, *\*sem so tán-če* or *čüg-če\** *W.* to console, comfort, appease; the mind as imaginative faculty, intellectual power, *sem stór-ba* to lose one's senses *Do.*; **spirit**, *kun-yéti sem* the (eternal) spirit (opp. to *byün-ba bzhi lus* the material, perishable body) *Mil.*; *sém-kyi spyód-pa* intellectual power, mental faculties *Wdn.*; *dnós-po tams-čád rán-gi sems yin-te* 'as things with me are only mind', i.e. as they exist only in my mind, in my imagination *Thgr.*, cf. *Was.* (136); *sém-la ma soñ* 'it did not enter his mind', he had no mind, did not like *W.*; *sems gyur* (his) mind is changed, *sems sgyur-ba* to change one's mind, *μετανοεῖν*; *bzód-pai sems* patient endurance, fortitude, **constancy**; *ynod-sems malice*; *šes-ráb dan ldán-pai sems* wisdom, knowledge; *sems skyéd-pa*, c. genit., to suffer thoughts or inclinations to rise in one's mind, as e.g. *dod-čágs-kyi* libidinous (thoughts), frq.; also: to nourish, indulge (desires, passions), to give way to them; often used for our reflective verbs: *sems smád-pa* to humble one's self (*mi žig-la* before a person); also: *bdág-gi séms-la smad* he blamed, scolded, himself *Dzl.* 25, 3, cf. *lus*.

**Comp.** *séms-mkán* intelligent, sensible, *séms-mkán mi yčig kyañ ma byün* not one sensible person was present *Glr.* — *sems-kṛál* a mind afflicted, painfully agitated *Sch.* — *sems-čan* animated being, man, animal, very frq.; *séms-čan dan ldán-pa* being with child, pregnant; *sems-čan-dmyál-ba* = *dmyál-ba*.



— *sems-nyid* *Glr.*, *Thgy.*, 'the very soul', but this is often nearly the same as 'spirit', and in the language of the N. T. it may fitly be used for πνεῦμα, and *tugs-nyid* for πνεῦμα ἅγιον, Holy Spirit. — *sems-rten* keepsake, token *Pth.* and *col.* — *sems-dón* an intellectual or spiritual good, gift, or possession *Mil.* — *sems-bdé* cheerful, merry *Mil.* — *sems-nád* heart-grief, affliction, *séms-kyi nád-du* *če* he has much heart-grief *Glr.* — *sems-dpá* a brave mind; *byañ-čub-sems-dpá* v. *byañ-čub*; *sems-dpa-čen-po*, महासत्त्व, a frq. apposition to it. — *séms-tsam* a mere thought, idea *Was.* (134), *séms-tsam-pa* (*Cs.*: योगाचार्य) a mystic *Köpp.* II, 25. — *sems-tser* fatigue, weariness, disgust *Sch.*

སེམ(ས)་པ་ *sém(s)-pa*, pf. *sems*, *bsams*, fut. *bsam*, imp. *som*, *W.* \**sám-če*\*, to think, *di snyám-du séms-so* or *bsáms-so* he thought as follows, he had the following thoughts; *lóg-par sém-pa* to think ill (of a person) *Dzl.*; to meditate, muse, ponder, *sém-bžin-du* absorbed in meditation, lost in thought *Dzl.*, *mi-dgá-bar sém-šin* immersed in melancholy thoughts *Dzl.*; in *C.* \**sém-žin-du*\* signifies at the present time: knowingly, wilfully, purposely, = *šes bžin-du*; *šin-tu soms šig* think over it seriously! *Dzl.*; to think of, c. accus., *grán-bai ŋnas* (to think) of a cool place, i.e. to long for coolness *Dzl.*, and c. dat.: *rán-gi yül-la ma bsám-par* forgetful of home, forgetting one's native soil *Glr.*, *yi-ge di-la ma bsám-par* disregarding this contract *Glr.*; also with termin.: *žžán-du ma sems šig* do not think of anybody else; to intend, purpose, have in view, e.g. *ŋnód-par byá-bar* to do harm *Dzl.*; construed in the same manner, it also signifies: to fancy, imagine *Do.*; with *dañ drá-bar* and similar expressions: to hold, think, consider, to take for, to look upon as; *da Kór-bai nyes-dmigs bsám-šes-na* (for *bsám-žin*) now that you know with full consciousness the punishment of (going through) the cycle (of animal existences) *Mil.* (yet cf. *bsám-šes* in *bsám-pa*). Sometimes it denotes only an act of memory, a remembering: *lhá-čostos-bsam-byéd-pa-rnams* those who have heard

and kept in their memory the religion of Buddha, (who remember the words even without understanding them) *Mil.* Cf. *bsám-pa*.

སེལ་ *seu* 1. a little tooth *Lt.* — 2. pomegranate.

སེར་, སེར་རུ་ *ser*, *sér-ru* corruption, putrefaction? \**már-la sér-ru gyab*\* *C.* the butter turns yellow and rancid, *sér-can* rancid *S.g.*

སེར་ཀ་ *sér-ka*, *sér-kā*, *sér-ga* 1. a cleft, slit, fissure, crevice, gap, *brag-sér* chasm or cleft in a rock; *rgya-sér* a large gap, cleft, chasm; *sér-ka súb-pa* to close, stop up a hole *Pth.* — 2. v. *sér-po*.

སེར་སྐྱ་ *ser-skyá* Lamas and laymen, \**ser-kyá kun düm-ma jhē-pa*\* a promiscuous convention, parish council *C.* — 2. v. *skyá-bo*.

སེར་ཁྱིམ་པ་ *sér-kyim-pa* a sect of Lamas = *dbón-po*.

སེར་ག་མ་ *sér-ga-ma* *Sch.* turmeric, *Curcuma*.

སེར་ཆེ་ *ser-čé* *Lt.* a yellow aquatic flower; \**ser-čen*\* *W.* *Sarifraga flagellaris*.

སེར་སྡ་ *sér-sna* avarice, frq.; *sér-sna byéd-pa* to be avaricious *Dzl.*

སེར་པོ་ *sér-po* yellow; *ser-prén* clerical procession, parade *Mil.nt.*

སེར་བ་ *sér-ba* hail; *ser-kṛál* a kind of insurance against damage done by hail, i.e. money paid to the Lama for his preventive ceremonies.

སེར་བུ་ *sér-bu* v. *bsér-bu*.

སེར་མོ་ *sér-mo* 1. *C.* col. finger. — 2. *W.* six-rowed barley, late barley. — *sér-mo-ba* the Lamas *Sch.*

སེལ་ *sel* 1. discord, dissension, *nañ-sel* domestic dispute. — 2. a kind of incantation, like *brtad*, *sel žjug-pa* to exorcise, to make use of conjurations or incantations *Mil.*

སེལ་བ་ *sel-ba*, pf., fut. *bsal*, imp. *sol*, to remove, esp. impurities, hence to cleanse; to pick, pick off; to blot out, cross out, *bú-lon* a debt; to clear, \**lam sál-če*\* *W.* to make a path or road; very frq. fig.: to remove, to remedy (an evil), to cure (a disease), to repair (a damage), to redress grievances), to dispel (darkness) etc.

ཨ་ so, I. sbst. 1. resp. *tsems*, **tooth**, *stén-so*, *yá-so* upper tooth; *óg-so*, *má-so* lower tooth; *mdin-so* Sch. *yád-so*, *Stg. so-drün* fore-tooth, front-tooth; *sbübs-so*, *grám-so*, *rán-tag-so* Sch. *ldán-so* cheek-tooth, molar-tooth, grinder, *mé-so* Cs, \**čód-ten-so*\* W. eye-tooth, corner-tooth, canine-tooth. — 2. **tooth** of a saw, wheel, comb. — 3. **edge** of a knife.

II. sbst. for *sa*, in conjunction with certain words, e.g. *ñan-sor skye-ba* to be born in an inferior place *Mil.*; v. also *rán-so*, *sór-bžag-pa*, *krül-so*.

III. sbst. **joy** (?), *so bsod-pa* id. Cs. and *Lew.*; cf. *ñó-so*.

IV. sbst., also *bsó*, **look-out, guard, spying**, *so byéd-pa* to spy, to look out; *só-kuñ* peep-hole; *só-pa* keeper, guard, watchman, spy, emissary, *zas nor bdud-kyi só-pa yin* money and dainties are the devil's emissaries *Mil.*; *mé-bsó* a guard or watch kept by several persons round a fire; *só-sgra* 1. watchword, = *sgar-miñ*. 2. v. comp.

V. grammatical termination: \**tén - so*\* provinc. for *rtén-no* C., also *Gr.*

VI. num. for *süm-ču* in the abbreviated numbers 31—39.

VII. num.: 148.

**Comp.** *so-gri* a saw. — *só-sgra* the whistling through the teeth, in the magic performances of the Bonpo, *só-sgra débs-pa* *Gl.* — *so-čág* a broken tooth. — *so-drég* tartar? *Med.* — *so-búd* a tooth that has come out. — *so-mán* comb. — *so-žó* a small white spot on a tooth, cf. *sén-žó*. — *so-zéd* **tooth-brush**. — *so-šin* **toothpick**. — *so-srüb* gap in the teeth *Sch.*

ཨ་ཀ་ *só-ga* = *sós-ka*.

ཨ་ཅ་ *só-ča* n. of an emetic *Med.*

སྐྱ་སྐྱ་(སྐྱ་) *so-nám(s)* **agriculture, husbandry**, *so-náms byéd-pa* to till the ground, to practise agriculture, farming, *sgrib-pa*, *bád-pa* id., *so-nám-pa* Cs. husbandman, farmer.

སྐྱ་པ་ *só-pa* v. so IV.

སྐྱ་པ་རི་ *só-pa-ri* Cs. a kind of berry, beneficial to the teeth.

སྐྱ་པ་མ་ *so - pág* **brick, tile**; also collective noun, brickwork, tiling.

སྐྱ་བ་ *só-ba* coarse, thick-shelled **barley**, used for fodder.

སྐྱ་བྱ་ *só-bya* an aquatic bird *S.g.*

སྐྱ་མ་ *só-ma* 1. sbst. *Ssk.* (prop. a climbing plant the juice of which was offered in libations to the gods and was also worshipped itself, on account of its intoxicating qualities, hence): **hemp**, also *ytsó-ma*, *btsó-ma*; *so-ma-rá-dza* id., *so-ma-rá-dzai ras* **hemp-linen** *Schr.*, *so-ma-rá-dzai tag-pa* **hempen rope** *Pth.* — 2. adj. **new, fresh**, esp. *W.* \**só-me nán-na zer gos*\* this ought to have been mentioned directly (when it was still fresh in every body's memory).

སྐྱ་ཆོས་, སྐྱ་ཆོས་སྐྱ་ *so - tsis, so - tsigs* **house-keeping, management** of domestic concerns, **husbandry**, cf. *so - nam* agriculture.

སྐྱ་ལྷ་ *so-lug* **lees of liquors, yeast of beer** *Sch.*

སྐྱ་ལོག་ *so-log* **high-road, causeway** *W.*

སྐྱ་སྐྱ་ *so-só* distinct, separate, singly, individually, *zas so-sói lág-tu óns-so* the victuals came into the hands of the individual persons *Dzl.*; *so-só-nas* adv. frq.: *so-só-nas snod bzéd-de* 'singulativ', each for himself, holding forth his vessel *Dzl.*; **various** e.g. \**na so-só*\* *W.* for *sna-tsogs* of *B.*; **diverse, different** *sám-pa so-só* different opinions, a dissension; **separate, distinct**, *so-só byéd-pa*, *W.* \**so-só čó-čé*\* to separate, disjoin, divide, *so-sór bžag-pa*, *W.* \**so-só bór-čé*\* to set, put, lay apart. — *so-soi skye-bo*, **पृथग्जन**, prop. one separated (from the saints), one outside the pale, a man of the lower classes, of low caste; with Buddhists: **a layman**, and as to his spiritual condition: a man in his natural state, one not yet enlightened (like *ψυχικός* I Cor. 2, 14, though on account of its derivation, the above term cannot well be used for the Greek word); also the lower classes of clerical persons, monks. — *so-só(s)-tar-pa*, *so-tár*, **प्रतिमोच**,



liberation, **deliverance**, *so-só-tar-pai mdo* the book of deliverance, code of the moral law, containing about 250 precepts for the priesthood, the monastic rules of the Buddhists.

སྒྲིལ་ 80-80-ཅཱ a medicinal herb, an emetic *Wdn.*

སྒྲིལ་ *sog* 1. v. *sob*. — 2. for \**srog*\* *Ü*.

སྒྲིལ་ *sóg-pa* 1. sbst, also *sógs-pa*, **shoulder-blade**, scapula, *sóg-pai mé-loñ* the flat part of it, *sog-yu* the narrow extremity of it; *sog-mó dēbs-pa* (v. *mo* III.) to divine from the shoulder-blade; *sog-lhi* shoulder as a piece of meat for boiling (I Sam. 9, 24). — 2. vb. (also: *ysóg-pa*, *bsóg-pa*, *sógs-pa*) pf. (*b*)*ags*, fut. *bsag*, imp. *sogs*, *bsag*, *W.* \**ság-čé*\*, **to gather, heap up, hoard up**, *pral sog-jog-méd-pa* without having collected and deposited the daily requisites, the things wanted every day *Mil.*, *bsód-nams sóg-pa Mil.*, *tsogs sóg-pa* frq. to collect, to hoard up merits of virtue, *las-nán sóg-pa* to heap up sins; *ysog-ldán* morbid matter consisting in too great an accumulation of humours, nif., *Med.*; *dmág-gi dpuñ sóg-pa* to collect an army *Dzl.*; **to assemble**, children *Glr.*; hence \**sag(s)*\* *W.* all (of them), \**lug sag tsam*\* how many sheep are there in all?

སྒྲིལ་ *sóg-po* a Mongol *Glr.*, *sóg-mo* a Mongol woman, *sog-prüg* Mongol child, Mongol boy, *sog-čás* Mongol dress or fashion of dress, *sog-rta* Mongol horse.

སྒྲིལ་ *sóg-ma* **blade, stalk; straw**; *sog-bru* *Sch.* green corn that begins to sprout; *sog-tsigs* a knot on a stalk *Cs.*; *sog-sbúr* a small blade of straw, chaff *Pth.*; *sóg-mai bú-la* a shoe of straw; *sog-rú*, *sog-rim*, *sog-ldim* stubbles.

སྒྲིལ་ *sóg-le* *B., C.*, \**čad-sóg*, *gya-sóg*\* *W.* a saw, *sóg-les yčód-pa* *B.* to saw to pieces, \**gya-sóg šrül-ce*\* *W.* to saw; *sog-le-ka* the toothed edge of a saw, also botanical term.: serrate, serrated (of leaves) *Wdn.*

སྒྲིལ་ *sogs* and so forth, and the like, mostly preceded by *la*: *mi-la sógs-pai srog-čágs* homo et cetera animantia, prop. the be-

ings in addition to man; *ba-dán-la sógs-pas brgyán-te* decorated with little flags and the like; less frq.: *la sógs-te*, inst. of which always *la-sógs-pa* or *pai* may be used; often *sogs* alone, also in prose; after (*la*) *sógs(-pa)* usually a comma is to be supplied, and the words following are to be considered as an apposition: *yi-ge rtstis-la sógs-pa rig-pai ynas lia* writing, arithmetic and so on, the five sciences; hence often applicable, when a comprehensive noun appellative does not exist: *yser sogs* gold and the other, viz. metals, *Glr.*; *tsa sogs ysum* the three *tsa*-sounds, *tsa*, *tsa* and *dza* *Gram.*

Note. In course of time the original grammatical sense seems to have been forgotten, in as much as *la* is now read together with *sógs-pa*, and often also the dot separating the syllables is omitted.

སྒྲིལ་ *son* perf. and imp. of *gró-ba* to go, 1. **I went, I have** (thou hast etc.) **gone**, v. *gro-ba* 1 and 2, e.g. *der son yód-pas* when he had gone thither *Pth.*, *son-són-ba-las* going on continually, *Dzl.*, continuing to do a thing *Dzl.*; *són-ba yin* it is gone, it is no longer extant *Mil.*; *dbán-du son* (he or it) came into the power of... *S.g.*; *da sdig-pa-la són-na Thgy.* if we now go on to (the topic of sins) *W.*: \**da-rin na ma son*\* it is not yet past five o'clock; \**i-ne són-pa 'a tsug-pa*\* from here (adverbially, like *bzins-te*) to that place *Ld.*; imp.: \**dí-ru ma dug!* *son!*\* do not stand here! walk on! — 2. **became, turned etc.** *kyi-mo zig-tu son* she became a bitch, was changed into a bitch *Mil.*, *dkár-por son* it turned white *Glr.*, \**don ná-g-po son*\* *W.* his face grew dark; \**bi-gán son*\* *W.* a hole has been made, it got a hole; \**gyál-sé ka-čud són-ne*\* as she got a taste for the town *W.*; \**nod ču gan son*\* the vessel was already full of water (when I came) *W.* — \**son-tó*\* *W.* account of expenses.

སྒྲིལ་ *sód-pa* 1. *C.* **to wake, rouse**. — 2. sometimes for *ysód-pa*.

སྒྲིལ་ *son* rarely for *son*; frq. only in *nár-son-pa*, v. *na*.

སྒྲིལ་ *són-pa* 1. v. *son*. — 2. v. *ysón-pa*, *ysón-po*.

སོབ་ *sob* 1. also *sog*, *γsob*, *γsog*, null, void, vain, empty, bad in its quality, not durable. — 2. also *γsob* something stuffed (as a chair), *nán-sob*, *kón-sob*, *kóg-sob* *Wdn.* prob. id.; *sob-stán* cushion, bolster, mattress, *pags-sób* the stuffed skin of an animal, *seü(-gei)* *sób* the stuffed skin of a lion *Pth.*

སོམ་ *som* 1. also *γsom*, *sóm-šin* fir-tree, pine-tree. — 2. also *soms*, imp. of *sém-pa*.

སོར་ *sor* 1. also *γsor*, gimlet, *rús-pa* *bügs-pai sor* *S.g.* prob. a sort of trephine. — 2. v. *sór-mo*. — 3. v. *sar*, *sor bžag-pa* to put in its place (*Sch.* also: 'quite the same'?); *rán-sor* v. *ran* compounds. — 4. (cognate to *só-ma*?) *sor žud-pa* (*Sch.* *jud-pa*) to restore, renew, e.g. exhausted strength *Dzl.*, the doctrine of Buddha *Pth.* — 5. term. of *so*.

སོར་མོ་ *sór-mo*, resp. *pyag-sór* *Mil.*, *žabs-sór*, 1. finger, toe; *sor-γdub* finger-ring, *sor-žsigs* the joint of a finger. — 2. inch, *sor-bži-pa* four-inched.

སོལ་བ་ *sól-ba* coal, esp. charcoal, = *sol-nág*; *sól-bai me* coal-fire *Lt.*; \**sol-mé*\* *W.* live coal, burning coal.

སོལ་པོ་ *sól-po* resp. friendly, kind, affable *C.*, *W.*

སོས་ *sos* 1. inst. of *so*, *sos btáb-pa* to bite, *Sch.* also to backbite, to calumniate. — 2. v. *γsó-ba* and *žsó-ba*.

སོས་ཀ་, སོས་ག་ *sós-ka*, *só-ga*, 1. in Tibet: spring, = *dpyid*, *Mil.* — 2. in India: the hot season, from about the middle of April till the middle of June.

སོས་དལ་ *sós-dál* or *sos-bsdal* *Sch.*: slow.

སོས་ཟླ་ *sos-zin* disease of the membrum virile, in five forms (prob. different stages of gonorrhea) *Mng.*

སྒ་བ་ *srá-ba* 1. adj., also *srá-bo* and *srá-mo* *Cs.*, col. \**srán-te*\* (cf. *srán-pa*), hard, solid, compact, firm, and abstract noun: solidity, hardness, compactness, of wood, meat etc., and often fig.: *γžu-srán* a bow difficult to be bent *S.g.*; *rgas-srá* hearty vigorous old age *S.g.*; *mīson kar sra* proof against cut and thrust, also: proof against malicious words *Mil.* — *sra-brkyan*, कठिनाखर, the

coarse blanket of a monk. — *sa-rtsi* varnish. — 2. vb. *W.*, to empty.

སྒྲ་ *srān* I. (cf. *srón-ba*) 1. pair of scales, balance *B.*, *srān-la* *dégs-pa* *Cs.*, *γžál-ba*, *tsád-pa* *Sch.*, *srān-ba* *Sp.* to weigh, to balance. — 2. steel-yard, \**srān tág-čé*\* to hold the steel-yard, in weighing. — 3. weight, in a general sense, *bre-srán* weight and measure, *rgya-srán* Chinese weights *Cs.* — 4. an ounce, *srān gán* one ounce, *srān do* two ounces, *smān srān* ३३, two pounds of medicine, the daily quantity taken by Buddha when he had caught cold *Dzl.* २, 3. — *srān-ča* *Sch.* balance and what belongs to it. — *srān-mdá* scale-beam or lever of a pair of scales *Sch.* — *srān-pór* scale. — *srān-žsád* *Cs.* weight. — *srān-ba* vb. v. above.

II. street, *lam-srán* id.; *srān-yār* *Sch.*: tortuous path, labyrinth (?). — *rgya-srán* street, lane *Gl.*; *rgyu-srán* the road which a person habitually walks.

སྒྲ་བུ་ *srān-bu* thread, yarn, *kāl-ba*, *sgril-ba*.

སྒྲ་མ་ *srád-ma* v. *srán-ma*.

སྒྲ་བ་ *srán-pa* (cf. *srá-ba*) *Cs.*: pf. fut. *bsran*, imp. *sron*, *W.* \**srán-čé*\* to suffer, bear (with patience), endure, to be hardened *W.* frq., \**srán-tub-kan* or *srán-čeg-kan*\* one that can endure much; \**kyod srān gos*\* *Ld.* you must hold out, you must stand it; in *B.* *srān* *dzugs-pa* is used in the same sense; \**kyág-srān-čan*\* hardened, accustomed to frost, \**dug-srān-čan*\* inured to hardships *W.* — \**srán-te*\* col. frq. adj.: 1. = *srá-ba* (opp. to *lhód-po* and *ból-mo*) hard, firm, durable, rigid, strict. 2. fig. hard, severe, bitter. — *sdug-srán* hardness *Mil.*; *srān-čé-ba* = *srán-tub-mkan*. *Cs.*: *srán-pa* sbst. hardship, severe distress or toil, *srán-par* toilsomely, rigorously, *srán-pa-po* one that hardens himself (?).

སྒྲ་མ་, སྒྲ་མ་ *srán-ma*, *srád-ma* 1. pease, beans, lentils, *Cs.* mentions also *srād-dkār*, *srād-nág* and *srād-sñón*, also *mkal-srán*, in *W.*, however, we only met with the common field pea and some dry imported Indian sorts of it (*mon-srán*); *rgya-srán* (*Cs.* *mon-srán*) was the name the



natives were inclined to give to our European bean. — *sran-phün* a heap of pease, *sran-phub* pease-straw, *sran-pyé* flour of pease, *sran-mé* blossom of pease. — 2. **grain**, like *rdög-po*, e.g. of Indian corn; even *lädags-kyi sran-čün* *Wdh.* grains of shot(?).

སྒྲ་ *srab* **bridle**, *rtai*; *srab sga stan tsän-po* a complete riding-gear; \**srab čüg-čē*\* *W.* to bridle, to bit (a horse), \**srab gyür-čē*\* to govern, to rein (a horse) *srab-skyögs Cs.* the reins, — *srab-lädags Cs.* the bit. — *srab-mtūr Sch.* the halter. — *srab-mdä Stg., Ld.:* \**sram-dä*\* reins.

སྒྲ་པ་ *srab-pa B., \*srab-mo*\* *W.* thin, tender, fine, e.g. skin *Dzl.*, cloth, leather, paper, clouds; shallow, loose, not close; *srab-mtül Sch.* inner sole, welt; *srab-mtüg* thickness, dimension.

སྒྲ་སྒྲི་ *srab-srib Cs.* dark, obscure.

སྒྲ་ *sram*, འཇམ་མཁའ་ 1. **otter**, the flesh of which is considered very nourishing, the liver is used as a remedy for strangury *Sg.*, but encountering this animal is regarded as an evil omen *Sg.*; *ču-sram* id.? (*Cs.* beaver?) *nyä-sram Mil.*, either the same, or: fishes and otters; *brag-sram* rock-otter? sable? \**ka-lon-sram*\* *W.* prob. sable; it is nearly black and stated to live near Yarkand, in the mountains as well as in the flat country. The ear-coverings worn by the ladies of Ladak are made of the fur of this animal. — 2. **otter-skin, sable-skin.**

སྒྲ་ *srar* adv. *Sch.:* severely, rigorously.

སྒྲ་(པོ་) *sras(-po)* resp. for *bu*, son, child, *dpon-srás*, *rgyal-srás* son of the sovereign, a prince; *rgyal-srás* also: son of Buddha, a Buddha; *lha(i) sras(-po)* 1. son of a god *Dzl.* 2. a prince; *tugs-srás* spiritual son or daughter *Mil.*; in this sense *sras* may be applied to females: *sañs-rgyäs-kyi sras dag-pao* she has become a spotless child of Buddha *Dzl.* — *srás-bu* = *sras*. — *srás-mo* daughter, young lady, princess. — *sras-tsäb Cs.* adopted child.

སྒྲི་ *sri* 1. a species of devil or demon, devouring esp. children, a vampire, also

*sri-nān Schl., čün-sri Glr., phün-sri Mil.* a devil bringing misfortune; they are supposed to live in underground places, and are therefore also called *mās-kyi sri*; *sri lañ* a devil rises from below; *sri nōn-pa B., \*nān-čē*\* *W.* to lay, suppress a devil.

སྒྲི་པ་ *sri-pa* I. pf. *bsris*, fut. *bsri*, 1. to retain, e.g. *bšan-ba*, *phün* constipation, strangury. — 2. to be parsimonious, niggardly, esp. with *nor*; *sba-sri-méd-par ṛnān-ba Mil.* to give unsparingly, to bestow very liberally; \**sri-šes-kan*\* *W.* parsimonious.

II. *W.* to wind, to wrap round, for *dkri-ba*.

སྒྲི་ཞུ་ *sri-žu*, less frq. *srid-žu*, **respect, reverence, deference**, *sri-žu-pa*, *sri-žu-mkan* one paying his regards, his respects, showing deference.

སྒྲི་བ་ *sriñ-ba* pf. *bsriñs*, fus. *bsriñ* 1. (cognate to *riñ-ba*) to extend, stretch, stretch out, the arm, to hand, reach, \**de dul soñ, ná-la šriñ ton*\* it has fallen down, hand it to me *W.*; to fling far away *C.* — 2. to postpone, put off, *či-bai tse Glr.* the term of death; to prolong, *tse* life *Sg.*; to wait, to tarry, \**ā-tsig šriñ*\* *Lh.* wait a little, \**dag-sa yon-na tsa-big šriñ-te yon*\*? shall (I, you, he etc.) come directly or after a while? *Ld.*; \**nam dir šriñ-čē ča dug*\*? how long shall you stay here? *W.* — 3. to send (*skür-ba Lex.*) *phrin*, *yo-byäd Sch.* — 4. *skyéd-sriñ-ba* to bring up, train up, to rear *Glr.*

སྒྲི་མོ་ *sriñ-mo* sister (of a male person, cf. *min-po*) *bu-sriñ*, *min-sriñ*, resp. *lām-sriñ* brother and sister, cousins.

སྒྲི་ *srid* 1. length, extension, *phug srid-du* *kru-bčo-brgyäd-pa* a cavern 18 cubits long *Tar.*; more frq. with regard to time: *di* or *de-srid(-kyi bar)-du* (for) so long (a time), *či-srid-du*, also *či-srid-de*, how long (a time)? also: as long as; when followed by *yan*: be it ever so long (in this case *ji* would be more correct); also *srid-par*, or *srid* alone, for *srid-du*. — 2. **dominion, government**, *srid-la ma čām-pas* falling out with one another about the government *Glr.*, esp. *rgyal-srid*, *dbañ-srid* id.; *srid byéd-pa* to reign, to govern, *srid tsö-ba* id. *Dzl.*; *di nyis-kyi srid gan yöd-rnams phrog* he

seized upon their territorial shares *Glr.*; *bla-srid Cs.* a Lama's dominion. — *sde-srid* province; *chos-srid* clerical government, ecclesiastical dominion. — 3. ruler, commander, regent, reigning prince; so also in the compounds just mentioned.

**མྱེད་པ་** *srid-pa* I. vb., 1. to be, to exist (?). — 2. to be possible, often preceded by *yañ*; *skyé-ba dan jig-pa kun-la srid-na* since springing up and passing away is the lot of all men *Dzl.*; *pán-pa zig srid* healing is possible *Pth.*; *di-las sla yañ srid* it might be easier (for me) than now *Dzl.*; *de-bzin-du bden srid snyám-nas* thinking this might possibly be true; the verb is usually put in the infinitive mood terminating in *pa*: *de yin-pa-añ srid* after all it might be this man, it might be he *Mil.*; *dir don-ba mi srid -do*, *bód-du brós-pa srid* he will scarcely come back, he will have escaped to Tibet *Glr.*; sometimes with the root of the verb: *yon mi srid Mil.*; *bdag tar kyañ srid-kyis* as it is a possible case, that we might be released *Dzl.*; *ma srid cig* about the same as: God forbid! by no means! In *W.* nearly = to be obliged: *\*kyer-wa-la srid\** now it will be my lot, now I shall be obliged, to carry (twice as much), *\*sád-de-la srid\** (*B.*: *bab* or *tug*) he deserves death, he must die.

II. sbst. **མུབ་ན** 1. existence, state of being, life, *srid-pa yzan nyáms-su myón-ba* to experience, to pass through, other periods of existence *Wdn.*, *srid pyi-ma Sch.*: the future period of life, of existence. — 2. things existing, the world, *srid(-pa) ysum* the three worlds, *srid-pai kór-lo Cs.*: the revolving system (the world's cycle); *srid-pai mtso* the ocean of existence, *srid-pai chu-klün čén-po* the stream of existence *Mil.*; also a single being, commonly however *srid-pa-pa*; *bár-doi srid-pa*, *bár-srid-pa Thgy.*, *bár-ma-doi srid-pa-pa Stg.* the beings in the Bardo, v. *bár-do*. — The meaning of *srid* in *srid-pai bar-do*, and in some other expressions, have yet to be determined. — 3. symb. num.: 14.

**མྱེད་ཁྲ་** *srin-klád Sch.*: a sort of flint-stone.

**མྱེད་ཁྲ་** *srin-glán Lt.? W.* *\*srin-glán-dan\** having the staggers (of horses); being mad.

**མྱེད་པོ་** *srin-po, Ssk.* **राक्षस**, fem. *srin-mo*, demons, figuring in Indian and Tibetan mythology. They are supposed to be, for the most part, of an enormous size, generally hostile to mankind, going about at night, to ensnare and even to devour human beings. Their chief abode was Ceylon, and also Tibet was originally inhabited by them. The Tibetans are even said to be the descendants of an ape (sent by, or emanated from, Avalokitēshvara) and of a Tibetan Srimmo. *brág-srin* rock-Srinpo or Srinmo; *dre-srin* goblins and Srinpos; *ču-srin v.* the following article.

**མྱེད་བྱ་** *srin-bu*, = *bu*, insect, worm, vermin; *srin-bu pád-ma (srin-pa Sik.)* leech, *srin-bu me-kyér* glow-worm; *rgyu-srin, kōn-srin* intestinal worm; *pyi-srin* vermin living on the skin *Lt.*; *dár-srin* silk-worm; *srin-bál* acc. to *Wdn.* = *rás - bál* cotton, *Sch.*, *Schr.*: flock-silk; raw silk; *srin-byá* nocturnal bird, owl etc. *Lt.*; *srin-tór* small ulcer or tumour; *srin-šin Med., Sch.*: mulberry-tree; *ču-srin* a monster living in the water.

**མྱེད་ལག་** *srin-lág* the ring-finger.

**མྱེད་(སྐ)** *srib(s)* 1. darkness, gloom, night. — 2. shady side, north side of a mountain. — *srib-pa* vb., to grow dark or dusky, *C.*: *\*sa srib son\** night has begun.

**མྱེད་ཀྲ་** *srin-nág* mulberry-tree.

**མྱེད་** *sril Sch.* silk-worm.

**མྱེད་** *sru Glr.*, *srú-mo Lex.* and *C.* mother's sister, aunt.

**མྱེད་པ་** *srug-pa, W.* for *sprug-pa*, *srub-pa* and *dkrúg-pa*: 1. to shake, to shake out. — 2. to stir, stir up, twirl. — 3. to shake, to make to totter.

**མྱེད་པ་** *srün-ba* I. vb., pf. (b) *sruñs*, fut. *bsruñ*, imp. (b) *sruñ(s)*, *Ssk.* **रक्ष**, 1. to watch, to keep guard intrs.; but gen. trans., i.e. to watch, to keep, to guard, to keep in custody, *kyim* the house *Dzl.*; to save from, to pro-



tect, to shelter, e.g. *lus*, the body, but also: to keep unpolluted, pure, chaste; *bdag srün-ba* to guard one's self, in a special sense: to live as a *bdag-srün*, as a hermit *Dzl.*; to preserve, *bdag yñód-pa tams-čád-las srüis sig* may I be preserved from every harm! *Do.*; with *la*: *bdág-la srün-du ysol* I pray to preserve, to protect me *Do.* — 2. to beware of, to guard against, *lus dan nág-gi nyés-pa Dzl.*, = *lus dan nág srün-ba* (v. above no. 1) *Dzl.* — 3. to keep, to observe faithfully, a promise, laws; *bká - srün - mkan* obedient, faithful, trustworthy. — 4. to hinder, forbid, prohibit, *rígs-kyis, bdág-pos, čós-kyis srün* it is forbidden, it is prohibited, by the degree of kindred, by the husband, by religion in general *Thgy.*; to prevent, to be a preservative or preventive *S.g.* — 5. to wait, = *srün-ba*, e.g. \**zag nyi*\* for two days *W.*

II. sbst. 1. the keeping, guarding, the heed, guard. — 2. the person or the thing keeping, guarding, esp. amulet, preventive, preservative, *btágs-pa* to suspend (an amulet, to the neck or other part of the body).

Comp. and deriv. *srün - skúd, -kór* or *-mdúd* an amulet consisting of threads. — *srün-mkan* keeper, guardian, watchman, \**tsán-la srün - kan*\* *W.* (night-) watchman; *srün-pa B.* = *srün-mkan*, *bzá-šin-ra-ba srün-pa* keeper of a fruit-garden *Dzl.*; *srün-po Cs.* = *srün-mkan*; *srün-ma B.* id., *dmyal-bai srün-ma* guardian of the infernal regions *frq. Dzl.*; *čós-skyon-bai srün-ma tams-čád* all the tutelary gods of religion *Mil.*; collectively: body of watchmen, *thá-rnams-kyi srün-ma dán-po* the first corps of watchmen of the gods, the Nāga; *rgyál-poi srün-mai mi* the men of the king's body-guard *Stg.* — *srün-sems* the taking heed, being cautious.

སྤྱོད་, བསྤྱོད་ *srün-pa, bsrün-pa*, calm, soft, mild, and: mildness, gentleness, meekness; *srün-po* adj. = *srün-pa*, esp. of horses: quiet, tame; *šin-tu mi-bsrün-žin* very malicious, malignant, of demons *Mil.*

སྤྱོད་ *srub* v. *srus*.

སྤྱོད་ *srub-pa*, pf. imp. (*b*)*srubs*, fut. *bsrub*, 1. to stir, stir up, stir about, *žo srub-pa* to churn, to make butter. — 2. to rummage, to rake up, to stir, to turn over. — 3. to rub, two pieces of wood against each other *Wdn.* — \**srub - šin*\* *C.* 1. twirling-stick. 2. mischiefmaker, disturber of the peace.

སྤྱོད་ *srubs* 1. a cleft, slit, gap, fissure, *brag-srubs* chasm or cleft in a rock, smaller than *sér-ka Mil.*; intermediate space, interval, interstice; rent in a dress; disunion, separation; wound *Lt.*; *srubs bye Lt.*, *srubs tor Sch.* a severing, a wound has been made; *srubs ytor-ba* to rend asunder, to tear *Sch.* \**tsem-srüb dól-čé*\* *W.* to rip, to cut open a seam. — 2. seam? — 3. *W.* col. for *srus*.

སྤྱོད་ *srum* resp. for meat, flesh of animals used as food, *srum - kóg* an animal slaughtered and cut up, for a person of quality.

སྤྱོད་ *srul-po* 1. evil demon, malignant spirit *Mil.*; *lūs-srul-po Lex.* sorcerer. — 2. putrid, rotten *Cs.*

སྤྱོད་ *srul-ba*, pf. and fut. *bsrul*, I. to be corrupted, decomposed, of the humours of the body *Wdn.*

II. *W.* \**šrül-čé*, = *šrüg-čé*\* 1. to stir, \**tüg-pa*\* the soup, to mix and stir, \**ču-la pé*\* flour with water. — 2. to shove, to move, to and fro, \**pág-te šrül-čé*\* to plane, \**čad-sóg šrül-čé*\* to saw. — 3. \**fa šrül-čé*\* to put a horse to a gallop?

སྤྱོད་ *srus*, *W.* also \**šrub*\*, unripe ears of wheat etc. \**šrub nyé-čé*\* *W.* to rub them between the hands; the grains, thus being shelled, are considered a rural dainty; *brás-kyi srus* a shelled grain of rice.

སྤྱོད་ *srus-pa Sch.* to thicken, to become more consistent, by evaporation, by boiling.

སྤྱོད་ *sré-da Wdn.*, *sred S.g.*, a species of corn (?).

སྤྱོད་ *sre-nág Lex.* soot; *W.* \**šre-móg*\*.

སྤྱོད་ *sré-ba I.* sbst. a certain shrub *Cs.*

II. vb., pf. *bsres*, fut. *bsre*, imp. (*b*)*sres*, trans. to *dré-ba* 1. to mix with, to mingle, to admix, *már-la sré-ba* to mix with butter *Lt.*, *čan ču sre-ba* to mix beer with water *Med.*; *dreu sré-ba* to breed mules; *bsrés-pa* mixed up, confused, of a narration *Tar.*; fig. *ka* or *lus sré-ba* to communicate with another, i.e. to live, to eat, drink, smoke with a person *Do.*; *skyid sdug sré-ba* to share pleasure and pain, joy and sorrow *Glr.*; *W.*, like \**žé-čé*\*, to exchange for: \**zan dan šrog*\* to risk one's life for a subsistence. — 2. to add; to add up, cast up, sum up *Wdk.*, \**nyi dan nyi šre ži*\* 2 and 2 make 4 *W.*

སྲོལ་ sre-móg v. *sre-nág*.

སྲོལ་ sre-món weasel, prob. = \**la-kýi-mo*\* *W.*; *sré-mo Lex.*

སྲོལ་ sre-lón 1. *Sch.*: the sinew above the heel. — 2 n. of a medicine?

སྲོག་ srég-pa I. sbst. (*W.* \**šrag-pa*\*) partridge.

II. vb., pf. (*b*)*sregs*, fut. *bsreg*, imp. (*b*)*sreg(s)*, *W.* \**šrág-čé*\* to burn, i.e. 1. to consume, to destroy by or with fire (*mes, mé-la*) e.g. a corpse, *dág-mo*, or *W.* \**nán-tan*\*, altogether, entirely, *dgra* an enemy (sc. in effigy); *šbyin-sreg* burnt-offering; to make red-hot, *lčags-bsrés* red-hot iron *Thgy.* — 2. to roast, fry, bake, on a spit *C.*, or in a pan, \**már-la*\* in butter *W.*; \**tá-gir šrág-čé*\* to bake bread *W.*; to tan, to make swarthy, *nyi-mas* (to be tanned) by the sun *Dzl.*; *bsrég-kan* *Sch.* shed for storing up fire-wood.

སྲོ་ sreñ, *mā-sreñ C.* = *mī-rkyāñ*, v. *rkyāñ-pa*.

སྲོ་ sred v. *sré-da*.

སྲོ་ sréd-rgyal-ma a deity of the Bonpo *Mil.*

སྲོ་ sréd-pa 1. vb., sbst., adj. to desire, the desire, desirous, *zás-la* of food *Lt.*, *ka-tsai ró-la* of acid or hot substances *Med.*, *ról-mo-la* (liking) music *Stg.*; *yül-sred-pa čün-ba* not much attached to his native country; *jig-rtén(-la)* *sréd-pa* avarice, covetousness *Mil.*, *ḍod-sred-čan* covetous, greedy *Pth.*, *čāgs-sred-čan* lecherous,

libidinous *Pth.*; *sréd-pa-las yōns-su gról-ba* quite free of any desire, (so is Buddha); *sréd-po Cs.* lover, *sréd-ma Cs.* sweet-heart. — 2. symb. num.: 8.

སྲོ་ sren (?) floor *W.*

སྲོ་ srél-ba, pf. and fut. *bsrel Cs.*, *W.* \**šrál-čé*\* to bring up, to rear, to nurse up, to train, infants, young animals, \**šrál-kan*\* nourisher, fosterer, nurse etc.

སྲོ་ sres *Ts.* = *žī-gil q.v.*

སྲོ་ sro, resp. *šugs-sro. W.*, heat, ardour, passion, wrath, anger, \**šro yon*\* anger rises (in a person), he (etc.) grows angry, \**šro bab*, *šro bud*\* the anger abates; \**šro-rin-mo*\* slow to wrath, \**šró-čan*\* furious, raging, \**šro-tün*\* hot, ardent, passionate.

སྲོ་ sró-ba, pf. (*b*)*sros*, fut. *bsro*, imp. (*b*)*sro(s)*, to warm, to make warm or hot at the fire, or in the sun *Glr.*, *Lt.*; *ḍám-pai dród-kýis bu bsro* (a mother) foment her child with a gentle warmth *Thgy.*

སྲོ་ sró-ma 1. egg of a louse, a nit *C.*, *W.*, *šig-sro* *du* nits are increasing fast *Sg.* — 2. small bubble *W.*, \**čān-la sró-ma kol*\* the beer foams, froths in fermentation. — 3. *sró-ma nág-po*, *sró-ma sēn-ge* n. of a medicinal herb *Med.*

སྲོ་ sró-lo *Med.*, *Sedum* and similar plants.

སྲོ་ srog life, *srog yčód-pa* to kill, frq.; *srog lén-pa*, *próg-pa* id., esp. when done by demons; *srog dan prál-ba* id., esp. to execute, to put to death *Glr.*, *srog dan brál-ba* to die; *srog būl-ba Dzl. 343, 12 Sch.*: to sacrifice, to yield up one's life, but the manuscript of Kyelang has: *srog dan brál-lo*, and *šā-bai srog kyéd-la būl-lo (Mil.)* means: I make you a present of the stag's life, i.e. I spare its life for your sake; *srog dór-ba* to sacrifice, one's life, prop. to cast it away *Dzl.*; *srog-la mī ltā-ba* to make light of one's life frq.; *srog dan bsdó-ba* to risk, to hazard one's life, frq.; *srog skyób-pa* to save life *Dzl.*, *srog byin-pa*, *don-pa* id., *Thgy.*: to save, to preserve (a child's) life (by well caring for it); *srog tsó-ba* id. *Dzl.*, *Sg. (Sch.)* also: to recover, to grow



well again); *sróg-gi ká-ba* n. of a vein; *sróg-gi snyin-po* *Mil.*?

**Comp.** \**sróg-skyóḅ*\* *W.* deliverer, redeemer, saviour. — *sróg-kuñ* *Mil.* the deep cut or stab, by which Tibetan butchers kill animals (*Huc* I, 443), *sróg-kuñ byéd-pa* to stab in this manner. — *sróg-čan*, *srog-ldán* having life, living, alive. — *srog-čāgs* animated being, *mi-la sogs-pai srog-čāgs tams-čād* all men and other living beings *Dzl.*, *srog-tāg* = *dpyan-tāg*. — *srog-bdāg čén-po* = *pe-dkār* *Glr.* — *srog-méd* lifeless, inanimate. — *srog-rtśā* 'root of life, vein of life', aorta *S.g.*, chiefly used rhetor. and fig. — *srog-lén* **deadly, fatal** *Lt.* — *srog-šin* **axle, axle-tree**; *mčod-rtén-gyi srog-šin* the pole in a Chodten; fig. **prop, séms-kyi srog-šin** *Mil.*

སྒོང་བ་ *srón-ba*, pf. *bsrañs*, fut. *bsrañ*, imp. *sroñ(s)*, *bsrañ*, *W.* \**śrān-čē*\*, to make straight, to straighten, *yón-po* what is awry, crooked *Lex.*, *γzer srón-ba* to beat out nails; to equal *Sch.*; *sku drān-por bsrāñs-te* (he sat) straight and erect, cf. also *srañ* and *bsrān-po*. — *W.*: \**śrān-te ča dūg-ga 'i-ru dad*\* will he pass straight through or does he stay here?

སྒོང་བཅན་སྒྲུབ་བོ་ *sroñ-btsan-sgám-po* *Srongtsangampo*, n. of the most famous king of Tibet, a contemporary of Mohammed; he introduced the Tibetan letters, and was the chief promoter of Buddhism and its literature.

སྒོད་, སྒོད་འཇིང་ *srod*, *srod-jin* **dusk of the evening, twilight**, \**środ rub*\* *W.* the dusk of evening draws near, it is getting dusky, *srod dan to-rañs* in the evening and morning *Lt.*; *srod byin soñ* night has set in; *srod yol soñ* id., viz. the time about 11 o'clock at night *C.*; *srod-la* in the dusk of evening *Mil.* — *srod-ḵor-pāg* *Cs.*(?) the *kyim* of evening-twilight, v. *nyin-žag*. — *srod-loñ* dayblind, nyctalops, seeing better in a mild than in a bright light.

སྒོའ་ *srol* **usage, custom, common use, habitual practice, habit**, *der yi-gei srol méd-pas* as the art of writing is not yet in use there *Glr.*; *śnār-srol bzān-po-la dyonis śig* keep in mind the good old customs *Glr.*; *srol čāgs-*

*pa*, *srol-du gyir-ba* *Cs.*, *srol-du tsūd-pa* to grow into a habit, to become the custom (of a person, a country); *srol dźugs-pa* to introduce a practice *Glr.*; *srol ytód-pa* *Lex.* prob. the same; *bka-sról* = *srol*, but at the same time expressive of reverence for the originator of the custom *Zam.*; *pyag-sról* *Mil.* is said to be a respectful expression for *lag-lén-gyi srol*(?); *legs-pai dpe-srol btsug-ste* *Glr.* having introduced good customs for imitation; *tob-sról* **claim, title, right**, founded on old custom.

སྒོས་ *sros* 1. v. *sro-ba*. — 2. *Cs.* sbst. = *srod* twilight, dusk of evening, *mün-sros-pa* dusky, dark; *Glr.*: *sa sros-nas* when it grew dark.

སྒོ(རྩ)ར་ *sla(n) - nā* a large iron pan for parching grain, *slān-dregs* soot adhering to a pan.

སྒོ་བ་ *slā-ba* I. adj., also *slā-mo* 1. **thin**, of fluids (opp. to *skā-ba*, *tūg-po*, *réns-pa*) *W.* \**lan-te*\*. — 2. **easy**, opp. to *dkā-bo* difficult, *śés-pa slā-ba ma yin* knowledge is not easily obtained *Dzl.*; usually with the supine: *rig-par slao* it may easily be found out *Dzl.*, or with the root of the verb: *go-slā* easy to be comprehended.

II. vb., v. *slé-ba*.

སྒོག་པ་, སྒོག་པ་ *slāg-pa*, *slóg-pa* **fur-coat**, *sgo-slóg* *Mil.*, more corr. *dgo-slog*, hunting-coat, made of the skin of an antelope; *spyān-slāg*, *W.* \**śaṇ-lag*\* fur-coat of a wolf's skin; *tsar-slāg* coat of lamb's skins; *ras-slāg* prob.: a fur-coat covered with calico *Glr.*

སྒོས་ *slān* 1. v. sub *sla-nā*. — 2. v. *slón-ba*.

སྒོང་ཁ་ *slān-ka* **shelf, shelves, stand**.

སྒོང་བ་ *slān-ba* v. *slón-ba*.

སྒོ་ *slad*, eleg. = *pyi* I, II, IV, 1. **slad-ról** **hind part, back part** *Lex.*, *slād-bžin-du* or *slād-bžin-par* behind, e.g. *brān-ba* to walk behind one, *slād-sa* = *pyi-sa* (ཀླུ་མཁའ་) *dung Bhar.* — 2. **after**, *slād-na* c. genit. = *óg-tu* *Dzl.*; *slād-nas* adv. afterwards, hereafter, subsequently *Lex.* and *C.*; *slād-kyi* subsequent, later, posterior; *slād-ma* *Cs.*:

the hind part, that which comes after, the later or latter part; *slád-mar*, *slád-kyis* afterwards, hereafter, *slád-mar yañ* also for the future. — 3. *slád-du* on account of, for the sake of.

**སྒྲ་པ་** *slád-pa*, pf. *bslad*, (cf. *lhád-pa*) to mix, esp. with something of an inferior quality, hence to adulterate, vitiate, to spoil, to corrupt, *skyón-gyis* or *lhád-kyis ma slád-pa* not marred by any defects *Lex.*, *pyin-či-lóg-gis yoñs-su slád-de* quite unfitted by perversity *Dzl.*; *gán-gis kyañ ma slád-pa* without any thing detrimental operating, not subject to any noxious influence *Wdh.*; *de myós-šin slád-par byds-te* making him drunk and thus disabling him *Dzl.*

**སྒྲ་** *slan* 1. (?) \**na-slán*\* *W.* the furred ear-coverings of Tibetan ladies. — 2. = *slad*; *slan-čád* = *pyin-čád*.

**སྒྲ་ཏེ** *slán-te* v. *slá-ba*.

**སྒྲ་པ་** *slán-pa* 1. to mend, patch *Sch.* — 2. v. *bslan*.

**སྒྲུ་པ་** *slám-pa*, 1. to roast slightly, to parch, to make brown by exposing to heat, e.g. meal *C.*, *W.* — 2. to roast, to fry, \**már-la*\* *W.*

**སྒྲ་** *slar*, eleg. = *pyir*, 1. again, over again, once more. — 2. afterwards, hereafter, *slár-nas* id. *C.* — *slar yañ jug-pa* to be affixed or added again (of letters, to the end of a word) *Gram.*; *slar-čón-ba* to come back, to return *Dzl.*; *slar-yšegs* he went away again *Dzl.*; *slar stobs skyed* he regains strength *S.g.*; *slár-bsdu-ba* the final o of a verb, indicating the end of a sentence *Gram.*

**སྒྲ་** *slas* 1. v. *lhas*. — 2. retinue, train, attendants, wives and servants, *pó-brán-gi slas* a king's or prince's retinue, the court, people at court *Dzl.*

**སྒྲི** *slí* *C.* acc. to some authorities: a yellowish red apple, or Indian apple (opp. to *kú-su* Tibetan apple); acc. to *Cs.* cherry; cherries, however, are scarcely known in Tibet. — *slí-tsi* small, wild-growing, cherry-like dwarf-apples, *Pyrus baccata*; \**bi-li-tsi*\* *W.* gooseberry; \**wám-pu-li-tsi*\* the white berries of a species of mountain-ash, *Pyrus ursina* (\**wampu*\* in the Bunan language: 'bear').

**སྒྲུ** *slu-ba*, pf. *bslus*, fut. *bslu*, imp. (*b*)*slu(s)*, to entice, allure, ensnare, beguile, seduce, e.g. to be ensnared by wordly sorrows; less frq. in a direct sense: to impose on, to deceive, *rdzun byás-te* by a falsehood *Dzl.*; *slu-krid* enticement, seduction, means of seduction, bait; *bzán-poi slu-krid* enticement to a good purpose; *bslú-ba-mkán* deceiver, deluder, impostor *Glr.*; *mi-slu(-ba)* infallible, sure *Mil.*

**སྒྲུ** *sle* 1. a coarse blanket *Ts.*, = *čá-ra*, *čá-ri*. — 2. n. of the capital of Ladak.

**སྒྲུ་རྩ་** *sle-trés* *Med.* n. of a creeper or climbing plant.

**སྒྲུ་པོ** *slé-po* *Ü*, *slé-ba*, *slé-bo* *Cs.* a flat basket.

**སྒྲུ་པ་** *slé-ba* I. vb., *bsle-ba*, *lhé-ba*. pf. *lhas B.*, \**lá-čé*\* *W.* to twist, plait, braid, the hair, (to make) a basket etc.; to knit.

II. sbst. 1. v. no. I. — 2. distortion, dislocation (of a limb) *Cs.*; *slé-bo* one that has a distorted limb *Cs.*; *sle-mig* a distorted eye *Cs.*

**སྒྲུ་ཡོན་** *sle-yón* craft, deceit, trickery, *sle-yón byéd-pa* to cheat, deceive, impose upon *Cs.*

**སྒྲུ་** *sled* knitting-needle(?) *Ld.*

**སྒྲུ་པ་** *sléb-pa*, pf. (*b*)*slebs*, fut. *bsleb*, resp. *byón-pa*, *péb-pa* (cf. *čón-ba*), 1. to arrive, with termin.; *bslebs-zin* I have arrived, he has arrived; in *Ld.* however the future \**slebs yin*\* is also pronounced \**leb zin*\*. — 2. to reach, to extend, to a certain place or point *Pth.* and col. — 3. to come in (of interest, rent, duties), hence *sleb* income, revenue, public revenue, receipt of customs etc.; *sléb-čó* account of receipts.

**སྒྲུ་རྩོན་** *slo-drón* warm fresh dung *Sch.*

**སྒྲུག་པ་** *slog-pa* I. sbst. v. *slóg-pa*.

II. vb., pf. *bslogs*, fut. *bslog*, *Cs.* (trs. to *ldog-pa*) to turn, to turn round or about, to turn upside down, inside out, *rkyál-pa pyi-nán slóg-pa* to turn out the inside of a bag; *mig slóg-pa* to roll one's eyes; \**bon-bu má-lag slog dug*\* the donkey is rolling on his back; *sa slóg-pa* to plough up, turn



up, to dig the soil; in arithmetic: \**sum nyi lóg-pa dug*\* W. two times three are six.

སྒྲོང་བ་, སྒྲུང་བ་ *slón-ba, slán-ba*, pf. (b)*slans*, fut. (b)*slan*, imp. *slon(s)*, W. \**län-čē*\*, I. causat. and transit. form to *ldán-ba*. 1. **to cause to rise, to help to rise**, one lying on the ground; *dgrá-ru slón-ba* to cause a person to rise as an enemy (cf. *dgrar ldán-ba*), i.e. to make a person one's enemy S.g.; *bsád-pai mi-ró slón-ba* to resuscitate the slain; **to excite, cause, inspire**, compassion, fear, terror etc.; *prag-dog-gis, skyo-šas-kyis kun-nas bslans-te* Glr., Mil. quite excited by envy and hatred, ni f.; esp. in pathology of the procatactic or exciting causes of diseases: **to kindle (a disease) into action**, hence *slón-rkyén* the exciting cause (of a disease); — **to raise, to erect**, a pile, post, wall Mil.; *slán-šin* a pile, stay, prop, erected or set up. — *kun-slón* Lex., Mil.: *nyon-móns-kyi slon-kun-slón* excitement(?).

II. (perh. originally quite a different word), 1. **to ask, require**, ccdp. *klu žig ná-la dpe slon* a Lu asks me for the book Dzl.; *bú-mo čün-mar slón-ba* to ask a man's daughter in marriage Dzl.; esp. **to beg**, to try to get by begging: *čün-zad bslán-ño* we beg for a little of it! Dzl., *pá-la sláns-nas kyer* he obtained it from his father by begging Mil.; *bsód-snyoms slón-ba* to collect alms by begging (*slón-ba* partic. and sbst. beggar, mendicant Dzl, *slón-mkan, slón-ba-po* id.); hence. — 2. **to collect, to gather**, nor Cs. riches. — 3. **to examine, to probe** (a wound), *rma-ysar mdzúb-mos* a fresh wound with the finger Thyg.; also: **to search** a man's house. — 4. **to give**, *ka-lhág čig sdüs-la slon čig* gather some of the remnants of the meal, and give them to me! Mil., so in Sp. and C. frq.

སྒྲོང་མོ་ *slón-mo* alms, *slón-mo slón-ba* Lex., *byéd-pa* Cs. to ask alms, to beg; *slón-mos tsó-ba* to live on alms; *slón-mo-pa* beggar Pth.

སྒྲོང་བ་ *slón-pa* 1. Sch. **to patch, to mend**. — 2. Sch.: *dpán-po phyir slón-par byéd-pa* to disassemble, to feign(?) — 3. Cs.: to thrust out.

སྒྲོབ་ *slob* the act of learning, study, *slob ma myón-ba* to have had no instruction or education; *slob krid-pa* to teach.

སྒྲོབ་པ་ *slób-pa*, I. vb., pf. *bslabs*, fut. *bslab*, imp. *slob(s)*, W. \**láb-čē*\*, **to learn, to teach**, *na* or *ná-la slob* I learn, *nas slob* I teach, *dé-la mkan slob ynyis-kyis lo-tstsa bslabs* both the abbot and the instructor taught him the art of translating Pth.; *na rtsis žig slob dód-pas slob*s as I should like to learn something of mathematics, teach me! Pth.; *bsláb-s-pas šés-te* when he had learned it Pth.; *bsláb-čün lóbs-pa yañ dka* as learning is difficult, even if one is taught Dzl.; *slób-tu žug-pa* to let one take lessons, to have or get one instructed Dzl.; \**ť-ú-gu-la gom-tün láb-čē*\* to teach a little child to walk W.; *mi-la yi-ge bslabs* schools were established Glr.; *yón-tan slób-pa* to teach (to learn) good, useful, things Pth. and frq.

II. sbst. 1. the act of learning Dzl. — 2. **teacher, instructor**, *brám-ze slób-pa* a Brahman as instructor Dzl.; *págs-pa slób-pa-rnams* the venerable preceptors (more than *dge-slón*, less than *dgrá-bčom-pa*) Tar. 5, 1. 31, 9.

Comp. \**lob-kyád*\* W. use, practice, exercise. — *slob-grwá* school, school-room, school-house; \**lob-đa-kän*\* W. id. — *slob-grógs* school-fellow, co-disciple. — *slob-ynyér* student, scholar, *slob-ynyér gán-du bgyis* where have you studied? at what college have you been a student? Mil. — *slób-dpon* teacher, instructor, master, frq.; also a college-title like our bachelor etc.; 'the teacher' by way of eminence, is either Buddha or *Padma-byun-ynás*. — *slob-báns* scholar, pupil, disciple, = *bu-slób* Mil. — *slób-ma* id., frq. \**lob-ló*\* report, rumour, fame W. — Cf. *bslabs*.

སྒྲོབ་པ་ *slobs* exercise, practice, experience; *mi-g-slobs nan-pa skye* Mil. a bad custom of seeing begins to prevail (viz. that of looking downward, and minding only earthly things).

གསལ་, གསལ་ ལ་ *ysa, bsa* Mil., C. (W. \**šan*\*) the snow-leopard, nearly white, with small clusters of black spots; living on the higher mountains.

གསལ་པ་ *gsál-pa* Sch. to sew together.

གསང་ what is **secret**, **hidden**, *gsaṅ* *ṣor* the secret comes out, is made known *Dzl.*

གསང་བ་ *gsaṅ-ba* I. vb. to do a thing **secretly**, to **conceal**, *na-la gsaṅ-du mi run* it is not right of you to be so close to me *Mil.*; *gsaṅ-ste brkūs-nas* stealing secretly, *gsaṅ-ste bskyál-nas* sending underhand, furtively *Dzl.*; to **hide one's self**, to be **concealed** *dbén-pai rnas ṣig-tu gsaṅ-ste* betaking one's self secretly to a solitary place *Dzl.*, *gid-mtūn-par gsaṅ-ste* keeping it secret with one consent *Dzl.*; \**sañ-ne dad-ḥe*\* *W.* to sit concealed.

II. sbst. 1. **secret things**, a **secret**; *gsaṅ-bai bdag-po* = *gsaṅ-dbañ* v. below. — 2. **secret parts** *Med.*, also *gsaṅ-ynás* *Med.*, *gsaṅ-bai pád-ma* *Med.*, sometimes the anus included; *gsaṅ-bai nad* diseases of the sexual organs *Med.*

III. adj. 1. **secret**, **hidden**, **concealed**, *gsaṅ-bai ṣos* esoteric doctrine *Dzl.*; *pyi-nan-gsaṅ* v. *pyi* III. — 2. *Kyi-mo nyan-gyi rna gsaṅ-ba* a female dog of very sharp hearing (v. *gsaṅ-ba*).

**Comp.** *gsaṅ-kañ* a secret room *Cs.* — *gsaṅ-sgo* a secret door *Pth.* — *gsaṅ-sgro* *S.g.?* — *gsaṅ-sñags* secret charms, mysterious incantations, *frq.*; even in medical works they are praised as the 'best medicine'. — *gsaṅ-mje* v. *mje*. — *gsaṅ-ynás* 1. a secret place. 2. **mystery**, *nif.*: *gsaṅ-bai rnas dū-ma gsuñs* he taught many mysteries, many secret doctrines. 3. **privities**, **pudenda**. — *gsaṅ-spyód* **privy**, **necessary**, water-closet. — *gsaṅ-dbañ*, *gsaṅ-rdór* *Mil.*, *gsaṅ-bai-bdag-po* *Do.* = *rdo-rje-ṣaṅ*, v. *rdo-rje*, *comp.*

གསལ་ན་པ་ *gsaṅ-pa* resp. to hear, to listen *Dzl.*; *kyod gsaṅ dan* listen (to me)! *Mil.*; *bdag-gi ṣig-la rson* id. *Glr.*; with *las* or *la*: to hear a person teaching, expounding etc. *Tar.* Cf. *gsón-pa*.

གསལ་བ་ *gsál-ba* v. *gsób-pa*.

གསལ་བ་ *gsál-ba*, *gsál-pa*, usually *gsál-po* **new**, **fresh**, *lūg-ṣa gsal-ba* fresh mutton *Lt.*; *rma gsal-pa* a raw wound

*Thgy.*; *bág-ma gsál-pa* the young, (recently married) wife *Dzl.*; \**bhū-mo sár-pa*\* a girl that is still a virgin *C.*; *gsál-du* adv., *gsál-du bsád-pai ṣa* flesh of animals that have just been slaughtered, lit.: fresh-slaughtered flesh *Dzl.*; *kā-gsál* a new edge; *kañ-gsál* new house, also a name of villages, castles etc.; *gos-gsál*, *mar-gsál* *Lt.*; *rta-gsál* *Schr.* a horse not yet broken in. — *gsar grógs-pa* Sch.: 'to tell each other news; to make a new acquaintance'. \**sar-zūg ḥo-ḥe*\* *W.* to plant (a piece of land) for the first time, to cultivate, to people, to stock with inhabitants. — *gsar-rin* old and new, stale and fresh; age, duration, existence. — *gsar yḥód - pa* *frq.*, also *ṣar yḥód - pa* *Pth.*, to search, inquire into, investigate thoroughly, to examine, to study, *skad* a language. — *gsál-bu* new beginner, tyro, novice *Mil.*

གསལ་བ་ *gsál-ba* vb., to be clear, distinct, bright, *slar ṣar-zin gsál-na* when (the sun) shines bright again; *már-me ṣi-kañ gsál-ba bzin* flaming up once more, like an extinguishing lamp *Glr.*; *than-né lham-mér gsál-te* appearing bright, clear and distinct *Dzl.*; *gsál-lo* it is clear, it is evident; it stands written, it may be read, *dul-ba-na gsál-lo* it may be read in the *Dulva* *Glr.*. *Tar.*; *gsál-po* (प्रकाश) visible to a great distance, conspicuous, distinct, obvious, intelligible; *kun-gsál* id.; \**mig sál-po ṭon mi tub, naḡ sál-po zer mi ṣe*\* *W.* his eye, — his speech, is not clear, he is not able to see, to speak distinctly; *gsál-dag-snyan-gsum* *B.* = the popular *sgra-dag-gsál-gsum*, v. *sgra*; *yi-ge gsál-po* a plain, legible handwriting; **clear**, **bright**, *gsál-bai mé-loñ* a bright mirror (a *frq.* title of books); **bright**, **light**, **pure**, of colours, *dkar-gsál* pure white *Glr.*; **pure**, free from faults and deficiencies, \**sál-po gyáb-ḥe*\* *W.* to correct; *sa-pyógs kyañ gsál-bar gyúr-ro* also his whole neighbourhood will be freed from defects, will become happy *Do.*; *gsál-le-ba* = *gsál-ba*; *gsál-kā* *Tar.* prob. = *gsál-ṣa*, *Mil.*: *gsál-ṣa žig ynán-ba žu* I request (you) to give me a detailed account, inst. of which also only *sál žig* may be said.



གསལ་ཤིང་ *gsál-shin* (like *στυπὸς* in its original meaning) a pointed stake, for empaling malefactors, *gsál-shin-du* or *gsál-shin-gi tsé-la skyón-pa* to empale. — Cf. *rkyan-shin*.

གསལ་སྒོ་ *gsás-mo* *Lex.*; in *Lt.* prob.: mother's milk.

གསིག་བ་ *gsig-pa* *Cs.*, also *bsig-pa*, to throw up in a backward direction; in *Thgr.* is said of a lion: *rál-pa ysig* he shakes his mane; *dpun-bsig* *Cs.*: 'the shaking of one's shoulder' (prob. for: shrugging); to winnow, to fan, to sift *Stg.*; *W.*

གསིང་ས་ *gsin-ma* 1. pasture-ground, meadow *Dzl.* — 2. moor, fen *Sch.*?

གསིར་བ་ *gsir-ba* *Sch.*, *bsir-ba* *Cs.* 1. to whirl about or round, to twirl, *pañ* a spindle, *mda gsir-ba* *Cs.*: 'to whirl an arrow'. — 2. *W.* to move by a repeated pushing, *pag-ste* a plane; to smooth, to even, with a plane, a knife etc.; to slide, glide, slip, down a slope.

གསིལ་བ་ *gsil-ba* 1. to cut to pieces, to divide, split, *thú-ru* *Mil.*, *dim-bur* *Lex.*, *gsor-gyis gsil-ba* to saw to pieces, to saw up. — 2. to toll, sound, ring, *dril-bu gsil-ba* to ring a bell *Cs.*, hence *mkar-gsil* v. *mkar-ba*. — 3. \**síl-čé*\* *W.* to read. — *gsil-bu* and *gsil-ma* v. *sil-bu*.

གསུང་ *gsun*, resp. for *skad* and *ytam*, 1. voice, *gsun byun* a voice sounded, was heard *Glr.*, *gsun dag-pa* a clear voice, like that of Buddha *Dzl.* — 2. the act of speaking, talking, *gsun glén-ba* to converse, discourse, *gsun dré-ba*, *gsun-dré mdzad-pa* id.; that which is spoken, the words uttered, the speech, *Kyéd-kyi gsun dei lán-du* in answer to your words *Glr.*; *gsun klóg-pa* to read the sayings, the apothegms (of Buddha) *Ma.*

གསུང་བ་ *gsun-ba* I. vb., pf. *gsuns*, resp. for *smrá-ba* *B.* and *C.* (in *W.* \**mól-čé*\* is used inst. of it) to speak, talk, say, the latter also with the termin. of the infin., inst. of direct speech, but rarely; *dé-skad ma gsun* your Reverence should not say so! *Mil.*; *gsun ma ynan* it did not please him to speak *Mil.*; *rdzun gsun-ba* to tell a falsehood, to

lie; to explain, *don Mil.*; to ask; *mi dod mi gsun bzés-par zu Mil.* please accept it without ceremonies (without a refusal); *žal-γdams gsun-ba* to give advice etc. *Glr.*; *čos gsun-ba* to preach *Glr.*; *mgür-ma gsun-ba* to recite or to sing a song (but also: *mgür-ma smrá-ba*, *zér-ba* is said).

**Comp.** *gsun-bgrós* report, statement, opinion. — *gsun-mčog* principal word, main dogma e.g. the Ommanipadmeum *Glr.* — *gsun-snyán* a harmonious voice, an agreeable, pleasant speech; *Mil.* uses it also of the singing of birds (and the screaming of peacocks!) — *gsun-sprós*, *gsun-pró* conversation between persons of rank, or between such and inferior people. *gsun-ráb* = *gsun-mčog*, also sacred writing, Holy Scripture *Chr. Pr.* — *gsun-šóg* = *bka-šóg*.

གསུད་བ་, བསུད་བ་ *gsud-pa*, *bsud-pa* 1. *Sch.* to be lost, to be dispersed.

— 2. *W.* to fill with food beyond satiety, to stuff, to cram. *Bhar.* 124 *smán-pa gsud* stands for *Ssk.* *विमृचिका* (*Will.*: spasmodic cholera), which elsewhere is rendered *zas ma zu-ba*; the meaning is prob. to overeat one's self.

གསུམ་ *gsun* three (cf. *sum*), *gsun-kā*, *gsun-ga* the three, all the three; *gsun-pa* the third; containing three; *gsun-po* the three; *gsun* also elliptically for *dkon-mčog-gsun*: *gsun-la skyábs-su don-ba* to seek the protection of the Three Precious Do.; *bskal-pa gráns-med(-pa)* *gsun* three times innumerable Kalpas (appeared) *Dzl.*, *Glr.*; *rgán-mo ma smad gsun-po di* the old (woman) with her (two) sons, the three *Dzl.*; *rgyal-po yab yum gsun* the king and his (two) queens, the three *Glr.*; *rab briñ gsun* the big, the middle (and the little one), the three. — *gsun-sprul* emanation of the third degree, = *nyin-sprul*.

གསུར་ས་ *gsur-ma* a thing slightly burnt, singed *Cs.*, *gsur-dri* the smell of it.

གསུས་བ་ *gsus-pa* belly, stomach, *gsus-pa sbos* the belly is swollen or distended *Lex.*; *gsus-nád* dropsy of the belly; *gsus-rked* the middle part of the body, the waist *Sch.*; *gsus-pyan-po* a deity.

གཤི་བ་ *γsé-ba* 1. v. *sé-ba*. — 2. v. *γséd-pa*.

གཤིག་བདར་ *γseg-brdár* *Sch.* a file (instrument), v. *sag-ydar*.

གཤིག་ས་ *γség-ma* small stones; *γseg-seb-can* full of small stones.

གཤིག་གཤང་ *γseg-γsán* = *mkar-γsil* *Lex.*

གཤིང་, ཤིང་ *γsen, sen* 1. cleft, chink, crevice, fissure, leak, v. *kön-sén* sub *kön* extr.; *sgo-γsén* chink of a door *Tar.*; *γsen bsrub-pa* *Sch.* to stop up, plug up, crevices etc.; *γséns-pa* leaky, cracked, full of fissures *Sch.* — 2. harmonious, well-sounding. — 3. *rná-ba γsen* *Sch.*: a sharp, acute, quick ear, cf. *γsán-ba* II, 2.

གཤིད་ *γsed* several larger species of *Lonicera*.

གཤིད་བ་ *γséd-pa*, also *bséd-pa* (pf. *γses?*) to pick, sort, assort, hair, wool; to pull or pluck in pieces.

གཤིབ་ *γseb* I. stallion, a male horse or camel.

II. also *seb*, 1. the narrow interstices between persons or things thronged together, hence with *na*, *tu* and *la*, between, among, with *nas* from between, *kyi mii γséb-la mčon* the dog leaps into the midst of the people, *ló-mai γséb-tu γóg-pa* to put between leaves, *sprin-gyi γséb-nas lus pyed ton* half of his body protrudes from between the clouds, = rises above etc.; *gron-γséb-tu bžugs-pa* to sit among the villagers; *kyéd-čag-gi γséb-na Meu-dgal byá-bai bud-méd yód-dam?* is there a woman among you named *Meu-dgal*? *γséb-lam* a secret path, by-way, between rocks or underwood. — 2. multitude, crowd, *dmág-γseb* army, *nágs-γseb* forest.

གཤིར་ *γser* (*Pers.* زر) gold; *γsér-gyi* of gold, golden, *γsér-gyi mé-tog* n. of a medicinal herb.

**Comp.** *γser-skud* *S.g.* n. of an officinal herb. — *γser-skyéms* v. *skyéms*. — *γsér-ka* a gold mine. — *γser-mkár* an imperial castle *Wts.* — *γser-glin* *Malacca Cs.* — *γser-gyur-rtsi* prob. much the same as: 'philosopher's stone' *Pth.* — *γser-túb* n. of the second *Bud-dha*, *Kanakamuni*. — *γser-mdóg* gold-colour, *γsér-mdog-can* n. of a monastery. — *γsér-pa*

gold-searcher, gold-washer *Gram.*; *γser-γud* n. of a medicinal herb, an emetic *Med.* — *γser-γprén* a gold chain. — *γser-byé* gold-sand. — *γser-mé* = *γsér-gyi-mé-tog* *Med.* — *γser-γtsó-ma*, *γser-btsó-ma* refined gold *Glr.*, *Pth.* — \**ser-zán*\* *W.* gilt copper. — *γser-bzó-pa*, *γser-mgar* *Cs.* goldsmith. — *γser-γig-pa* 'bearer of a gold-letter', ambassador, envoy *Glr.* — *γser-šóg* leaf-gold, gold-foil, foliated gold *Sch.* — *γser-sran* one ounce of gold; a coin = 16 rupees, gold-mohur.

གསེས་ *γses?* *ran-γsés* reciprocal, mutual *Wdn.*

གསོ་བ་ *γsó-ba* pf. *γsos*, (*b*)*sos* (= *tsó-ba*) 1. to feed, nourish *Dzl.*; to bring up, nurse up, rear, train, *bu* a child, *dúd-gro* an animal; also *γsó-skyon-ba*, *γso-skyón byéd-pa*. — 2. to cure, *nad*, *rma*; to stop, remove, to put an end to, *nal* fatigue, i.e. to recruit one's self, to rest; to mend, to repair, *kyim* a house *Cs.*; to restore, rebuild, re-establish, what had been destroyed, to kindle again, stir up again, a fire; *žig-* or *šig-γso-ba* id.; to refresh, recreate, *sems*, resp. *tugs*, the soul, i.e. to comfort, console.

**Comp.** *γso-mkan* restorer *Glr.* *γso-tábs* way of curing, manner of healing *Med.* — *γsó-ba-po* physician *Med.* — *γsó-bya* the thing to be cured, the disease *Med.*; *γso-byéd* the healing substance, the remedy; the healing person, the physician. — *γso-sbyón-ba* v. the following article. — *γso-tsul* = *γso-tábs*. — *γso-rig* pharmacology.

གསོ་ཐུང་བ་ *γso-sbyón-ba*, for *nyés-pa γsó-ba dan sdig-pa sbyon-ba* to get quit of sin, by making confession to a priest and thus restoring the former state of virtuousness, to confess; also *γso-sbyon len-pa*, *γso-sbyon-la ynas-pa*; such confession does not entail any penalties, but only a renewal of obligations, cf. *Fouc. Gyatch.* II, 16.

གསོ་རས་ *γso-rás* *Lex.*; *Sch.*: rag, tatter.

གསོག་བ་ *γsóg-pa* 1. v. *sóg-pa* II. — 2. v. *sob*.

གསོང་ཅོ་ *γsón-po* sincere, *γsón-por smrá-ba* to speak the truth.

གསོང་བ་ *γsón-ba* *Cs.* and *Lex.*; usually *γsán-ba*.



**གསོད་པ་** *gsod-pa*, pf. *bsad*, fut. (*Lex.* *gsad*, usually:) *bsad*, imp. *sod*, *W.* \**sád-čé\**, 1. **to kill, slay, murder, slaughter.** *gsod-pa-la dgá-ba* to delight in killing *Dzl.*; *bsad ma-tug-pai ša, ysar-du bsad-pai ša v. ysar-ba*; *rgyál-pos gsod-pa* to be executed by the authority *Dzl.*; (*tse*) *bsad-pa-la tug-nas* when he was just on the point of being executed *Dzl.*; \**pag jáb-te sád-taň-čé\** *W.* to assassinate; *bsad-do! bčóm-mo!* I am lost! it is all over with me! *Wdn.* — 2. **to put out, extinguish** frq. — 3. *kyád-gsod-pa* to despise, *v. kyad* extr.

**Comp.** *gsod-ycód* the act of murdering, murder, slaughter, *gsod-ycód-kyi jigs-pa* fear of murder *Mil.*; *gsod-ycód mán-po byed* he is murdering, slaughtering, a great deal. — *gsod-byéd* killer, murderer, *gsod-byéd rián-pa* the murderous huntsman *Lex.*; *gsod-byéd-kyi ynas* slaughter-house *Stg.* — *gsód-sa* place of execution *Thgy.* — *gsód-lugs* way of killing, *šnar ma byas* a new (way of killing) *Tar.*

**གསོན་པ་** *gsón-pa* I. A. vb., 1. intrs. **to live, to be alive**, *gsón-no* he (she etc.) is alive, \**de méd-na mi sön-čé mi tub\** without that a man cannot live *W.*; **to remain alive, to save or preserve one's own life**, *rdzún-du smrás-na yson kyan* though I could save my life by (telling) a falsehood *Dzl.*; *gsón-par mi dod* I do not wish to live (any longer) *Dzl.*; of the fire: **to burn**, \**da sön-na\** *W.* does it burn now? — 2. trs. **to wake, to rouse from sleep by shaking, to urge on, to hurry on** (lazy people), by force, whereas *skül-ba* is only done by words. — B. sbst. **life**, *gsón-pai tsé-na* or *gsón-pai dús-su* during (my, your etc.) life, in lifetime, frq.; hence: *yson-pa-nyid* for *ζωή* John 1, 4 etc. *Chr. P.* — C. adj. **living, alive**, frq. *gsón-po*, col. \**gsón-te\**, *kyé-ma bu gsón-po mtón-ño* ah, there I see my son again alive! *Stg.*; *gsón-por byéd-pa* to call into life, to animate, *gsón-por dūr-du jug-pa* to bury alive *Dzl.*, *gsón-pai rgyū-ma drén-pa* to tear out the bowels of a living man; \**son-te\** *W.* also: **healthy, whole, restored to health again**, \**kañ-pa, mig, me sön-te čó-čé\** to cure a foot,

an eye, to blow a fire into flame again; **entire, whole, undivided**, \**sön-te kyón-ña\** am I to bring it entire (or cut into pieces etc.)? of the moon: **full**. — *gsón-ma* rarely for *gsón-po*, *püg-ron gsón-ma* a live pigeon *Pth.*; *gsón-yšin* both the living and the dead *Cs.*; *yson bsrégs* a creature burnt alive, *mi zig(-la) yson-bsrégs byéd-pa* to burn a person alive *Pth.*

II. vb., pf. *bsan*, fut. *ysan*, imp. *yson* *Cs.*, prob. the original form of *ysán-pa* **to hear**.

III. *čüd-yson-pa v. čud.*

**གསོབ་** *gsob* v. *sob*.

**གསོབ་པ་** *gsób-pa*, pf. *bsab*, fut. *ysab*, 1. **to fill out or up, to supply, complete, make up**, *hór-kōns* a gap (?) *Sch.*, **to cure**, wounds *W.*, \**sob-mán\** balm, ointment for wounds. — 2. **to pay, repay, return**, *skyin-pa* a loan *Sch.*, *drin gsób-pa* to return a kindness *Glr.*

**གསོར་** *gsor* 1. v. *sór* I. — 2. supine of *gsó-ba*.

**གསོར་བ་** *gsórba* **to brandish, flourish**, a staff *Cs.*

**གསོལ་བ་** *gsól-ba* I. vb., 1. = *žú-ba* 1, q.v.; *rgyál-po-la sróg-gi skyabs gsól-to* he besought the king to save his life *Dzl.*; *stón-pa-la smón-lam btáb-par ysol čig* ask the teacher to say the prayers *Dzl.*; *bstán-du ysol* I beg to explain, frq.; *lha gsól-ba* to worship a god, by offerings, libations etc. *Glr.* and elsewh. Tibetans when arriving on the top of a mountain-pass generally mutter the words: *gsól-lo gsól-lo*, prob. to express their thankfulness for having been preserved from harm so far, and to implore further protection. — 2. resp. for *gón-pa* and *skón-pa* **to put on**: (*skü-la*) *ná-bza, čes-gos, dbú-la tod, žabs-la čag* (to put on) a garment, clerical robes, cap, shoes *Dzl.*, *Glr.*; *slób-dpon-la ber-čen skü-la gsól-te* putting the cloak on the teacher *Ma.*; for *zá-ba, fun-ba*, also for *drén-pa*, **to eat, to drink, to offer a meal** *Dzl.*; *rgyál-po bras-čán gsól-nas* as the king had drunk rice-wine *Glr.*; **to take, to give, administer** (medicine) *Dzl.*; **to place** (food etc.) **before, to**

serve up for (clerical persons) *Dzl.*, *γsól-lo mčód-cig* I place it before you, help yourself! moreover: *rgyál-pos čáb-la sku-krús γsól* the king took a bath *Glr.*; *srás-la sku-krús γsól-lo* they administered a bath to the prince *Glr.*; *mčsan γsól-ba* to assume, to receive, a name *Glr.*, to give a name *Glr.*; even thus: *dei fúgs-la ydon γsól* a demon enters his (the king's) body (clothes himself with it) *Glr.*

**Comp.** \**sol-kár*\* *W.*, resp. for *kar-yol* earthen ware, crockery. — *γsol-skrüm* meat prepared for the table of a man of rank. *γsol-ká* 1. request, prayer *Sch.* 2. meat and drink *Sch.* — \**sól-kan*\* resp. for \**yó-kan*\* *C.*, \**tab-tšan*\* *W.* kitchen. — *γsol-nán* poisoned food *Glr.* — *γsol-lčóg* table. — *γsol-mčód* prayer and offerings. — *γsol-já* tea. — *γsol-nyá* fish destined or dressed for the table of a respected person, *rgyál-poi* *Pth.* — *γsol-tág*, *γsol-stégs* table. — *γsol-tib* tea-pot. — *γsol-táb* fire-place, kitchen. — *γsol-lčón* = *gur-gür*. — *γsol-dpon* prop. head-cook, master-cook, gen. cup-bearer, butler, waiter. — *γsol-pčogs* salary *Sch.* — \**γsol-bín*\* *C.* = *γsol-tib*. — *γsol-már* butter. — *γsol-tšigs* dinner. — *γsol-zib* fine parched barley-flour. *γsol-γyóg* under-waiter, under-butler. — *γsol-rás* distribution of victuals, by a person of rank to common people, hence *Chr. P.* for Lord's supper, holy communion; donation, gift, present in gen.

II. sbst. 1. request, demand, entreaty, *γsol-ba* *debs-pa* to make a request, to entreat frq. — 2. food \**sól-wa žé-pa*\* to eat, dine, sup *C.*

གསོས་པ་ *γsós-pa* v. *γsól ba*, *γsos byéd-pa* to cure *Sch.*; *bu mi γsos-pa* not keeping, retaining a child alive *Do.*; *γsós-bu* foster-son, adoptive son; *γsós-ma* cure? medicine? *γsós-ma debs-pa* *Thgy.*

བསམ་ *bsa* v. *γsa*.

བསམ་པ་ *bság-pa* v. *γsóg-pa*.

བསམ་བྱ་ *bsán-bu* resp. for *zan* food, fare *Glr.*; \**bsán-ma*\* id. *W.*; *bsán-brás* resp. a dish of rice.

བསམ་པ་ *bsád-pa* v. *γsód-pa*.

བསམ་བྱ་ *bsáb-pa* v. *γsób-pa*.

བསམ་ *bsam*, thought, thinking, *bsám-gyis mi kyáb-pa* beyond the reach of human intellect, incomprehensible etc. frq.; *čos bzán-las bsam bzán lhág-pa yin* a good way of thinking is worth more than good (external) religion *Mil.*; *W.*: \**sam-nan-can*\* malicious, wicked.

བསམ་པ་ *bsám-pa* I. fut. tense and secondary form of *sém-pa*.

II. sbst. **सङ्कल्प**, 1. thought, imagination, fancy, *bsám-pa nán-pa sém-pa* to foster bad thoughts *Do.*; *bsám-pa tsám-gyis* quick as thought; *rtág-tu di snyám-du bsám-pa skyes* he was constantly haunted by these thoughts *Dzl.* — 2. will, *mi žig-gi bsám-pa ltar* (or *bžin-du*) *sgrüb-pa* to execute, to carry out a person's will frq.; *bsám-pa ltar ma gyúr-pas* as it did not go according to their wish; *bsam-pa di-las* *ma zlog čig* do not try to divert me from my purpose *Dzl.*; *bsám-pa bzán-po* good intention or design *Mil.*; desire, mind, inclination, liking, *γnód-pai* or *γdug-pai* thirst for blood, murderous disposition *Glr.* — 3. soul, heart (of rare occurrence), *bsám-pai dón mi grub* then (by doing so) you injure your own soul *Mil*

**Comp.** *bsam-γtán*, ध्यान, 1. state of complete abstraction, acc. to *Burn.* 'contemplation' (cf. *tiñ-ñe-dzin*, समाधि, समापत्ति, *Burn.* 'meditation'), *bsam-γtán byéd-pa* to transpose one's self into the state of contemplation or meditation (the difference between the two is not easily defined), v. *Köpp.* I, 586. With this extraordinary state of mind a strange conception is associated, viz. 2. of certain regions, where besides gods and other beings also such men have their abode, that are growing more and more perfect and are stripping off every personal quality, whether good or bad, v. *Köpp.* I, 255. — *bsam-mnó* or *-bló*, also *blo-bsám* thinking, wishing etc., *bsam-mnó byéd-pa* or *γtón-ba*, resp. *fúgs-bsám γtón-ba* *Pth.*, to think, to meditate, consider, think upon frq.; *bžán-byed-kyi bsam-*



*bló* a mind, directed towards what is good, honesty, probity *Glr.* — *bsam-sbyór* design, device, project *Mil.*, *bzán-po*, *nán-pa*; *bsam-byór byéd-pa* to plan, to scheme, to project a plan *C.* — *bsam-šés* consciousness, \**sam-šé ném-pa*\* *C.* bad conscience (?).

བསམ་བསྐྱེ་ *bsam-bséu* 1. seminal vesicle. — 2. ovary?

བསམ་བ་ *bsál-ba* v. *sél-ba*.

བསྐྱེ་བ་ *bsig-pa* v. *γsig-pa*.

བསྐྱེ་བ་ *bsid-pa* to mend, repair, put in order *Sch.*

བསྐྱེ་བ་ *bsir-ba* 1. = *γsir-ba*. — 2. *W.* to sip, \**sir-te fun*\* he drinks sipping.

བསྐྱེ་བ་ *bsil-ba* I. adj. and sbst. cool, the cool (of the day), coolness, *kán-pa bsil-ba žig* a cool house *Dzl.*, *bsil-ba pan* coolness is wholesome *Lt.*, *tsá-ba bsil-bar gyur* the heat changes to coolness *Dzl.*; *bsil* id., \**sil-la dod*\* sit down in the shade *W.*, *lcan-bsil* 'willow-shade', shady place under willow-trees; *bsil-žin grán-ba* cold *Dzl.*, *Glr.*; *bsil-mo* id., \**sil-mo pí-la*\* *W.* for the sake of coolness.

II. vb., to cool, resp. for *krúd-pa* to wash, *žal* mouth and face, *žabs* the feet, *žabs-bsil* water for washing the feet *Cs.*; even: *žu drón-mos sku bsil-bar mdzád-pa* to wash the body with warm water *Cs.*; to shed, *spyan-žáb mán-po* many tears *Mil.*

Comp. *bsil-kán* a cool room, a summer-house, summer-residence *Stg.* — *bsil-grib* cool shade *Cs.* — *bsil-fun* a cooling drink or beverage *Sch.* — *bsil-ydugs* parasol *Do.* — *bsil-bu* coolness (?); *bsil-bui rluñ* a cool breeze *Cs.* — *bsil-smán* a cooling medicine. — *bsil-zás* cooling food. — *bsil-yáb* a fan.

བསྐྱེ་བ་ *bsu-ba*, pf. and imp. *bsus*, to go to meet, *ma bubsur on* the mother goes to meet her son *Dzl.* (usually with accus. as in the preceding case, col. also with dat.); *bsus žig* let him come to meet me *Thgr.*; to join, of two armies, generals, kings *Dzl.*; to make advances, to interest one's self for; most frq.: to go to meet (solemnly), to welcome a respected person, *pó-brán-gi nán-*

*du* into the castle *Dzl.*; *pán/i-ta byón-pa-la bsu-ba byéd-do* I will go to meet the arriving Pandit *Glr.*; *bsu-ba rgya-čén-po* very great festivities of reception *Pth.*; *bág-mar bsu-ba yin* we will lead her home as your bride *Mil.*; *γdón-bsu-ba* = *bsu-ba* *Mil.*; \**dan sú-čé*\* *W.* for *dan-* or *spyan-dren-pa* of *B.* — \**su-kyel* or *kyal*\* *W.* reception and conduct of honour.

བསྐྱེ་བ་ *bsu-smán* *Sch.* clyster, *W.* \**sur-nyig*\*.

བསྐྱེ་བ་ *bsuñ* smell, esp. sweet scent *Dzl.*; *dri-bsuñ* id.; *dri-bsuñ žim-pa broo* it is sweet, scented, fragrant *Dzl.*; *bsuñ-nád* *Sch.* fragrance; *ro bsuñ-ba* filled with a cadaverous smell *Dzl.*; \**mar suñ soñ dog*\* *W.* the butter smells (rancid).

བསྐྱེ་བ་ *bsun-bskyür* *Sch.*: irregularity of life, dissoluteness; *bsun-par byed-pa* *Sch.*: to be dissolute; to be dirty; *bsun-tsam* disgusting, obscene *Sch.*

བསྐྱེ་བ་ *bsum-pa* 1. = *dzum-pa*. — 2. = *sum-pa* *Cs.*

བསྐྱེ་བ་ *bsur-smyig* *W.* clyster, cf. *bsu-smán*.

བསེ་ *bse* 1. v. *se*, *se-ba*, *se-dri*, *se-žin*. — 2. also: *bse-kó*, tanned leather, *bse-kráb* *Lex.* a coat of mail made of leather; *bse-sgám*, *bsei sgróm-bu* *Pth.* leather-box, or a box covered with leather; *bse-sgó* leather-door, or a door-like target made of hides *Pth.* — 3. *bse* or *bse-ru* (*Lex.* བསེ་ 'a certain animal') unicorn, *Hook.* II., 157 'tchiru', an antelope, prob. = *γtsod*; rhinoceros *Tar.* 185, 20.

བསེ་བ་ *bségs-pa* *Sch.* to come from one side, to come across one's way.

བསེ་བ་ *bséd-pa* v. *γséd-pa*.

བསེ་བ་ *bsed-dpyád* *Sch.* the bow for setting a drill in motion.

བསེ་མོ་ *bsen-mo* *Sch.*: a female devil.

བསེར་, མེར་, བསེར་བ་ *bser*, *ser*, *γsér-bu* 1. a fresh, cold breeze, *bsér-gyis póg* he is exposed to a cold wind *Sch.* — 2. of persons, resp. the feeling cold, catching cold, *bsér-du yon* you will feel cold *Mil.*; also *bsér-mo* adj. or sbst.: \**sér-mo*

\**sér-mo mán-po ma kyód-da\** W. did you not feel very cold on your way? *bsér-mai nad* resp. a catarrh, a cold Dzl.

བསེལ་(བ་) *bsél(-ba)*, gen. *lam-bsél* **convoy. safe-conduct, escort**; *Lex.*: *ḡag-skyób-kyi kyél-ma* (escort) against robbers; *bsél-pa* safeguard, guide, (*lam-*) *bsél byéd-pa* to accompany and protect on the way, to escort.

བསེལ་བ་ *bsóg-pa* v. *ság-pa*.

བསོད་སྒྲུབ་ *bsod-snyóms*, **ཕྱི་ཆེན་མཆོད་པ་**, **alms, gifts** presented to clerical persons, *bsod-snyóms-gyis tso-ba* to live on alms, on charity, *bsod-snyóms byéd-pa*, *sóg-pa*, *ḡúy-pa* Cs., *bsod-snyóms-la rgyü-ba*, resp. ; *ḡégs-pa* to beg, ask, collect alms; *bsod-snyóms sbyór-ba* to prepare an entertainment for the priesthood.

བསོད་པ་ *bsód-pa* 1. vb., **to be pleased with, to take a delight in, to like**, W.: \**de-*

*la kon-čog sod-če man\** God is not pleased with that. — 2. adj., **pleasing, agreeable**.

\**nyin sod tsor dug\** W. I feel well, I am quite happy; *bsód-pa dan nán-pa* good and bad; *bsód-pai zas* is explained by one *Lex.*: *zas bzán-poi min* good food, good provisions, by another: = **ཤས་ཀྱི་པ་** prepared, dressed, boiled. — *bsód-bde*, *bsód-nams*, resp. *sku-bsód* 1. **good fortune, happiness, felicity**, *bsód-bde-can* happy, *bsód-bde-med* unhappy Cs. 2. **destiny, fate**, = *dban-tán*, \**tam-čád sód-de-ne jun\** every thing happens according to a decree of fate W.; prob. also *sku-bsód šin-tu če* *Ld.-Glr.* 11, b. *Schl.*, his destiny is a very high one; *kyód-kyi bsód-bde-la brdün-ba yód-pa yin* it belongs to your destiny that you get a drubbing. — 3. **merit, virtue, good action**, *byéd-pa* to perform (a good action) Dzl., *bsód-bde sóg-pa* to gather merit, *bsód-nams ma yin-pai las* sinful deed *Thgy*.

བསོམ་ *bsos* **indemnification, damages** paid for bodily injury.

བསོམ་བ་ *bsós-pa* v. *γsós-pa*.

བསྐྱེ་བ་ *bsrán - ba* v. *srón - ba*; *bsrán - po* **straight, upright**, \**yór-po-dug šrán-po-la zög\** C. it stands aslant, put it straight!

བསྐྱེ་བ་ *bsrád-pa* v. *bsród-pa*.

བསྐྱེ་བ་ *bsrán-pa* v. *srán-pa*.

བསྐྱེ་བ་ *bsráb-pa*, v. *srab*, **to bridle, keep under, restrain, check, curb, refrain**, *bag-čágs* the passions, *mún-pa* or *sgríb-pa* *bsráb-pa* Cs. to dispel darkness (prob. only in a spiritual sense).

བསྐྱེ་བ་ *bsrál-ba* v. *srél-ba*.

བསྐྱེ་བ་ *bsri-ba* etc. v. *sri-ba* etc.

བསྐྱེ་བ་ *bsrun* Cs. **a tutelar genius**.

བསྐྱེ་བ་, *བསྐྱེ་བ་*, *བསྐྱེ་བ་*, *བསྐྱེ་བ་*, *བསྐྱེ་བ་*, *བསྐྱེ་བ་*, *བསྐྱེ་བ་*, *བསྐྱེ་བ་* *bsrin-pa*, *bsrúb-pa*, *bsrúl - ba*, *bsré-ba*, *bsrég-pa*, *bsrél-ba*, *bsró-ba* v. *srün-pa*, *srúb-pa* etc.

བསྐྱེ་བ་, *བསྐྱེ་བ་* *bsród-pa*, *bsrád-pa*, = *sró-ba*, **to dry**, by exposing to the rays of the sun *Sch*.

བསྐྱེ་བ་, *བསྐྱེ་བ་*, *བསྐྱེ་བ་* etc. *bslá - ba*, *bslán-ba*, *bslád-pa* etc. v. *slá-ba*, *slán-ba* etc.

བསྐྱེ་བ་ *bsláb-pa* 1. vb., v. *slob-pa*. — 2. sbst. **doctrine**, *bsláb-pa γsum Glr.*, acc. to an explanation in the Triglot: *lhág-pai tsul-krims*, *lhág-pai sems*, *lhág-pai šes-ráb* (expressions which I am not able to interpret satisfactorily); our Lama explained *bsláb-pa γsum-gyi sdóm-pa Mil.* by: *so-tár*, *byañ-séms* and *γsañ-snágs-kyi sdóm-pa*; *bsláb-pai γnas* **dogma, tenet** *Tar*. — \**lab-kan\** W. **teacher**. — \**lab(s)tán tán-če\** W. to teach, to keep school. — *bslab-bya* what is to be learned, **doctrine, precept, admonition**, *ḡig-rtén mi-čos-lu dgos - pai bsláb - bya mdzád-do* he imparted to her some practical doctrines or rules of life and social intercourse *Glr.*, *bsláb-bya stón-pa B.*, \**tán-če\** W. to give admonitions, to exhort, reprimand.

བསྐྱེ་བ་, *བསྐྱེ་བ་*, *བསྐྱེ་བ་*, *བསྐྱེ་བ་* *bslū-ba*, *bslé-ba*, *bsléb-pa*, *bslóg-pa* v. *slu-ba*, *sle-ba* etc.





ካ ha 1. the letter *h*. — 2. numeral: 29.

ካ ha 1. *W.* a yawn, \**ha yon dug*\* I cannot help yawning. 2. breath, *ha débs-pa* to breathe. — 3. the sound of laughter, \**hab-gód èó - èé\** *W.* to laugh out or aloud, cf. *ha-há*.

ካ hwa 1. *gós-kyi hwa* collar of a coat. — 2. shin, shin-bone *Sch.* — 3. \**há, hō\** *W.* very well! — 4. col. nearly = *pá* II., yonder, farther off, \**há-la gyug\** *C.* get you gone! be off! begone!; \**há-čog* = *pá-rol\** the other side, yonder side, \**há-gi\** that (man) there, \**há-gi-ru\** there, there above, up there, there behind, thither, that way *C.*, *W.*

ካካካ *há-go-ba W.* to understand, \**ha mi go-a\** don't you understand it?

ካፍ *há-čan* very, sometimes too much, too, *mya-nán-las da - ba há - čan yañ myur-čes-so* his removal (prop. disappearing) from misery happens really too soon! *Dzl.*; *há-čan-nas* id., \**há-čan-ne kē-pa\** *C.* very learned, possessed of extensive information.

ካካካካ, ካካካካ *ha-na-ho-né, han-hón* very angry, much enraged *Ld.*

ካካ *há-ni* all of them, all together, in a body *Sch.*

ካፍካፍ *há-ba-há-ba* to breathe out steam or vapour.

ካኦ *há-bo* n. of a medicinal herb *Lt.*

ካሳካፍ *ha-yégs* woe (to you etc.)! *W.*

ካፍ *há-ra*, with \**gyáb-čé\**, *W.* to play at dice.

ካፍካፍ *ha-ra-hu-ré W.* impetuous, violent, rude, impudent.

ካፍፍ *ha-rám* with \**čó-čé\** *W.* to deny, disown, disavow.

ካካ *há-ri Ssk.* parrot.

ካካፍ *ha-ri-ta-ka Ssk.* vegetables, greens, pot-herbs *Wdn.*

ካካፍ *ha-ri-dra Ssk.* the turmeric plant, *Curcuma S.g.*

ካካፍ *ha-ri-tsan-dan Ssk.* sandal-wood.

ካካፍ *ha-ri-tsam Pur.* centipede.

ካካፍ *ha-rib Ld.* music (?).

ካካፍ *ha-re-nu-ka Ssk.* a medicine *Med.*

ካፍ, ካፍካፍ *ha-la, ha-la-ha-la Wdn., a* certain poison, also poison in general, *Ssk.*

ካፍካፍ *ha-la-há-la Cs.:* a name of *spyan-ras-γzigs*, v. *spyan*.

ካፍፍ *há-lam* about, near, nearly, pretty, tolerably, rather, *de dan há-lam drá-ba* about or nearly like that *Wdn.*

ካፍፍ *ha-lál Ar., \*ha - lál èó - čé\**, *Urd.* حلال *krá*, to kill (an animal) in the manner prescribed by the Mahometan law *W.*

ካፍፍ *ha-lás* col., astonished, frightened, \**ha-la-ši\** or \**ha-la-še\** id., \**ha-lé čá-čé\** *W.*, *ha-lás-pa B.* to be astonished, frightened *Mil., Pth.*

ካፍ *ha-ló* flower, esp. a large beautiful garden-flower *Glr.*, *ha-ló rkyán-pa* a simple flower, *ha-ló ston-dáb* a double flower; \**ha-ló-ka\** mallow *W. (?)*

ካፍ *ha-šan* 1. *Cs.:* (Chinese word) a Buddhist priest, doctor, scholar *Glr.* — 2. id., represented by a mask in religious plays, *ha-prüg* an old doctor with boys, his pupils.

ካፍ *ha-sig* a mineral medicine, used as a remedy for the stone; acc. to *Wdn.* = *tód-le-kór*, alabaster.

ካፍ, ካፍ *ha-há, há-há* the natural sound of laughter *Mil.*, *ha-há rgód-pa* to laugh out, to set up a loud laugh;

to *Sch.* also an interjection expressive of pain (?).

ཧཱི hai a Chinese word, shoe *C.*

ཧཱུ་སྤ་ hau-spa-ba n. of a medicinal herb *Med.*

ཧཱུ་སྤ་ hags *Lex.* sugar, treacle *Cs.*, hogs-kyi lá-tu.

ཧཱ་ han? han-dzom-pa to squander, to dissipate *Sch.*, han-cha-byed a squanderer *Sch.*

ཧཱ་བ་ hán-ba, *W.* \*hán-čé\* to pant, to gasp.

ཧཱ་ཏྲེ་ hād-kyis suddenly *Sch.* — had-po? *Mil.*

ཧཱ་ཧཱ་ had-hād or hur-hür, with \*čó-čé\* to exert one's self, to strive *W.*

ཧཱ་ལྷ་ han-ldán *W.* 1. dumb, mute, \*han-dán-ni (s) pé ra\* a stammering, also: a confused, unmeaning speech. — 2. imbecile, weak of mind.

ཧཱ་ཧོན་ han-hón v. ha-na-ho-né.

ཧཱ་ hab 1. a mouthful, hāb-za byéd-pa, hāb-hāb zá-ba to devour greedily, e.g. of dogs, pigs etc., hab-béad a needy wretch, a starveling, famishing person. — 2. a stitch, in sewing, also \*hāb-ka\* *C.* \*hāb-so\* *W.*, hab-tsem-pa to make here a stitch and there a stitch, as in quilting *Mil. nt.* — 3. hab-gód v. ha 3. — 4. v. the following article.

ཧཱ་ག་ hāb-sa a dispute, a quarrel, hāb-sa byéd-pa *Mil.*, Thgr, to dispute, to quarrel; hab-tób byéd pa to scramble for, to strive or contend for *Pth.*

ཧཱ་པ་ hām-pa 1. avarice, covetousness, greediness; *W.* also vb.: to covet, \*žán-ni nór-lá\* after a person's wealth; to long for, to yearn after, \*koi 'á-ne hām-te dad dug\* his wife sits yearning (after him); hām-pa byéd-pa *Sch.*: to be covetous. — 2. strength *Cs.*; courage, bravery *W.*, of men and animals. — 3. white film on liquids etc., mould *C.*, \*hām-dī or -ri\* a musty, fusty smell *C.*, *W.*; \*hām-por žag-kan\* *W.* mouldy, musty, \*ham-čé\* *W.* to get mouldy. — 4. lie, falsehood, *C.* — hām-pa-čan 1. covetous, avaricious; greedy, voracious. 2. courageous;

one *Lex.* explains rlam-kyér by hām-pas kyér-ba(?); \*hām-pa čün-se\* *W.* cowardly.

ཧཱ་བྱར་ hām-bur *W.* rime, hoar-frost?

ཧཱ་ har suddenly, har lán-ba to rise suddenly *Mil.*; \*har se' jhē-pa\* to rouse suddenly from sleep *C.*; har-gyis (*Sch.* had-kyis) more precise form of the adv. *Tar.*

ཧཱ་རེ་ hār-re empty, open, *Tar.* 115, 16 *Schf.*

ཧཱ་པ་ hāl-pa a porridge, made of milk, butter and honey.

ཧཱ་བ་ hāl-ba to pant, to wheeze, to snort, hāl-kyi a panting dog *Sch.*; \*hāl-méd\* *W.* weak.

ཧཱ་ has exaggeration, hyperbole, has - čer smrá-ba *Cs.*, \*he gyab-čé\* *W.* to exaggerate, to talk big, to brag.

ཧཱ་པོ་རི་ hās-po-ri n. of a mountain in *C.*, *Glr.*

ཧི་ hi numeral: 59.

ཧི་དྲིག་ hi-dig, or hig-dig, *W.* \*žér-čé\* to blow one's nose.

ཧི་སྐ་ལ་ཡ་ hi-mā-la-ya *Ssk.*, = gais-čan the snowy mountains, Himālaya.

ཧི་ར་ hi-ra *Ssk.* diamond.

ཧི་རི་ hi-ri corn-stack, \*hi-ri gyab-čé\* *W.* to pile up a stack of corn.

ཧི་འིང་ hi-lin noise, \*hi-lin tán-kan\* *W.*, bully, brawler.

ཧི་ཧི་ hi-hi = ha-há.

ཧི་རེ་ག་ hii ka *Sch.* breast-bone.

ཧིག་, ཧིག་ཀ་ hig, hig-ka the act of sobbing, \*hig tán-te dugor gyáb-te dug\* he is sobbing *W.*; \*hig ján (lit. sbyan) dug\* is said to be an expression used of a Lama, when he is watching the gradual departing of the soul of a dying man.

ཧིང་ hin, ཧིང་, = šin-kun, *Asa foetida.*

ཧིན་དུ་སྤ་མི་ hin-du-stá-ni, *C.*: \*hin-du-tá-ni ké\*, Hindoostanee, the language of the Hindoos.

ཧིས་ his *Pur.*: \*hiz yon\* he is panting.

ཧཱ hu 1. *W.* breath, \*hu gyáb-čé\* to breathe. 2. num.: 89.



हुँका *hú-ka*

5

होमपा *hóm-pa*

हुँका *hú-ka*, Ar. **هوك** the hookah, with an inflexible tube.

हुँकाम *hu-kim* W., **حكم** Urdu, order, command.

हुँकु *hu-kyü* the sound of sighing *Pth.*

हुँना *hú-na* Cs.: Ssk. (*hú-na*) n. of an ancient people, the Huns (?).

हुँदधि *hu - an-dhi* (?) Sch.: title of the Chinese emperor.

हुँरे *hu-ré*, *mig hu-ré* *dug* he stares, he goggles, with wonder, horror, confusion *Mil.*, *Glr.*; *mig-húr* *Mig.*

हुँसार *hu - sār* (from the *Hind.* *hōṣyār*?) (grown) well again, being again lively, active; diligent, sedulous *W.*

हुँहु *hu - hú* 1. interj. expressive of pain from cold *Cs.* — 2. 'the sound of one's mouth in eating' *Cs.* — 3. \**hu-hú tán-če*\* *W.* to whistle.

हूम, **ह्रम, ह्रम**, mystical interjection, e.g.

हूम in the prayer of six syllables, v. **हूम**

हुँ *hun* *W.* (= *ča*, *lon*, *prin*) news, tidings, intelligence, information, \**hun tán-če*\* to give account or notice, to inform, acquaint, let know, \**tsar-na hun ton*\* tell me (let me know) as soon as it is finished! \**hun tsór-če*\* to get intelligence, to receive news; \**hun ma yon* or *mi dug*\* we have no news yet; disclosure, explanation, opinion, idea, \**ci yód-pe hun kyód-la jun yin*\* you shall get an idea of what kind of ... are to be found, \**sém-čan tán-čan zig yin-pe hun ná-la jun*\* I have got the notion that this is a very quiet animal; \**re-rē hun čil-tar šē*\* whence have you such accurate information of every one of them? \**ser-dub čil-te hun ma jun*\* he did not perceive it when the ring fell off; \**hun-méd-la*\* unexpectedly, unawares.

हुँ *hub* as much as is swallowed at once, a gulp, a draught, *tóg-mar hub re tun zig* at first take only one mouthful, one draught at a time *Glr.*; *hub yčig* one mouthful, *hub do* two mouthfuls *Cs.*; *hub-kyis* by draughts *Sch.*; *hub-hub byéd-pa* to drink in large draughts, to gulp.

हुर 1. v. *hu-ré*. — 2. *hur-húr* v. *had-had*.

हुरबा *húr-ba* dexterity, cleverness, skillfulness *C.*, *hur-tág* id., also zeal, diligence *Sch.*; *húr-po* 1. quick, alert, dexterous, clever. 2. hot, hasty, passionate *Ld.*; *rta húr-po* a fleet, spirited, fine horse *Cs.*

हुस *hus* *Cs.* moisture, humidity, *hús-čan* wet.

हे 1. num.: 119. — 2. interj.: o! holla! *Cs.*; *he-he* 1. id. *Cs.* 2. = *ha-há*, *he-hé* *zer bgád-pas* she laughed: he, he! *Glr.*

हेतु *hé-tu* Ssk. cause, reason, argument, logic.

हेबा *he-bag* provocation, taunts, sarcasms.

हेवा *Ssk. he-wa* *ra*, **ཀྱེ་རྟོ་** Tibet. *kye-rdo-rje* *Cs.*: n. of a god; n. of a series of treatises.

हेरुका *hé-ru-ka* terrifying deities, also *krag-fün*, *Thgr.* frq., *hé-ru-kai rgyud* legends of wrathful deities.

हेगपो *hég-po* having become putrid, rancid.

हेलगे *hél-ge* Sch.: soft leather, wash-leather.

हेलो *hél-po*, *hél-čan*, \**hel-hél*\* *W.* wide, extended; of garments: wide, easy; *hél-ba* id. and sbst.: width *Sch.*

हो num.: 149.

होमा *hó - ma* Ssk. prop.: burnt-offering of butter; = *sbyin-srég* v. *Was.* (194); *Schl.* 251; *hó-ma byéd-pa* to sacrifice; *hom-kuñ* a small pit or a triangular box used as an altar for such an offering.

होहो *ho-hó* interj. of admiration *Cs.*

होलेन *hoi-lén* a medicinal herb, *Picrorrhiza*, frequently to be found on the mountains, *Hook.* I., 272.

होनहोन *hon-hón* stupid, foolish *Cs.*

होपा *hób-pa*, *W.*: \**hób-te dug*\* it has got bent in or battered, of tin ware.

होम (Mongol word?) a pad, placed under a camel's load.

होमपा *hóm-pa* *W.* to fall away, to lose flesh, e.g. of hollow cheeks, to shrink, to shrivel, of withered fruit.

ན་ hor 1. formerly: a Mongol, *hor jin-gin-kan* the Mongol Djingiskhan; *hor-sér Shara Sharaighol* n. of a Mongol tribe *Glr.*; *hór-yul Mongolia*. — 2. at present: in *C.* the people living near the *Tengri-nor* (*ynam-mtso*); in *W.* the Turks; *hór-zla* a Turkish month.

Note. *Cs.* has only the second of these significations, *Sch.* only the first (the latter using *Cs.*'s examples and changing all the Turks into Mongols!) The suppositions of Latham seem still less consistent with the real state of the case.

ན་ཁོངས་ *hor-kōns Sch.*: deficiencies, gaps; separation' (?).

ན་འདྲ་ *hór-dra Sch.*: 'confiscation, *hór-dra bábs-pa* to confiscate' (?).

ན་པ་ *hór-pa* wood-grouse or cock of the wood *Sch.*, *hór-pa dkár-po* a species of hawk *Sch.* (?).

ན་འཁྲུ་ *hol-hól W.* soft, loose, light, as the soil in spring, \**hol tán-če*, *hól-te bór-če\** to break up, to loosen (the soil).

ན་ལ་ *hrág-pa* 1. vb., to require more and more, to covet incessantly *Ma.*, *W.* — 2. sbst., adj. hardness, hard *Cs.*

ན་འདྲ་ *hrán-ba* 1. alone, cf. *ran*, \**śrañ-śrañ-la yon son\** I came alone *C.*, *pó-hrán*, *mo-hrán* single man and woman, = *pó-rán* etc. *C.* — 2. with *dmar* preceding, naked *C.*

ན་པ་ *hrád-pa* 1. to thrust, to push violently, to stem firmly, \**kán-pa sig-pa-la\** *W.* to stem the foot against the wall. — 2. to scratch, *sgó-la pyag-hrád-pa ga mdzád-pa* (his Reverence) made several scratchings with his hand, scratched several times, at the door *Mil.* — 3. to exert one's self, to make every effort *W.*, \**śrád-čan zúm-če* or *tán-če\** id. *W.*

ན་འཁྲུ་ *hrab-hrib C.* \**śrab-ba-śrib-be\** *Ld.*, v. *rab-rib*.

ན་པ་ *hrál-ba* to rend, tear up, tear to pieces e.g. of a beast of prey: to tear up a person's body; \**śral son\** he has torn it to pieces *C.*, *W.*, *hrál-hrál Lex.*

ན་ *hri Cs.*: 'Ssk. essence, substance; a mystical word'.

ན་ལ་ *hrig W.* \**śrig-la tán-če*, *śrig-ga tán-če\** to hang (a thief), \**śrig-la śi-če\** to hang one's self.

ན་ལ་པ་ *hrig-pa Cs.*, *mig* (or resp. *spyañ*) *hrig-hrig byéd-pa* or *dug-pa*, (= *rig-rig*), to look this way and that, hither and thither *Mil. nt.*; *hrig-ge-ba* looking in that manner *Thgr.*

ན་ *hrid*; *S.g.*; *rná-ba hrid byar* is explained by *Wdn.*: *rná-ba lhág-pa pyógs-su byar* the ear leans feebly on the neck, as a sign of death.

ན་པ་ *hril-po* 1. round, globular, *hril-hril byéd-pa* to writhe with pain, *hril-hril kar-kár byéd-pa* to be writhing, and then again stretching one's self or starting up *Pth.* — 2. whole, *tse hril-por* for the whole life *Glr.*, *mgo hril-gyis yüm-nas* wrapping up his whole head *Glr.* — 3. close, dense, *hril dūs-te dug-pa* to sit or stand close together in rows *Mil.*, *C.*, *W.* Cf. *ril-ba*.

ན་པ་ *hrúd-pa* adj. and abstract noun, rough, rugged; severe, austere; roughness etc.; *hrúd-po* adj. id. *Cs.*

ན་པ་ *hrum-pa* to break, to smash *Sch.*

ན་པ་ *hrul-ba* adj. and abstr. sbst. ragged, tattered; raggedness, *hrul-bai dug-po* a ragged coat *Mil.*; *hrul-po* id., *gos hrul-po Dzl.* and elsewh. frq. — 2. sbst.: rags, tatters, *gós-su hrul-po gyón-pa* to put on rags for a garment *Pth.*; *hrul-kān* a ruin, ruins *Sch.*

ན་པ་ *hrém-pa* swollen *Sch.*, *hrem-mé* id. *Mig.*

ལྷ་ lha, *Ssk.* རྒྱལ, 1. the first class of beings subject to metempsychosis, the gods, both those of Brahminical mythology, and the various national and local gods, with whom Buddhism came in contact. These local gods were incorporated into the system of Buddhism, when they were found to be too numerous and too much endeared to the people, to be entirely discarded and given up; so, most of them are worshipped even nowadays and presented with various offerings. They are also supposed to enjoy a



blissful existence (hence: *dé-rin thá-yi nyi-ma* *šar* 'this day was a day of happiness to me' *Glr.*, and similar expressions are of frq. occurrence; v. also *tha-yul*) and to be possessed of qualities and capacities superior to those of ordinary human beings. Nevertheless, when compared with any Buddhist saint, they are considered to be of inferior rank and power; and a local 'tha' can never attain to Buddhahood, without having previously assumed the nature of man; v. *Köpp.* I, 122. 248. II, 296. *thai bu* or *sras*, *bú-mo* or *srás-mo* descendant from the gods, son or daughter of the gods *Dzl.* and elsewh.; *tha mi tób-pa* to obtain the birth as a god or as man *Thgy.*; *thai yi-ge* the Lantsa-letters, v. *lan-tsa*; *tha báb-pa* the (mystical) entering of a deity into a human being, **inspiration**, so that the person inspired pronounces the oracles of the god, *tha žugs-pa* id. pop.; also: the person thus inspired; *tha ni Kyab-žug-la mos* as for gods, they worshipped Vishnu *Pth.*, *tha má-mo-la byed* they worshipped the Mamo as a 'tha' *Pth.*; *thai dbái-po*, *tha-bdag*, = *brgya-byin* Indra; in another sense: *thai rgyál-po byéd-pa* to make the gods subject to one's self, (said to be the blessed consequence of a certain charm) *Do.*; the following gods are occasionally mentioned: *nám-mkai tha* the deity of heaven *Tar.*; that of the sea *Dzl.*; the gods of trees, of houses etc.; *dgrá-lha* and *pó-lha* are two personal gods of every human individual, the one being the god of the right side, the other of the left side of his body *Glr.*, *Mil.*; *yi-dam-lha* v. *yi-dam*. — 2. **the image of a god**, in as much as it is really thought to be inhabited by a deity, after having been duly inaugurated (*ráb-tu ynás-pa*) *Glr.*; the local 'tha' are not always represented by figures resembling human beings, but even by sticks, stones and similar fetishes; gods also of non-Buddhist nations are called 'tha' and are acknowledged as such. — 3. fig.: *mi tha* a king *Mil.*, and hence 'tha' is often used in addressing a king, like the French *Sire!* *tha-rgyal-yab-yim* the royal father and mother *Pth.*; *thá-*

*yi tha* the lord of lords, the supreme being, **Buddha** *Ca.*

**Comp.** *tha-kán* an idol-shrine. — *tha-yèig* 1. dear Sir! dear Lord and King! *Pth.* 2. princess *Glr.* — *tha-lám* a princess *Pth.* — *tha-čen* a great and mighty deity. — *thá-čos* v. *čos* no. 2. — *thá-rje* physician *Wdn.* — *tha-rtén* **image** or temple of a god or of the gods. — *tha-tó* (prob. for *thai to-yór*) **heaps of stones**, erected on mountain passes or on the tops of mountains. — *tha-dre* gods and goblins, *tha khu dre srin ydug-pa mañ* *Glr.* 2. **goblin, hobgoblin**; \**thá-dre-ber-ka\** mullein (*Verbascum*) *Lh.*; \**lám-đe non soñ\** *W.* I have had the night-mare. — *thá-sde*, *mi-sde* the class of the gods, the class of men. — *tha-nád* *Sch.*: **hysterics; madness**. — *tha-pyág* honours shown to the 'tha', worship paid to them, *pyogs bžir tha-pyág mán-po btsál-te* bowing towards the four points of the compass in token of reverence to the 'tha' *Pth.*, often only: **compliments, kind regards**, offered to respected persons, in letters. — *tha-pýi* n. of a mountain in the south of Tibet *Mil.* — *tha-prug* a descendant from the gods, child of the gods; as a mask *Schl.* 235. — *tha-prán* inferior deities. — *tha-bris-mkán* or *-pa* a painter of gods. — *tha-báns* *Tar.*; *Schf.*: **slaves** (doing service) in temples. — *tha-mayin*, *tha-min*, असुर, one of the six classes of beings, living on the slopes of the Sumeru below the 'tha' against whom, like Titans, they are continually fighting; also *tha-mayin-mo* are mentioned. — *tha-ma-srin* gods, Asuras and Rakshasas, or perh. also: *tha-ma-srin sde brgyad* the eight classes of the gods, Asuras, Rakshasas etc., i.e. the whole world of spirits. — *thá-mo* goddess. — *tha-ma-rtá* *Sch.*: a certain insect. — *thá-bzo* 1. the art of making images of gods *Pth.* 2. also *tha-bzò-bo* a framer of gods *Glr.* — *thá-yul* 1. the region of the world where the gods reside, the heaven, seat or abode of the gods. 2. fig.: a blessed country, a paradise. — *thá-sa* (in early times *tha-ldán*) *Sch.*, *Köpp.* II, 332, n. of the capital of Tibet. — *tha-srin* gods and Rakshasas; *steñ tha-*

*srin*, ལྷ་ལྷ་ལྷ་ལྷ་, *bar* ལྷ་ལྷ་ལྷ་ལྷ་, are often mentioned in connexion. — *lha-srūn* **tutelar god**, ལྷ་ལྷ་ལྷ་ལྷ་ *Glr.*

ལྷ་ལྷ་ ལྷ་ལྷ་ **knee-pan**, ལྷ་ལྷ་ལྷ་ལྷ་ *pūs-mo* ལྷ་ལྷ་ལྷ་ལྷ་ *lha-nā sā-la* ལྷ་ལྷ་ལྷ་ལྷ་ *pa* to kneel down on the right knee *frq.*; *lha-kūn* the bend of the knee *W.*

ལྷ་ལྷ་ ལྷ་ལྷ་ *Med.* and *Pth.*, acc. to *Wdn.* also *klad-rgyās*, *Sch.*: 'the bloody marrow in the bones; whilst he translates *rmai* *lha-ba* by: 'the growing worse of a wound'.

ལྷ་ལྷ་ ལྷ་ལྷ་ *Med.*; *Sch.* **cartilage** (cf. *lha-gór* sub *lkoḡ-ma*).

ལྷ་ལྷ་ *lhaḡ* 1. **more, beyond**, \**dā-wa* ལྷ་ལྷ་ *lag son\** more than a month has passed *W.*, \**nyi-ma-pyéd lag son\** *W.* it is already past noon, *rgyā-mtso-bas kyan lhaḡ-ste* as this alone would be more than the whole sea *Dzl.*; *nyi-ñus lhaḡ* more by twenty *S.g.* — 2. = *lhaḡ-ma*. — *lhaḡ-pa* 1. **adj. surpassing, excelling, superior**, *dī-las lhaḡ-pai ṛzan* ལྷ་ལྷ་ *med Dzl.*; *nyam-tāḡ-pa nā-las lhaḡ-pa yód-dam* is there any one that is thinner than I? *Dzl.*; *dé-rnams-kyi nān-nas lhaḡ-pa* the best amongst these *Glr.*; *rgya hor nyiis-las lhaḡ-pa ned bod yin* we Tibetans surpass the Chinese and Mongols (in sagacity) *Glr.* 2. **rarely** = *lhaḡ-ma*: *dé-las lhaḡ-pa* the others, the remaining *S.g.* 6, 1. *dé-lhaḡ* **besides, moreover**. — *lhaḡ-par* **adv. more** (magis) *frq.*, mostly with *adj.*, but also with verbs, *ñin-tu lhaḡ-par far more*; **very, exceedingly, uncommonly**, *lhaḡ-par légs-pa* uncommonly beautiful *Dzl.*; *ñes lhaḡ-par extremely*, excessively *Stg.*; **further, furthermore, moreover**. — *lhaḡ-ge-ba* = *lhaḡ-pa*, *lhaḡ-ge mdzād-nas* making it project. — *lhaḡ-ma* 1. **remains, scrapings**, *ñar bñad-pai lhaḡ-ma* (the letters) which at the last discussion remained, were left, (unexplained) *Gram.*; *lha lhaḡ-ma-rnams* the other, the remaining gods *Stg.*; **the remainder**, in subtracting *Wdk.* — 2. **razor-stone, razor-strap** *Sch.* — 3. **being above, being at the upper part of**, *gron* the place lying higher up (the valley), *opp.* to *ḡḡ-ma Dzl.*

**Comp.** *lhaḡ-bças* 1. **having more than so and so much**, *bhā-ra-tu ślo-ka bum lhaḡ-*

*bças* the Bharata of more than 100,000 verses *Tar.* 2. the gerund in *te* (*ste* etc.) *Gram.* — *lhaḡ-mtōn* 'seeing more' (than other mortals), in certain states of contemplation *v.* *ñi-ṇnas* sub *ñi*.

ལྷ་ལྷ་ལྷ་ལྷ་ *lhaḡ-gis* = *lhan-ñer*, *lhaḡ-gis* ལྷ་ལྷ་ *Thgr.*, *byun Mil.* he shines bright, *lhaḡ-ge-ba* = *lhan-ñe-ba Mil.*

ལྷ་ལྷ་ལྷ་ལྷ་ *lhaḡ-pa* I. **sbst.**, also *ṛza lhaḡ-pa* 1. **Mercury**. 2. **Wednesday**. — II. **adj. more excellent, v. lhaḡ.**

ལྷ་ལྷ་ལྷ་ལྷ་ *lhaḡ(s)-pa* I. **sbst. cold wind**, *lāḡ-pa* ལྷ་ལྷ་ *ḡog* the cold wind has withered them (the flowers) *W.*; *lo-ṽsār lhaḡs-pa* the cold new year's wind *Mil.* — II. **vb., to come together, to meet, to assemble, with other persons**; *perh.* also: to join, to be adjacent or contiguous, of houses, beams etc.

ལྷ་ལྷ་ལྷ་ལྷ་ *lhan-ñe*, *lhan-ne*, *lham-me*, also *lhaḡ-ge*, *lam-me*, *lham-pa* **clear, distinct**, to the sight as well as to the ear; *lhan-ñe lham-mer ṽsal-te* (Buddha) appearing clearly and distinctly *Dzl.*, in a similar sense: *lham-me lhan-ñe lhan-ner bñugs-so Pth.*; clear, sonorous; *kyi-skad lhan-lhan-pa Mil.* the clear (loud) barking of dogs; *kyod lhan-lhan glū-len-pa Mil.* thou clear-voiced songster; *lhan-lhan brjod-la* speaking with a clear, sonorous voice. — *Cs.* has: **majestic, glorious, sublime, august.**

ལྷ་ལྷ་ *lhad* a baser substance mixed with a finer one, an alloy, *lhad ṽḡug-pa* or *sré-ba* with *la*, *lhad-kyis slād-pa* with *accus. Mil.*, to alloy, adulterate, *lhad-ñan adulterated*, e.g. milk *C.*, *lhad-méd unadulterated, pure, genuine, real*; \**tsig hlé* ལྷ་ལྷ་ *C.* or \**ṽzug son\** *W.* spurious words are admixed, falsehoods have been artfully introduced; *pyis lhad-du bñug-pai tsig Tar.* a later interpolation. — 2. *Bal.*, \**ṽlad\**, **fatigued, exhausted.**

ལྷ་ལྷ་ *lhan together*, *lhan-gyis* (when referring to the subject of the action), *lhan-nas* (as ablative case), *lhan-du* (the most *frq.* form) **with one another, together**, *lhan-ṽcig (-tu)*, and often *lhan-ñig(-tu)* *id.*: *bḡag dan lhan-ṽcig zan mi zā-na* if you will not eat together with me *Dzl.*, *rta bñus lhan-du rgyugs-pa ltā-bui sgra* a noise as if ten



horses were trotting together *Glr.*; *rdā-pa bryga dan lhan-du* accompanied by a hundred men on horseback *Glr.*; *lhan(-ig)-skyes(-pa)* born together with, e.g. the 'lha' or 'dre' born together with every human being *Mil.*; *lhan-skyes nad, rma* a hereditary disease or defect *Med.* *lhan-rgyās* 1. 'partner of the seal', i.e. a colleague using the same seal in official business (*lhan-rgyās-kyi té-tse*, or *spyi-dam*). 2. = *lhan-rgig*, \**hlēn-gyē-la tsog* or *zug*\* they have come together.

ལྷན་པ་ *lhan-pa* I. vb., to join, to unite, \**ka lān-čē*\* *W.* to kiss, \**u lān-čē*\* id. resp.

II. sbst. 1. a patch, *lhan-pas klān-pa B.*, \**hlēm-pa gyāg-pa*\* *C.*, \**gyāb-čē*\* *W.*, *dēbs-pa*, *rdāb-pa Mil.* to patch, mend. — 2. spot, speck, blot, place differently coloured, *od-zér sār-čii lhan-pa bzin-du* a sunbeam forming by reflection a bright spot *Dzl.*; *lhan-tābs* appendix, supplement, title of a medical book.

ལྷན་ལྷན་པ་ *lhab-lhāb-pa*, *lhabs-se lhabs Sch.*: 'to flutter to and fro, to glimmer, glisten' (?)

ལྷན་ལྷུ་ *lhab-lhūb* wide, flowing, *dar-bér lhab-lhūb* a wide silk cloak; prob. also sbst.: the moving to and fro, waving, *mé-tog-gi* of flowers *Do.*, \**hlāb-lhūb-tu sol*\* *C.* loosen your dress! make yourself comfortable!

ལྷམ་ *lham* boot, also shoe; *mčil-lham* id.; *rgyā-lham* a Chinese boot, *sóg-lham* a Mongol boot.

**Comp.** *lham-skūd* twine, used by shoemakers *Schr.* — *lham-kan-čēn* (prob. a Chinese word) strong Chinese boots *C.* — *lham-mkan* shoemaker *Schr.* — *lham-sgróg* shoe-strap, latchet; string for lacing felt-leggings. — *lham-mfil* boot-sole. — *lham-yū* leg of a boot *Cs.*, *lham yu-rin* boots with long legs *Sch.* — *Sch.*: *lham-krād* or *-skrād* pieces of leather, used for the patching of soles; *lham-góg* worn-out boots; *lham-grām* the upper-leather, the vamp; *lham sgró-gu-čan* buskins; *lham yu-čād* a sort of slippers to which cotton leggings are sewed (?); *rtin-lham* quarter-piece (of a shoe).

ལྷམས་ཀྱིས་ *lhāms-kyis* at once, all, every thing *Sch.* Cf. *them*.

ལྷས་(མ་) *lhas(-ma)* 1. pen, fold, inclosure for sheep *C.*, *W.*; also \**hlē-ra*\*. 2. also *lhes(-ma)* braid; wicker-work; texture; also of pastry, twisted cake or bun, cracknel (*W.* \**zim-zag*\*), also *lhas-dóg*.

ལྷས་བུམ་ *lhas-bstān* n. of the birth-place of the mother of Buddha, *Ssk.* འཇམ་མཉམས་

ལྷས་པ་ *lhas-pa* v. under *slé-ba*.

ལྷས་བྱིན་ *lhas-byin*, འཇམ་མཉམས་ n. of a cousin of Buddha who, as the legends have it, was continually annoying Buddha by malicious artifices, whereby, however, the blameless character of the latter showed itself but the more conspicuously; hence proverbially used for any malicious character *Cs.*

ལྷིང་ *lhin*, cf. *lins-pa*; *lhin-skrān Sch.*: a tumor filled with matter, an abscess, *lhin-rtsa* a full vein; *lhin čād-pa Lt.*, acc. to *Sch.*: completely separated.

ལྷུ་ *lhu* part, portion of the body of an animal, ལྷུ་ =  $\frac{1}{3}$  *zug*, *lhu-tsigs bcu-gnyis Sch.*: the 12 chief parts (of an animal) resulting from this way of dividing it, — but elsewhere 18 such parts are mentioned; *lhu-ru ysil-ba* to divide, to parcel out *Mil.*; share in ploughland, v. sub *spyod-pa* I, 2.

ལྷུག་ *lhug* v. *ldug-pa* to pour *Cs.*

ལྷུག་པ་ *lhug-pa*, *Cs.*: *lhug-pa* and *lhug-ma* prose; *lhug-po* wide, diffuse, luxurious, *gos lhug-lhug-po* a very ample robe; *lhug-par* amply, copiously, plentifully; *lhug-par smra-ba* to speak diffusely, copiously, to speak in prose'. *Sch.* adds: 'lhugs successive, continuous; *lhugs-tsig* and *lhug-pa* continuous prose'. The principal meaning, however, seems to be: uninterrupted, having no gaps; unreserved; *lhug-par bsād-pa* = *spas-ysān-med-par bsād-pa* to explain completely, without omitting any thing, \**lhug tān-čē*\* *Ld.* to give unreservedly, without limitation; hence also: liberally, plentifully; *mči-ma*

*lhuñ-par* ñor or *byuñ Mil.*, tears were flowing abundantly. — In some other passages the meaning of *lhuñ-pa* is not quite clear.

ལྷུང་བ་ *lhuñ-ba*, pf. of *ltuñ-ba*; *lhuñ lhuñ snyán-pai sgra sgróg - cìn báb-bo* sweetly murmuring (the gentle stream) descends *Mil.*

ལྷུང་བ་ཟེད་ *lhuñ-bzéd*, *Ssk.* **पिण्डपात्र**, the alms-bowl of Buddha and of the mendicant friars.

ལྷུན་ *lhuñ* mass, bulk, *lhuñ-can* massy, bulky; **well-fed**, \**lun-tug-po\** *W.*, *lhuñ-ñé-ba* very large; *lhuñ-(gyis) grub(-pa)* acc. to *Cs.*: 'formed in mass, or all at once', self-created, not contrived by human labour; *bgó-ba dan bzá-ba lhuñ-gyis grub-pas* clothes and food coming forth of themselves *Dzl.*; also used of palaces, sacred buildings, images, though in such instances often only by way of compliment; *lhuñ-grub* is also noun personal. — *lhuñ-po*, *ri-rab-lhuñ-po* the mountain of the universe, **Meru, Sumeru**, frq. *lhuñ-stug Sch.*, *lhuñ-tug Thgy.* very great, in reference to the mental darkness produced by sin; prob. also: considerable, sublime, grand.

ལྷུབ་པ་ *lhub-pa* 1. sbst. **width**, *lhub-pa-can Cs.*, *yan(s)-hlub*, *hlub-hlub W.*, *C.* **wide**, of clothes. — 2. vb.: **to bind, tie, fasten**, e.g. ornaments to the ear *Ts.*, = *klub-pa*.

ལྷུམ་ས་ *lhuñs*, resp. for *mñal* the womb frq., *lhuñs-su žugs-pai dus-mčöd* sacrificial festival of the conception (of Buddha) *Sch.*

ལྷུར་ *lhur*, with *lén-pa* or *byéd-pa* c. acc. **to apply one's self to, bestow pains upon**, = *don-nyér byéd-pa Dzl.* and elsewh.

ལྷེ་བ་ *lhé-ba* v. *slé-ba*.

ལྷོན་ *lhen Cs.* 'filth or dross in the bowels, causing obstruction'; acc. to others: internal excrescences, v. *skran*; *Sch.*: *lhen* or *lhen-sná* pit of the heart.

ལྷོབ་ *lheb*, *dbugs lheb-lheb-tu dug-pa Pth.* \**'ug leb leb jhed - de\** *C.* gasping for breath.

ལྷོམ་ *lhem* now, at present, directly, instantly *C.*; all (of them) cf. *lham*s.

ལྷོས་པ་ *lhes-ma* = *lhas-ma* 2; also: the act of twisting, plaiting, \**hlé-ma gyáb-pa\** *C.* to twist, to plait.

ལྷོ་ *lho* south, *lho-nub* south-west, *ñar-lhó* south-east; *lhor*, *lho - pyógs - su* to the south, towards the south; *lho-ka* prob. = *lho*; *lho-ka món-nas ōñs Mil.* they came from the Mon in the south; *lho-pa*, *lho-brug-pa* an inhabitant of Bhotan; *lho-yul* acc. to *Cunn.* the original form of the name of that province which is now called *Lāhul* or *Lāhōl* by the Hindoos, and *Lahoul* by the English; *lho-bur Sch.* (also *lho-ú-ma*), = *kug-rna*.

ལྷོག་པ་ *lhóg-pa*, *glóg-pa Cs.* a large ulcer or sore, *Sch.*: carbuncle, anthrax, *shyón-ba* to cure it; in *Med.* also *nya-lhóg* and *gag-lhóg* are mentioned. According to the description, however, which Tibetan physicians gave us of the *lhóg-pa*, it seems to denote a cancerous ulcer, against which they employ the *Aconitum ferox* of Nepal; or in default of it some other species of aconite.

ལྷོན་ *lhoñ Sch.* vexation, anger, wrath(?); but: '*lhoñ* ñor he has lost the *lhoñ*', is said of one who was not equal to the exertions of incessant meditation, and who in consequence has lost his senses, v. sub *smýón-pa*.

ལྷོད་པ་ *lhód-pa*, *glod-pa*, *lod-pa* or *-po*, *lhod*, *lhód - po* 1. loose, relaxed, unstrung, slackened, *yan-lág* of the limbs, e.g. when death approaches *S.g.*, \**žug-po lód-po čá-na\** *W.* when one gets tired (one cannot help yawning). *lhód-pa sgrim-pa* to tighten what is loose, *lhod lhod yton-ba* to slacken; fig. \**'ó-ma lód-po\** *W.* the milk begins to fail, milk is scarce. — 2. of the mind: easy, careless, unconcerned, *lhód-de nyol cìg* sleep well! sleep soundly! *Glr.*; *blo lhod gyis-la* ñod relate the matter calmly, coolly *Mil.*; *ñes-pa lhod-cìn* in good spirits, of a cheerful temper *Pth.*; *tab* ñig *yod-kyi rgyal-po tugs lhod mdzod* there is yet a help; therefore, o king, be of good cheer! *Pth.*

ལྷོན་པ་ *lhoñ-pa*, *glón-pa* to return, to give or pay back *Cs.*



# अ

अ a, 1. the consonant which is formed in the lowest and hindmost part of the organs of speech, being produced by the opening of the glottis, like the Greek spiritus lenis, the Hebrew Aleph and the Arabian Elif. (In our modern languages the opening of the glottis is not regarded as a consonant, nor expressed by a particular letter or sign.). Combined with the Tibetan vowel-signs, अ, ऐ, औ, इ, ई, it is pronounced 'a, 'i, 'u, 'e, 'o (cf. २). It is also called *skye-ba-méd-pai yi-ge*, probably because all speaking depends on and is rendered possible only by a previous opening of the glottis; hence this letter is a symbol of the deity, of the *čós-sku* that was before every thing else. *Spyan-ras-zig*, therefore, addresses a celestial Buddha with 'a: 'a *skye-méd rnam-dag čós-kyi dbyins*. — 2. num.: 30.

अ(२?) 'a (२?) 1. in *Ld.* and *Kh.* the col. demonstr. pron, for *de* that (q.v.); \*'a-ne\* from thence, there, 'a-ru there, thither, that way. — 2. *Lh.*, pronounced very short and sharp, **well? what is the matter? yes! here!**

अ: 'a Cs.: 'Ssk.: अ, a mystical exclamation'.

अग(अम?) 'á-ka ('á-kā?) acc.to *Hue II*, 160 = 'á-jo *Kh.*

अगरु 'á-ka-ru Cs., v. 'á-ga-ru.

अगला 'a-kā-la *Lt.*, *Ssk.*: untimely.

अक्रोन् 'a-kron an alpine plant, in *Lh.* *Arnaria Roylea*.

अमाम, अमाम 'á-kā-kā, 'a-kāg an exclamation expressive of contempt and detestation, opp. to 'á-la-la; acc. to Cs. 'a-kāg is also adj. = *mi-sdug-pa*.

अम् 'a-kū, *W.* also 'a-kū, col. for *kū-bo* 1. father's brother, uncle *Mil.*, *C.*, *W.* — 2. husband, consort *W.*

अगरु 'á-ga-ru, अगलू, aloe-wood, agalochum, calambac.

अग्रि 'a-gyis caressing word used by mothers soothing their babies, prob. without any particular signification *Thgy.*

अङ्ग 'a-čug ankle-bone *Lt.*

अङ्ग, अङ्ग 'a-čū, 'á-čū-čū interj. expressive of pain from cold, hence 'a-čū-zer-ba n. of one of the cold hells.

अङ्ग 'a-čé, 'a-čé, *Bal.* 'a-šé, col. for *čé-žé* 1. an elder sister of a female person. — 2. *W.* wife, mistress, madam, used as address and otherwise.

अङ्ग 'a-jo C., *W.*, jo-jo C. (v. jo-bo) 1. an elder brother of a male person. — 2. *Sir, Mr., gentleman, lord*, used in addressing and otherwise; also like our: **friend! ho there! hollo! I say!** 'a-jo lāg C. the old Squire, = *ga-gā Ld.*

अङ्ग 'a-ti-ša *Ssk.*, pūl-du-byun-ba *Tib.*, n. of a celebrated Pandit of Bengal, who lived for many years in Tibet, and died there in the eleventh century of our era.

अङ्ग 'a-tó-ba beautiful, good *Sch* (?).

अङ्ग 'a-čas *Pth.*?

अङ्ग 'a-dogs *Sch.* table(?)

अङ्ग 'a-dón *Sch.*: 'without sexual distinction; sense of the letter 'a'.

अङ्ग 'a-drūn C. horse-boy, one tending horses.

अङ्ग 'á-na(-na) an interjection expressive of grief *Sch.*

अङ्ग 'a-na-ma-na *Sch.*: having a striking likeness(?).

अङ्ग 'á-nu Hindi man's name, also used in Tibet *Gl.*

अङ्ग 'á-ne 1. = né-ne-mo father's sister, aunt; grand-aunt *Gl.* — 2. Cs.: nun.

3. *W. wife, partner, spouse*, \*'á-ne kúr-čé\* to take a wife, to marry, \*(s)kyá-wo 'á-ne kúr čog\* a layman is at liberty to marry; \*'á-ne-la čó-čé\* to treat, to use as a wife, sensu obsc. = to sleep with. — 4. **a woman, a female**. — 5. *Sch.* an old woman (?).

ཨ་པ་ 'á-pa = 'á-pá.

ཨ་པ་ 'a-po Ü: **building** (= \*kar-lén\* *W.*), \*'á-po gyáb-pa\* to construct a house, to build.

ཨ་པ་ 'á-pra *Sch.* **zizel**, earless marmot, souslik (*Spermophilus citillus*).

ཨ་པ་ 'á-pá, 'á-pa col. for pá, in *B.* of rare occurrence; \*'á-pa čén-po\* the elder, \*čün-nu\* the younger, of the husbands of a person's mother, hence occasionally = **uncle**; \*'á-pe ša\* *W.* a vulgar oath; also (like pá) uncastrated male animal, cf. pá.

ཨ་པོ་ 'a-pó-ná *C.* col.: I, cf. *ko-bo-ná*.

ཨ་པུ་ 'a-pýi *Mil.*, \*'a-pí, 'a-pi\*, for pýi-mo **grandmother**.

ཨ་པུམ་ 'a-pým **old woman, goody, dame** *Sch.*

ཨ་པར་ 'a-prág *Sch.*: the bosom of a garment, 'a-prág-tu sdü-ba to put into the bosom, = 'am-bág.

ཨ་པ་ཏུ་ 'a-wa-dhu-ti v. *dhu-ti*.

ཨ་བ་ 'a-bañ, for bañ-po, the husband of the father's or the mother's sister *Cs.*

ཨ་བི་ 'a-bi-ša *Ssk.*: 'antivenomous', n. of a medicinal herb *Wdñ.*

ཨ་བོ་ 'a-bo 1. *Sch.* = 'a-jo. — 2. a medicine *Sg.*

ཨ་བོ་ཅེ་ 'a-bo-tse *Sch.*: 'good, tolerable, middling', cf. *Bun.*: eb-bo good.

ཨ་བུ་ 'a-byag and 'a-bras names of medicines *Med.*

ཨ་མ་ 'á-ma col. and sometimes in *B.* = **ma mother**; \*'á-me ša\* a vulgar oath; 'á-ma drin-čen so a king addresses a wonder-working nun *Pth.*

ཨ་མ་གཤིས་ 'a-ma-gyis *Cs.* interj., prob. similar to a-gyis.

ཨ་མི་དེ་བ་ 'a-mi-de-ba the usual Tibetan corruption of **अमिताभ**, v. *od-dpag-méd*.

ཨ་མ་ 'á-mra *Ssk.* the mango tree and -fruit *Dzl.*

ཨ་མྲི་ 'a-mri-ta (*Ssk.* **अमृत** ambrosia; also various fruits etc.), in the *Lt.* perh. the guava fruit, which in Hindoostani is now called *amrūt*.

ཨ་ཅ་(མ་) 'a-tsa(-ma) interj. expressive of pain by touching hot objects *Sch.*; also used in various other instances, when disagreeably surprised, startled etc. *bdag ma gról-ba* di 'á-tsa-ma alas! I am not yet released! *Thgr.*; 'á-tsa-ma yi-dwags snyin re-rjé alas! ye poor Yidags folk! *Mil.*

ཨ་ཅ་ར་ 'a-tsa-ra *Mil.* a species of hobgoblins, or spectres; in *C.* a Bengalee, acc. to *Lew.* The observations of *Huc* (II, 271) concerning this word seem to be mixed with some errors.

ཨ་ཅུ་ 'a-tsarya, *Ssk.* **आचार्य**, spiritual guide or father, instructor, professor, doctor.

ཨ་ཅ་(ཅ་) 'a-tsa(-tsa) an interj. expressing discomfort occasioned by heat.

ཨ་མཚར་ 'a-mtsar *Sch.*: oh dear, what a wonder!

ཨ་ཇ་ 'á-dza-na *Wdñ.*, 'á-dzi-na *Stg.*, **अजिन** *Will.*: the hairy skin of a black antelope, which serves the religious student for a couch, seat, covering etc.; Tibetan writers use it for the animal itself: *ri-dwags 'á-dzi-nai págs-pa Stg.*

ཨ་ཇ་ 'a-žán 1. col. for žán-po **mother's brother**, \*'a-žán-tśá-wo\* nephew. — 2. *Cs.*: 'an address'(?).

ཨ་ཁ་ 'á-wa a medicinal herb *Sg.*?

ཨ་ཁ་ 'á-warta, 'á-barta(-na) *Ssk.* ('whirl, whirlpool, eddy') a disease of the *rlun*, q.v.; perh. **dizziness?** *Med.*

ཨ་ཁུ་ 'au-tsi 1. *Sch.*: it is of no consequence, it does not matter. — 2. n. of a plant = *bya-po-tsi-tsi*.

ཨ་ཡ་ཐུ་ 'a-ya-zwa-tśód dead-nettle *Med.*

ཨ་ཡུ་ 'a-yu *C.* (= *kü-yu*) **hornless**, of cattle.

ཨ་ར་ 'á-ra **beard** *Ts.*



ཨ་ར་ 'ā-rā  
འ འ

ཨ

ཨམ་བན་ 'am-ban

ཨ་ར་ 'ā-rā *Hind.* a saw.

ཨ་ར་པ་ཙན་ 'a-ra-pa-tsa-na a mystical and symbolical word, *Was.* (183)

ཨ་རག་ 'a-rág, resp. *bšes-rág C.*, *don-rág W.*, arrack, brandy, the usual barley-brandy, which is distilled in the convents and in nearly every manor-house.

ཨ་རུ་ 'ā-ru 1. prob. *Ssk.* a medicinal plant, *Med.* — 2. v. 'a.

ཨ་རུ་ར་ 'ā-ru-ra myrobalan, an astringent medicinal fruit *Med.* frq.

ཨ་རུམ་ 'a-rum a species of garlic, with a pale-red blossom, *Allium strictum.*

ཨ་རེ་ 'a-re an interj. the meaning of which is stated differently, *Mil.*; 'a-re *pāns* well then! throw it away!

ཨ་རོག་ 'a-róg *Sch.*: = *rogs-po*, *grogs*, companion, mate, fellow, comrade, friend; 'a-rog-*kya* or *gya Sch.*: 'a complimentary phrase or form of salutation'.

ཨ་ལ་(ལ་) 'ā-la(-la) *Mil.*, also 'ā-lā id. interj. expressive of joyful surprise: aye, ah, that is capital! *dés-na* 'ā-la-la well, that is excellent or splendid indeed! *Mil.*; also adjectively: \**de sañ di* 'ā-la-la\* *W.* this is much better than that!

ཨ་ལི་ 'ā-li the Tibetan vowels, 'ā-li-kā-li the series of the vowels together with the consonants; 'a-pren id.

ཨ་ལི་ 'a-li a little *C.*

ཨ་ལི་ཁག་ད་ 'a-li-kug-ta a swallow *Cs.*

ཨ་ལུང་ 'a-lün *Sch.* buckle, clasp (?).

ཨ་ལོང་ 'a-lön a ring.

ཨ་ཤད་ 'a-šád v. sub *γtüm-mo.*

ཨ་ཤུ་ 'a-šü apricot.

ཨ་ཤོ་ཀ་ 'a-šo-ka n. of a tree and of a king.

ཨ་སམ་ 'a-sám *Sch.*: a thick sauce or broth, soup; 'a-sbyár a thin broth.

ཨ་སྤུ་ 'a-srú for *srú-mo* aunt *Sch.*

ཨ་གསལ་ལ་ 'a-γsál-la adv. openly, manifestly, publicly, = *mion-süm-du.*

ཨ་ན་ན་ 'a - ha - há interj. expressing joy, pleasure, satisfaction.

ཨ་ནོ་ཡེ་ 'a-ho-yé yea, nay even (?).

ཨ་ག་པོ་ 'ág-po bad *C.*

ཨ་ག་ཙེ་ 'ag-tsé *Melia Azedarachta*, the 'neem' of Anglo-Indians, an important remedy for cutaneous diseases.

ཨ་ག་ཚེས་ 'ag-tsóm *Gl.*, 'og-tsóm *Sch.*, resp. *žal-tsóm Pth.*, beard of the chin, chin-tuft.

ཨ་ང་ 'an 1. sbst. = *doms?* 'ān-rta, 'ān-ras loin-cloth *C.*, *W.*; 'an-tün under-garment, *χιτών*, (hence also to be used for shirt and shift); 'an-rág trowsers, breeches *Pth.* — 2. interj.: well then! now then! well! in French: *eh bien!* at the beginning of a speech also 'ān-ge, 'ān-ke, 'ān-ki, *Mil.*, without any regard to rank.

ཨ་ང་གི་ 'ān-gi or 'ān-ki, *Ssk.* *མཛུ*, figure, number, cipher, also 'ān-grāns, 'ān-yig *Cs.*; the last word, acc. to others, means secret characters, cryptography.

ཨ་ང་གཱ་ལི་ 'an-gu-li *Ssk.* finger *Do.*

ཨ་ང་གར་འཇིག་ 'an-rgar-*jig* acc. to *Lew.* English, *Hd.* *angrezi.*

ཨ་ང་མ་ཙི་ 'an-ma-tsi *Sch.* flies, winged insects.

ཨ་ན་ 'an *W.* white chalk.

ཨ་ན་རྩེ་ 'an-ston *Med.*, *Sch.*: cervical vertebra.

ཨ་ན་གདོས་ 'an-γdos *C.*: stocks, \*'an-dj-la *jüg-pa\** to put (a person) into the stocks.

ཨ་ན་འདར་ 'an-dār *C.* 1. board, plank, deal. — 2. *lāgs-kyi* 'an-dār *Cs.* an iron instrument of torture; acc. to *Thgy.* a kind of press.

ཨ་ནུ་རྩི་ 'andra-rnyi - la *Lex.*, corrupted form for 'indra-ni-la.

ཨ་མ་ཚོག་, ཨ་མ་བག་ \*'am-čog, 'am-bag\* col. *C.* for *rna-mčog*, *snam-brag* ear; bosom.

ཨ་མ་བན་ 'am-ban a Chinese resident, Chinese superior civil officer, in the chief cities and provincial towns of the tributary countries of China.

ཨ་ར་ཀ་ 'ar-ka, 'ar-ga, 'ar-ka, 'ar-ka 1. Cs. **marble**. — 2. **plaster-floor** made of pulverized marble and oil, also \*a-žal.\*

ཨ་ར་གོན་ 'ar-gon an offspring of parents not having the same rank, nor the same religion, and not belonging to the same nation *Ld.*

ཨ་རྒྱ་ 'a-rgam *Sch.*: 'the offering of sacrifices'; *Will.*: རྒྱ་ respectful offering to a god or Brāhman.

ཨ་ར་ཀ་ 'ar-dza-ka *Ssk.*, *Sch.*: **cotton**, 'ar-dza-kai dóg-pa *Glr.* cotton-capsule. (This signification is not to be found in our *Ssk.*-dictionaries.)

ཨ་ར་ལ་གདང་བ་ 'ar-la ytūd-pa *Sch.*: 'to be reduced to extremities, to extreme misery' (?).

ཨ་ལ་གཟིག་ 'al-yèig *Sch.*: 'the one half of a pair, e.g. **one eye**', = ya-yèig.

ཨ་ལ་ད་ \*'āl-ta\* (for da-lta) *Bal.* 1. **now, at present**. — 2. **to-day**.

ཨ་ལ་རིང་ 'al-tiñ, \*al-tiñ-la kur-čè\* *W.* to carry something bulky tied up in the girdle.

ཨ་ལ་རྩི, ཨ་ལ་ཙེ 'al-tó, 'al-tsé earthen kitchen-pot *Ld.*

ཨ་ལ་ལ་ 'al-la v. 'a-la-la.

ཨ་ལྷ་གཤམ་ 'asma-gar-bha, *Tar.*: nór-bu asma-gar-bha *Schf.*: **emerald**.

ཨི 'i 1. **beer**, = čan, *C.* — 2. vulgar pronunciation of dbyi, \*yi\*, the lynx. — 3. num.: 60.

ཨི་ཁྱ་ 'i-kug, 'ig, *W.* hiccough, sob, \*i-kug yón-narag\* I have got the hiccough, \*i-kug gyab dug\* he hiccoughs.

ཨིན་གོ་བ་ 'indra-go-pa, ར་ཏྲ་གོ་བ་, cochineal; yet among the substances devoted to a costly Chodten it is mentioned as one of the five divine jewels *Glr.* 7.

ཨིན་ནི་ལ་ 'indra-nī-la **sapphire** (*Sch.*: emerald?).

ཨུ 'u num.: 90.

ཨུ་ཅུག་ 'u-čüg, with \*čö-čè\* *W.* to persuade, e.g. to buy something.

ཨུ་དུམ་བ་ར་ 'u-dum-ba-ra (*Ssk.* *Ficus glomerata*) in Tibetan literature a fabulous lotos of immense size.

ཨུ་མ་ 'u-ma *Ssk.*, prob. also spelled dbü-ma, n. of the wife of Siwa (Durga, Kāli etc.).

ཨུ་ཚུགས་ 'u-tsügs *Sch.* = 'u-tüg.

ཨུ་རྒྱན་ 'u-rgyán 1. also 'odiyana *Cs.*, (not mentioned in *Ssk.* dictionaries), often

written in the abbreviated form ཨུན, a fabulous country in the north-west of India (though *Cs.* supposes it to be Ujain), frequently represented as a kind of paradise. — 2. now a noun personal of frq. occurrence; 'u-rgyan-padma v. padma-byun-ynás.

ཨུག་ཚེས་ 'ug-čös n. of a remedy *Med.*

ཨུང་གུ་ 'ün-gu oil-lamp *C.*

ཨུད་པ་ལ་, ཨུད་པ་ལ་ 'ut-pa-la, 'ud-pa-la a blue lotos which is also used for medicinal purposes. In *Lh.* this name seems to be transferred to *Polemonium caeruleum*.

ཨུན་ཐུག་ 'un-tüg v. u-tüg.

ཨུམ་ 'um a kiss, \*um jór-wa or gyág-pa\* to kiss *C.*

ཨུར་རྒྱ་ 'ur-rgyá a warm meal-porridge; fermenting dough *C.*

ཨུར་རྩོ་ 'ur-rdó v. ur-rdó.

ཨུར་བ་ 'ur-ba v. dbur-ba.

ཨུལ་འཕྲག་ 'ul-täg col. for pyul-täg.

ཨེ 'e 1. in *C.* and later literature, an interrogative, pronounced short, accented, and usually put immediately before the vb. or the pron. which stands in the place of the vb.: \*dé-mo é yó\*? do you feel well? are you well? are you getting on well? kyed dan 'e p'rad mi šes I do not know whether I shall see you again *Mil.*; 'e nus mi nus whether we shall be able or not *Mil.*; rarely for even if, though, although, 'e sus kyan mi túb-na though nobody is really able to do it. — 2. num.: 120.



མི་ན་ཡ་ 'e-nya-ya, 'e-na-ya, *Ssk.* །, a fabulous black antelope with short legs and black eyes.

མི་མ་ 'é-ma, 'e-ma-ó, 'e-ma-hó interj. expressing joy, surprise, astonishment, hey! hey day! indeed! you don't say so! in asking, beseeching, requesting a person's attention: please, pray, I say; or expressive of lamentation, compassion: alas! oh! would to God! O dear! e.g.: 'é-ma sém-s-can snyin-re-rjé alas, the poor people! *Glr.*

མི་བྱ་ 'e-wam, *Ssk.* །, yes, certainly, to be sure *Wdk.* and elsewh.

མི་ར་ཀ་ 'e-ra-ka *Cs.*: 'n. of a country, Irak? Chaldaea? (In *Ssk.* it denotes a sort of grass, or a woollen carpet.)

མི་ལ་ 'e-la, *Ssk.* །, 'é-la *grá-mo Wdi.* small cardamoms, seed of *Electeria Cardamomum*.

མི་ན་ཙམ་ 'én-tsam a little, some, a small bit, Ü and B.

མི་ན་རེ་ 'en-ré quick, fast, speedy *Sch.*

མི་ན་འདར་ 'en-dár v. 'an-dar.

མི་མ་ཅི་ 'ém-çi, 'ám-çi (Turkish word) physician *W.*

མི་ར་ཀ་ 'ér-ka *C. v.* 'ár-ka.

མི་འ་འ་ 'o 1. for རྒྱ་འ་ a kiss, *Pth.* — 2. num.: 150.

མི་དཀར་ 'o-dkár *W.* = *lkog-dkór*, v. *lkóg-ma*.

མི་ཏི་ཡན་ 'o-ti-yán v. 'u-rgyán.

མི་ན་ 'óndra, འོ་ན་ *Odra*, the northern part of Orissa, *Wdk.*

མི་མོ་སུ་ 'ó-mo-su (Mongol word) stocking *C.*

མི་ལྷོང་ 'o-lón, 'o-dón, col. \*'ó-šo\* *Cs.*, wind-pipe; \*'o-lé\* *W.* throat; \*'o-lé dām-te ši son\* he is suffocated.

མི་ལ་ 'ó-lo (Mongol word?) *Sch.*: the place where two rivers flow together, the confluence of two rivers.

མི་རྒྱན་ 'o-rgyán = 'u-rgyán *Pth.*

ཨྐ ṁ, *Ssk.* །, mystical interjection, in later Hindooism the symbol of the Hindoo triad, in as much as it consists of the three

sounds, a (Vishnu), u (Shiva), and m (Brahma). This interjection frequently occurs in the prayers of the northern Buddhists of Tibet, and especially in the famous 'six-

syllable prayer', ཨྐམ་ཏི་བད་མེ་ཏི་ཏི་, ṁ ma-

ṇi pad-me hūm, the literal version of which is: 'O thou jewel in the lotus, hūm!' The person addressed in these words is not Buddha, but *Spyan-ras-nyiz* (v. *spyān*); by some he is thought to be the author of them. Concerning the import of this short apostrophe the best information is to be found *Köpp.* II, 59—61. — The Tibetans themselves are ignorant of the proper sense of these six syllables, if sense at all there be in them, and it is not unlikely that some shrewd priest invented this form of prayer, in order to furnish the common people with a formula or symbol, easily to be retained by the memory, and the frequent recital of which might satisfy their religious wants. And though there may be no obvious meaning in such exclamations or prayers, yet their efficacy is sure to be firmly believed in by a people, whose practical religion chiefly consists in the performance of certain rites and ceremonies, in a devout veneration of their Lamas, combined with frequent oblations to them, in abstaining from gross sins (regarding even the killing of live animals as such), and in the Pradakshina (v. *skor-ba* 2). — The numerous attempts that have been made to explain the Ommanipadmehūm satisfactorily, and to discover a deeper sense or even a hidden wisdom in it, have proved more or less unsuccessful. The most simple and popular, but also the flattest of these explanations is derived from the purely extrinsic circumstance, that the Sanskrit words of the prayer consist of six syllables, and accordingly it is suggested, that each of these syllables, when pronounced by a pious Buddhist, conveys a blessing upon one of the 'six classes of beings'. — The conjecture with which *Köpp.* closes his disquisition, is certainly

ཨ་ཨ་ཨ་ཨ་ 'ö-'a-hūm  
ཨ་

ཨ་ཨ་ཨ་ཨ་ 'os-čos

nothing but a smart thought of that learned author.

ཨ་ཨ་ཨ་ཨ་ 'ö-'a-hūm, another mystical formula, used e. g. for transforming the *mi-γtsān-ba bēu* into *bdud-rtsi*, v. the explanation given under *nañ-mčód*.

ཨ་ཨ་ཨ་ཨ་ 'ö-tsugs Sch.: propping one's chin on both fists, 'ö-tsúgs *mdzad Mil.*

ཨ་ཨ་ཨ་ཨ་ 'og-rgyá beard; 'og-tsúm = 'ag-tsóm.

ཨ་ཨ་ཨ་ཨ་ 'óg-ma throat, neck, = *lkóg-ma*; 'og-žó a beautiful white neck, a 'milk-neck' *Glr.*; 'og-skó prob. = 'os-sko *Med.*

ཨ་ཨ་ཨ་ཨ་ 'on-gu a lamp, 'on-rás the wick of a lamp C.

ཨ་ཨ་ཨ་ཨ་ 'on-lé W. resp. for 'a, at your service! at your commands!

ཨ་ཨ་ཨ་ཨ་ 'on-log ptarmigan Sch.

ཨ་ཨ་ཨ་ཨ་ 'om-móg throat and chest Sch.

ཨ་ཨ་ཨ་ཨ་ 'ol-ma C. throat, windpipe, = 'ol-ldon; \*'ól-ma *dám-te sč'-pa\** to strangle, throttle; 'ol-rko, 'ol-goñ, 'ol-kroñ id., or acc. to others = 'ol-mdud the forepart of the larynx.

ཨ་ཨ་ཨ་ཨ་ 'os-sko, also \*'ó-ku\* C. the chin, resp. *žal-ko*.

ཨ་ཨ་ཨ་ཨ་ 'os-čos Ts. \*č - čč\* *Pedicularis Hookeriana*.



# ENGLISH-TIBETAN VOCABULARY.





# English-Tibetan Vocabulary.

The figures, here and there attached to Tibetan words, refer to the page where the respective article is to be found. — The accent is marked only when, exceptionally, it rests on the last syllable of a word.

## A

- A, An, article *ci*g 140.  
 Abandon *skyur-ba*; *spun-ba*; *bor-ba*.  
 Abate *zi-ba*.  
 Abbot *mkan-po*.  
 Abdomen *čal*, esp. *sku-čäl*.  
 Ability *nus-pa*; *rtsal*.  
 Ablative case *byun-kun*s.  
 Able *mka-s-pa*; to be — *kyud-pa*; *leogs-pa*; *nyan-pa*; *tub-pa*; *nus-pa*; *pod-pa*; *tsugs-pa*; *ses-pa*.  
 Ablution *krus*.  
 Abode *mčis-brän*; *dug-ynas*; *dug-sa*; *ynas* (-*tsun*); *yzi-ma*.  
 Abolish *jig-pa*; *snub-pa*.  
 Abortion *skyur-ma*; *mial rhugs-pa*.  
 Abounding *rgyas-pa* 109, *mod-po*, *dzom-po*.  
 About *tsam-na*, *tsa-na*; round — v. *yiyogs* 352; to be — *ča-ba* 152; *čas-pa*.  
 Above adv. *sten-na*; *bla*; *yan*, *yan-la* 506; prep. *ka-na*, *ka-ru*, *ka-la*, *kar* 34; *gon-du*; *itag-nas*, *itag*; *tog-tu*.  
 Abridge *sdud-pa*.  
 Abridgment *zin-bris*.  
 Abroad v. *byes*; to go — *byes-su* *gro-ba*.  
 Abscess *ču-bür*; *jol*.  
 Absolutely *čis-kyan*; *ga-na-méd*.  
 Abstinence *dge-ba*; *tsod-ses-pa* 452.  
 Abundant *krigs*.  
 Abuse s. (reviling words) *skur-pa* 23; vb. a. (to revile) *skur* *debs-pa* (*byed-pa*; *smra-ba*); *dma* *bab-pa*; *smad-pa*.  
 Abyss *btson-don*; *pyan-sa*.  
 Academy *ytsug-lag-kän*.  
 Accept *bžed-pa*, *bžes-pa*; *len-pa*.  
 Acceptable, to be — *lad-pa*.  
 Access *gro-sa*; v. also *yton-ba* 208 and *mjal-ba* 173.  
 Accident *rkyen*; unfortunate — *gal-rkyen*; fatal — *bar-čäd*; *byur*, *byus*.  
 Accompany *skyel-ba*; *zla-bo byed-pa*.  
 Accomplish v. *grub-pa*; *čom-pa*; *spyod-pa*; *rtsom-pa*.  
 Accomplished *pul-tu byun-ba* 344.  
 Accomplishment *rtsal*; *yon-tan* 516.  
 Accord, Accordance *čam-pa*.  
 According to \**nan-tar*\* W. C.; *dan sbyar-nas*; *bžin-du*.  
 Account s. *rtsis*, *lo-rgyis* 113; *ynas-tsul*; on — of v. *rkyen*; *čed-du*; *pyir*; *slad-du*.  
 Account vb. a. *rtsis byed-pa* (*debs-pa*, *gyab-pa*).  
 Accountant *rtsis-pa*.  
 Accumulate *spun-ba*.  
 Accurate *žib-pa*.  
 Accusation, false — *snyad*.  
 Accuse *gel-ba*; *rgol-ba*.  
 Accustomed *goms-pa*; *dris-pa*; to be — *dris-pa*.  
 Ache vb. n. *na-ba*.  
 Acid, Acidity *skyur-ba*.  
 Acknowledge *kas len-pa*; frq. only *smra-ba*, *zer-ba* etc.  
 Aconite *bon-na*.  
 Acquaintance (friend) *no-sés*.  
 Acquainted, to be — *bžes-pa*.  
 Acquiesce *ko-tug yčod-pa*; *mi rgol-ba*; *dan-du len-pa*.  
 Acquitted, to be — *rgyal-ba*.  
 Across *pred*, *pred*.  
 Act vb. *byed-pa*; *spyod-pa*; *bgjid-pa*; to — the part of *byed-pa*.  
 Action *spyod-pa*; *bya-ba*; *las*; former actions *šion-läs*.  
 Action (law-suit) *krims*, *šags* W. 51.  
 Activity *spyod-pa*.

- Actual *nes-pa-čan*; *no-rtóg*; *yán-dag-pa*.  
 Actually *yži-nas*.  
 Acute *rno-ba*.  
 Adage *ka-dpe*.  
 Add *snon-pa*; *sre-ba*; *rjes-su jug-pa*; v. *god-pa*.  
 Addict, to — one's self *sten-pa*.  
 Adduce v. *mtson-pa* and *dpe*.  
 Adequate *grig-pa*; *mtun-pa*.  
 Adhere *byor-ba*, *byar-ba*; *ynas-pa*.  
 Adherent *pyogs-pa*; *dzin-pa*.  
 Adieu v. *pyi-pyag* 347.  
 Adibuddha *kun-yži* 4.  
 Adjust *sbyor-ba*; *sgrig-pa*; *god-pa*.  
 Admit *γton-ba*; *kas len-pa*.  
 Admonish *skul-ba*.  
 Admonition *bskul-ba*, *bskul-ma*; *bslab-bya*.  
 Adolescent s. *Kyeu*.  
 Adore *mos-pa*.  
 Adorn v. *god-pa*; *sgron-pa*; *brgyan-pa*; *spra-ba*.  
 Adult s. *če-mi*, *nar son-pa* 298.  
 Adulterate *slad-pa*.  
 Adulterer *šar-po*, adulteress *šar-mo*.  
 Adultery, to commit — v. *jug-pa* 177, *byi byed-pa*; *ryem byed-pa*.  
 Advantage *don*; *bogs*; *kjer-so*; *rgyal-ka*, *ka-rgyál*.  
 Adversary *pa-rol-po*.  
 Advice *bka-γdams*; *ka-bsgos*; *ka-ta*, *ka-γdams*; *gros*; *γdams-pa*; *dun-ma*; *man-nág*; to ask — *bgro-ba*.  
 Advise *γdam-pa*, *dom-pa*.  
 Adviser *bka-γdams-pa*.  
 Affair *don*.  
 Affect *bčos-pa* 147.  
 Affection *čags-pa*; *byams-pa*, *byams-sems*; *brtse-ba*.  
 Affectionate *brtse-ba-čan*.  
 Affix *sbyor-ba*.  
 Affliction *sdug-pa*; *mya-nán*; *tser-ka* W.  
 Afore-said *sna-ma*.  
 Afraid, to be — *skrág-pa*, *dñan-ba*; *jigs-pa*; *bag tsa-ba*; *bred-pa*.  
 After adv. *rgyab-tu*; *pyi* 349; *og*; *slad-na*.  
 After prep. *rjes*, *og*; *slad*; *rtin*; *mtar*; *nas*.  
 After-birth *ša-ma*.  
 Afterwards *rjes-la*, *rjes-su*; *rtin-du*; *de-nas*; *pyin-čád*; *pyis*; *pyi-bzin*; *slad-nas*; *slar*.  
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 Aged *rgad-pa*; to be — *rga-ba*.  
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 Agility *byag-pa*.  
 Agro *non-ka*; *par*; *dza*.  
 Agitate *dkrug-pa*; *skyod-pa*; *skyom-pa*; *sgul-ba*; to be agitated *gul-ba*; *krug-pa*.  
 Agitation *krag-krugs*.  
 Ago *snun-la*; long — *sna-mo-nas*.  
 Agony *γšin-pras*; *kon-krugs*; *sems kon-du tsud-pa*.  
 Agree *grig-pa*; *čam-pa*; *stun-pa*; *mtun-pa*.  
 Agreeable *dga-ba*; *yid-du on-ba*.  
 Agreement *ka-čád*, resp. *zal-čád*; *gan-rgyá*; *čad*, *čad-so*; *čam-pa*; *bzan*.  
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 Alabaster *ka-ma-ru*; *tod-le-kór*.  
 Alas *kje-ma*.  
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 Alight *bab-pa*, resp. *γšol-ba*.  
 Alive *γson-po*.  
 All *kun*; v. *gan*; *tams-čád*; *mtá-dag*, *tsad*; *yoñs*; — right! *tsañ-grig*; — seeing *kun-γzigs*; — uniting *kun-dus*; not at — *tsam yañ mi (ma)*; *ye mi (ma)*.  
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 Almanac *lo-tó*.  
 Almighty *kun-dbañ*.  
 Almond *ba-dám*.  
 Alms *ldom-bu*; *slon-mo*; *bsod-snyoms*.  
 Alone *γèig*, *γèig-γèig*, *γèig-pu*, *γèig-po*.  
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 Ambassador *pó-nya*.  
 Amber *spos-šél*.  
 Ambitious *grags-pa-la čags-pa*; *mton-dod-čan*.  
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- Assist *zla-bo* or *grog*s *byed-pa*.  
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## B

- Babbling s. *čol-čün*.  
 Baby *iru-gu čün-nu*.  
 Back s. *rgyab*; *ltag-pa*; the small of the — *sgal-pa*.  
 Back adv. *rgyab-tu*; *pyin*.  
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 Bacon *sbo-tsil*.  
 Bad *nan-pa*; *tu-ba*; *gyi-na*; *btsog-po W.*  
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 Baker *pyos-mkhan*.  
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- Bark vb. n. *zug-pa*.  
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 Basin *ka-to-ra*; *zi-liñ-pan-tse*.  
 Basis *gram-řži*; *ma-řži*.  
 Basket *pe-ra*; *tse-po*; *řzed-ma*; a small — of reed *bag-tse*.  
 Bat (animal) *řa-wañ*.  
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 Battle *řyul*; *řab-mo*.  
 Bawling adj. *ča-čo-čan*.  
 Bay (gulf) *kug*; *ču-kug*; *mtso-lág*.  
 Bay-coloured *smug-po*.  
 Bayonet *san-gin W*.  
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 Be *řin-pa*, resp. *lags-pa*; *yod-pa*; *řlug-pa*; *mčis-pa*; *mñā-ba*; *řnas-pa*; there is, there are *řug*; *mčis*.  
 Beadle (in a monastery) *dge-bškós*; *dge-řyóg*.  
 Beam (timber) *řduñ-ma*; — of light *řzer*; *řod-řzer*.  
 Bear vb. a. (to bring forth) *btsa-ba*; *skyed-pa*; (to carry) *křur-ba*; *křyer-ba*; *tęg-pa*; *řogs-pa*; (to suffer) *řzod-pa*; *řub-pa*.  
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 Beat *řgyab-pa*; *řduñ-ba*; *rdeg-pa*; *řam-par byed-pa*; to — the drum *skrog-pa*; to — the gong, the cymbal v. *křol-ba*; to be beaten *řam-pa*.  
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 Bed (garden) *řsas-kāñ*.  
 Bedding *mal-gós*, *mal-ča*; *řzim-ča*.  
 Bedfellow *mal-grogs*, resp. *řzim-grogs*.  
 Bedstead *mal-kři*; *mčis-māl*.  
 Bee *buñ-ba*; *sbañ-ma*.  
 Beer *čan*; — carousal *čan-sa*; — house *čan-kāñ*.  
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 Begin vb. n. *čas-pa*; *řug-pa*; *mgo řdzug-pa*; to — to exist *skye-ba*; vb. a. *řtsom-pa*; *řdzugs-pa*.  
 Beginner *las-dañ-po-pa*.  
 Beginning s. *mgo*, *mgo-ma*; *go-ma*; *řgo-mo*; *řnañ-ma*; *tęg-ma*; — and end (head and tail) *mgo-mřug*.  
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 Bellows *řbud-pa*.  
 Belly *řrod-pa*; *łto-ba*, *řsus-pa*.  
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 Bereave *řřal-ba*; to be bereft *řral-ba*.  
 Besides *ķa-ru*, *ķar*; *řteñ-du*; *młn*, *młn-pa*.  
 Besiege *řkor-ba*.  
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- Bid *sgo-ba*; *jug-pa*; *dom-pa*.  
 Bier *kyogs*; *dgu-kri*.  
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 Bigness *kō-lág*.  
 Bile *mkris-pa*.  
 Billet of wood *mgal-pa*; *šin-dum*.  
 Billow *ču-ri*, *ču-rlabs*; *dba-klón*.  
 Bind *čin-ba*; *dogs-pa*; *sdom-pa*; *kyig-pa*.  
 Biped *rkañ-nyis-pa*.  
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 Bladder (urinary) *lgan-pa*.  
 Blade (of grass) *jug-ma*; *sog-ma*.  
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 Blame vb. a. *spyó-ba*; *smad-pa*, *smod-pa*.  
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 Blooming *bkra-ba*.  
 Blossom vb. *bar-ba*.  
 Blot out *pyid-pa*; *sel-ba*.  
 Blow vb. *bud-pa*.  
 Blow s. *lčag*.  
 Blue *snoñ-po*, *sno-bo*; deep — *sno-nag*; pale — *sno-skyá*; *sno-sañs*; sky — *mñin*.  
 Bluff s. *gad-pa*.  
 Blunt *rtul-po*; vb. also *ka* IV. no. 5.  
 Blushing (the act of) *no-tsa*.  
 Board s. *span-léb*; *šin-léb*; *glegs*; *sgo-rnám*; — of a door *sgo-glégs*; — of a ship *zur*.  
 Boast vb. *rlom-pa*.  
 Boasting s. *ka-tso*, *ka-po*; *yus*.  
 Boat *gru*.  
 Boatman *gru-pa*; *ko-mkan*; *mnyan-pa*.  
 Bodily *dnos-su*; *mion-sum-du*; *žal-dnós*.  
 Body *lus*; *yzugs*; *sku*; — linen *gos-lág*.  
 Boil s. (ulcer) *ču-búr*; *ša-búr* *W*.  
 Boil vb. a. *skol-ba*; to — down *sgor-ba*; vb. n. *kol-ba*; to — over *lud-pa*.  
 Boiling adj. *kol-pa*, *kol-ma*.  
 Boldness *no-mig*; *rtul-pod-pa*.  
 Bolster *sñas*; *ydan*.  
 Bolt s. *bur*; v. also *gya* and *si-ri*.  
 Bolt vb. a. *gya rgyab-pa*; *si-ri čug-če* *W*.  
 Bond *džin*; *zin-bris*.  
 Bonds *bčin-ba*, *bčins-pa*; *čin-ba*.  
 Bone *yduñ*; *rus-pa*; — s of fish *gra-ma*.  
 Book *dpe*; *glegs-bām*; *po-ti*.  
 Books (literature) *čos*; book-language *čos-skad*.  
 Bookstand *dpe-kri*.  
 Boot *lham*; leather half-boot *krač-pa* 8.  
 Border s. *gru*; *mfa-ma*; *sna*; *mu*; *mtsams*.  
 Bore vb. *rtol-ba*; *big-pa*.  
 Born *čad-pa*; to be — *skye-ba*; *btsa-ba*; *kruñ-ba*, *kruñs-pa*; *ltams-pa*.  
 Borrough *gron-tso*.  
 Borrow *skyi-ba*; *brnyan-pa*; *gyar-ba*.  
 Bosom *sna-mbrág*; *pañ-kébs*.  
 Botch vb. *glan-pa*.  
 Both *nyis*.  
 Bottle *bum-pa*.  
 Bottom *ytiñ*; *mñil*; *žabs*.  
 Bough *yal-ga*.  
 Bound vb. n. *par-ba*.  
 Boundary *mtsams*, *sa-mtsams*.  
 Bow vb. *dud-pa*; \**skyed kug tañ-čé*\* 16 *W*.  
 Bow s. (compliment) *pyag*.  
 Bow s. (for shooting) *yžu*.  
 Bowels *rgyu-ma*; *nañ-król*.  
 Bowl s. *ko-re* *W*; *koñ-po*; *pa-tra*; *por-pa*; *yžon-pa*; beggar's — *lhuñ-bžéd*; — of a tobacco-pipe *gai-mgó*.  
 Box s. (chest) *sgam*; *sgrom*; *gau*; *pa-ri*; — on the ear *gram-lčag*.  
 Boy *byis-pa*; infant — *kyeu*.  
 Bracelet *ydu-bu*; *lag-ydub*.  
 Brag *sgeg-pa*.  
 Brahma *tsañs-pa*.  
 Brahmin *bram-ze*.  
 Braid vb. *yčud-pa*.  
 Brain *klad-pa*; *glad*; *mgo-klád*.  
 Bramble *tser-ma*.  
 Bran *tsag-ro*.  
 Branch (bough) *yal-ga*; *gel-pa*; v. also *lčug-pa* 149.



- Brandish *dbyug-pa*.  
 Brandy 'a-räg.  
 Brass *ra-gan*; — can *čab-rkyan*.  
 Brave adj. *des-pa*; *dpa(-ba)*; *spa-ba*.  
 Brawls v. *klan-ka* 8.  
 Bread *bag-leb* C.; *ta-gir* W.  
 Breadth *ka-žen*; *žen*, *γ'en*.  
 Break vb. a. *γ'cog-pa*; to — one's promise *gal-ba*; v. *čal-ba*; v. *γ'ig-pa*; vb.n. *gas-pa*; *čag-pa*; to — forth *rdol-ba*; to — out *čor-ba*; *lañ-ba*.  
 Breakfast s. *gro*; *dro* C.; *tsal-ma* W.  
 Breakfast vb. *tsal-ma za-ba*.  
 Breast *nu-ma*; *brañ*, resp. *sku-brañ*.  
 Breath *ñam-pa*; *dbugs*; *rlañs-pa*; to be out of — *dñañ-ba*.  
 Breathe *ñam-pa*.  
 Breeze *rluñ*.  
 Bribe s. *pag-sug*.  
 Brick *pag*, *pag-bu*; so-*pag*.  
 Bricklayer *rtsig-bzo-pa*.  
 Bride *bag-ma*; —'s maid *bag-grogs-mo*.  
 Bridegroom *bag-po*, *mag-pa* col.  
 Bridge *zam-pa*.  
 Bridle s. *sraḅ*.  
 Brier *tser-ma*.  
 Bright *bkrag-čan*; *krol-krol*; *γ'zi-brjid-čan*; *od-čan*; *γsal-ba*.  
 Brightness *bkrag*; *dñom-pa*; *mdañs*; *tser-ba*; *zil*; *γ'zi*; *γ'zi-brjid*; *od*.  
 Brilliant *zil-čan*.  
 Brim *gru*.  
 Bring *skyel-ba*; *k'yer-ba*; *k'yog-pa*; *k'yon-ba*; *k'yor-ba*; to — along with *k'rid-pa*; to — on *skyed-pa*; to — round *skul-ba*; to — together *sprod-pa*; to — up *γsos skyed-pa*.  
 Brisk *kram-pa*.  
 Bristle s. *kab-spü*.  
 Bristly *rtsub-po*.  
 Brittle *krol-mo*.  
 Broad *pal-čan*; *žen-čan*.  
 Broken *dkrum-pa*; *čag-pa*, *čag-po*; country *lčan-lčön*.  
 Bronze v. *kro* 52; *mkar-ba*, *kar-ba*.  
 Brook s. *grog-ču*; *ču*; *bab-ču*; *ču-pran*.  
 Broom *pyag-ma*; *ol-mo*.  
 Broth *ša-kü*.  
 Brother *spun*, resp. *mèed*; father's — *ku-bo*; mother's — *žañ-po*, 'a-*žañ* W.; a sister's — *min-po*; elder — *jo-bo*, col. 'a-*jó*; resp. *γ'en*; younger — *nu-bo*; *γ'cuñ-po*; no W.; religious — *čos-spun*; brother — in law *skud-po*.  
 Bruise vb. *grug-pa*.  
 Brush s. *pir*; *zed*.  
 Brute *byol-sön*.  
 Bubble s. *ču-bür*; *lbu-ba*, *dbu-ba*.  
 Bubbling *köl-pa*.  
 Bucket *ču-bzöm*.  
 Buckle s. *čab-ma*.  
 Buckler *pa-li*; *ñub*.  
 Buckwheat *bra-bo*.  
 Bud s. *sbal-mig*; leaf — *k'yi-gu*.  
 Bud vb. *skye-ba*.  
 Buddha *sañs-rgyas*; *rgyal-ba*; *rgyal-ba goñ-ma*.  
 Buddhist *nañ-pa*.  
 Buffalo *ma-he*.  
 Bug *ča-ré*; (*lha*) *dre-sig*.  
 Build *rtsig-pa*; *čos-pa*; *god-pa*.  
 Building s. *bkod-pa*.  
 Bulk *bon*; *lhun*.  
 Bull *glañ-tüg*; *ba-glani*.  
 Bullet *go-la*; *tši-gu*; — mould *ka-lib*.  
 Bullock *glañ*; *spo-to* C.  
 Bun *lhas(-ma)*; *lhas-dóg*; *žim-zag* W.  
 Bunch *čam-pód*; *čag-pa*; *čag-bu*, *čag-mo*; *čun-po*; *tsom-pa*; *γzab-ma*.  
 Bundle *čun-po*; *pon-po*; *lag-kód*.  
 Bung *ka-dig*.  
 Burden s. *kal*; *kur*, *kur-po*; *kres-po*; *gañ(-po)*.  
 Burn vb. a. *tsig-pa*; *sreg-pa*; vb. n. *bar-ba*.  
 Burning-glass *me-sél*.  
 Burst vb. a. *γ'cog-pa*; vb. n. *gas-pa*; *tor-ba*; *rdol-ba*.  
 Bury *skuñ-ba*.  
 Bushel *kal-bó*.  
 Business *las*; *don*; *kag*; *gañ-po*; *spros-pa*; \**del-wa*\* 382 W.  
 Busy, to be — *brel-ba*.  
 But adv. (only) *tsam*; v. *man* 411; conj. v. *k'yi*; *on-k'yañ*; *o-ná*.  
 Butcher *šan-pa*; *ša-tson-pa*.  
 Butler *γsol-dpon*.  
 Butter *mar*; fresh — *skya-már*.  
 Butterfly *pye-ma-léb*.  
 Buttermilk *da-ra*; *dar-ba*.  
 Buttock *rkub*; *pon-tsos*.  
 Button s. *sgrog-gu*, *sgrog-rit*; *tob-či*, *tob-ču*.  
 Buy *nyo-ba*.  
 Buzz vb. *krog-pa*.  
 Buzzing s. *ur*.  
 By *k'yi*; v. sub *rkyen*; *sgo-nas*; *pas*; *γ'yir*; close — *druñ-du*.

## C

- Cabbage *kram*; Chinese white — *pe-tsé, pi-tsi*.  
 Cairn *to-yór; dur-pün*.  
 Calamity *bkra-mi-šis; rkyen; gal-rkyen*.  
 Calamus *ču-tág*.  
 Calculate *rtsi-ba; rtsis byed-pa; bgrañ-ba*.  
 Calculation *rtsis*.  
 Calendar *lo-to*.  
 Calf *be-to, be-do; beu; -- of the leg sgyid-pa; byin-pa*.  
 Call vb. a. *skad-pa; skul-ba; kug-pa; gugs-pa; sgrog-pa; bod-pa; v. also byed-pa I, 2 and min dogs-pa 280; so-called žes byas-pa; vb. n. to — to a person ke' tan-wa C; skad gyab-če W.; sgrog-pa; brgyañ-ba*.  
 Calm adj. *gya-ma-gyü; v. dal-ba*.  
 Calm vb. a. *ži-bar byed-pa*.  
 Calumny *pñā-ma*.  
 Camel *rñā-bón; male — rñā-yséb, female — rñā-mo*.  
 Camp *sgar*.  
 Camphor *ga-pur*.  
 Can s. *rkyan, čab-rkyan 155*.  
 Cancer (disease) *lhog-pa; (constellation) kar-ka-ta*.  
 Candle *rkyon-tse*.  
 Candy *kan-da*.  
 Cane *spa, sba; smyi-gu, smyug-ma; od-ma*.  
 Canine tooth *mče-ba, mče-só*.  
 Cannon *gyogs, sgyogs; dzam-bür; — ball tu-lim*.  
 Canopy *ydugs*.  
 Caoutchouc *gyig*.  
 Cap *tod-kebs*.  
 Caper vb. n. *dkyu-ba*.  
 Capital adj. *kyad-par-čan*.  
 Capitals s. (stock in trade) v. *ma I, 2; tog III; (chief city) mtil; rgyal-sa W*.  
 Captain *go-pa; brgya-dpon*.  
 Captivate *dzin-pa*.  
 Captive s. *btson*.  
 Caravansary *tsugs-kan*.  
 Caraway 1. *Carumgo-snyod*. 2. *Cuminzi-ra*.  
 Carcass *ro, teñ-ro; yzugs*.  
 Card *yi-ge*.  
 Cardamom *sug-rmël; li-ši W*.  
 Cardinal points *pyogs 352*.  
 Care s. *nya-ra; nyner-ka; to take — \*ka-dar čö-če\*; to take — of skyon-ba; \*čag-pa jhé-pa\* C.; nyner-ba; to use — yzabs-pa*.  
 Careless *bag-méd*.  
 Caress vb. a. *mtun-par byed-pa; yag-po; jag-po byed-pa*.  
 Carpenter *šin-mkan*.  
 Carpet *stan*.  
 Carriage (conveyance) *bčib-pa; bžon-pa; teg-pa*.  
 Carrion *krams*.  
 Carrot *guñ-dmar-la-pug; ləa-ba; se-rag-dur-smān W*.  
 Carry *kur-ba; kyer-ba, kyog-pa; kyol-ba; skya-ba; skyed-pa; to — away skyel-ba; bda-ba; to be able to — teg-pa 235*.  
 Cart *šin-rta*.  
 Carter *šin-rta-pa*.  
 Cartilage *čag-krim*.  
 Carve *jog-pa; bru-ba, bru-ba*.  
 Case (incident) *rkyen; skabs; in — gal-te 68; na 299; (sheath) šubs; (grammar) rnam-dbyé 314*.  
 Cash *rnags 313*.  
 Cashmere *ka-čül, ka-čé*.  
 Cask *zem*.  
 Cast vb. a. *skyur-ba; rgyag-pa; deb-pa; pen-pa; to — away dor-ba; to — down bebs-pa; bor-ba; to — (metals) ldugs-pa*.  
 Casting-mould *lug-koñ*.  
 Castle *mkar; po-brāñ; rdzon*.  
 Castrate *rlig-pa byin-pa*.  
 Cat *byi-la; bi-la, bi-li, pi-ši W. žim-bu, žum-bu C*.  
 Catapult *sgyogs 119*.  
 Cataract *ri-yzar-ču*.  
 Catarrh *čam-pa; bro-čsäl*.  
 Catch *dzin-pa*.  
 Catgut *rgyus-sküd*.  
 Cattle *pyugs; breeding — rkañ-ğrós; hornless — mgo-ril W*.  
 Caul (anatomy) *rgyu-sgróg*.  
 Cause s. *rkyen; rgyu; rgyu-mtsan; original = yži-ma*.  
 Cause vb. a. v. *gugs-pa; jug-pa; yton-ba; byed-pa*.  
 Causeway *so-log*.  
 Caution s. *nyner-ka*.  
 Cautious v. *ka-dār; gya-ma-gyü; to be — \*ka-dar čö-če\*; gab-pa*.  
 Cave, Cavern *pug-pa*.  
 Cavity *kun; sbugs*.  
 Cease *gag-pa; čad-pa; ži-ba*.  
 Ceiling *tog, ya-tog*.  
 Celebrated *gzi-brjid-čan*.  
 Cell *grwa; \*da-šäg\* 75*.  
 Cellar *ša-kāñ*.  
 Cemetery *dur-krod*.  
 Censer *pog-pór, spos-pór*.  
 Censor (of a monastery) *dge-bskos 85*.  
 Censure s. *klañ-ka*.  
 Centiped *la-ré W.; si-ri-bu W*.  
 Centre *lte-ba; mtil; dbus*.  
 Cerebellum *klad-čun*.  
 Ceremony *čö-ga; sku-rim*.



Certain *ñes-pa*; *gor-ma-čág*; *ño-rtóg*; a — one *yeig-čig*.  
 Certainly *ydon-mi-za-bar*.  
 Certainty *ñes-pa*; *tag-čöd*.  
 Ceylon *lai-ka*.  
 Chaff *spun-pa*, *sbun-pa*; *sbur-ma*.  
 Chain s. *čags-tág*; *nyag-tág*.  
 Chair *kri*; *rgya-kri* C.  
 Chairman *kri-pa*.  
 Chalk *to-lé dkar-po*.  
 Chamber *nañ*; *kāñ-mig*.  
 Champion *gyad*.  
 Chance s. *rgyu* 110.  
 Change s. *gyur-ba*; *res*.  
 Change vb. a. *sgyur-ba*; *rje-ba*; *spo-ba*; *rdzu-ba*; to — place *po-ba*; vb. n. *gyur-ba*; *po-ba*.  
 Chant vb. *dgyer-ba*.  
 Chap vb. *gas-pa*.  
 Chapter *leu*.  
 Character (disposition) *rgyud*; *ñañ*; *ño-bo-nyid*; *tsul*; *rig-rgyud*; \**šē-gyē*\* C. 562.  
 Characteristic s. *rgyu-mtsān* 111.  
 Charge vb. *ska-ba*; *rgol-ba*; *mñag-pa*; to — with (to commission) *gel-ba*.  
 Charge s. (commission) *kag*.  
 Charity *snjin-rje*.  
 Charming *dga-ba*; *yid-du on-ba*.  
 Chase vb. *čor-ba*.  
 Chase s. *kýi-ra*.  
 Chasm s. *rgya-sér*.  
 Chastisement *čad-pa*; *tul*.  
 Chastity *krel-yod*; *tsaṅs-par spyod-pa*.  
 Chat vb. *ur yton-ba*; *lab yton-ba*.  
 Chattering s. *do-lo*.  
 Cheap *kýe-mo* W.; *rin čuñ-ba*.  
 Cheat vb. *blo brid-pa*; *slu-ba*; *gyo-zól byed-pa*; *mgo skor-ba*.  
 Cheek *gram-pa*; — bone *gram-rūs*; — tooth *gram-so*.  
 Cheer vb. *glod-pa*; *spro-ba skyed-pa*; *dga-bar byed-pa*.  
 Cheerful *krul-po*; *dga-mo*; *sems-bdé*, *blo-bdé*.  
 Cheese *tud*; *o-tud*.  
 Chess-board *mig-mañ*; to play at chess *mig-mañ rtse-ba*.  
 Chest (box) *gau*; *sgam*; *sgrom*; (thorax) *brañ*, resp. *sku-brañ*.  
 Chew *lad-pa*.  
 Chicken *bya-prug*.  
 Chief adj. *dpon*; *ytso*; — justice *krim-s-dpon*.  
 Chief s. *go-pa*; *dpon-po*; *ytso-bo*; *kýu-mčög*.  
 Chiefly *ytso-bor*, *ytso-čér*.  
 Child *pru-gu*; *byis-pa*; *bu*; v. *kýeu*.  
 Children *bu-prug*; — of the same parents (brothers, sisters) *spun*.  
 Chill s. *kýi-bün*.

Chin *ko-kó*; *ma-lé*.  
 China *rgya-nág*; *rgya-yül*; modern name: *ma-hā-či-na*, *ma-hā-čín*; — clay *kam-pa*; — ware *kar-yól*; *dkar-yól*; resp. *žal-kar* C.; *sol-kar* W.  
 Chinese s. *rgya-nag-pa*, *rgya-bo*; fem. *rgya-nag-ma*, *rgya-mo*; *rgya-mi*; plur. *rgya-mams*.  
 Chinese adj. *rgyai*, *rgya-nag-gi*, — language *rgya-skád*; — paper *rgya-šóg*.  
 Chink *sgo-bár*.  
 Chip *tsal-pa*; *šin-tsal*.  
 Chirping s. *ča-čó*.  
 Chisel vb. *bru-ba*.  
 Chit-chat s. *ur*.  
 Choice adj. *mčog-tu bkrab*; *kýad-par jags-pa*; *kýad-par-čan*.  
 Choke *dbugs sub-pa*; \**skye tsir tai-čē*\* W.; *ske bsdam-ste ysod-pa*; to be choked *rñañ-ba*; *ske bsdam-ste čī-ba*; *tsub-pa*.  
 Cholera *kōñ-lóg* W.; *nya-lóg* Sik.  
 Choose vb. a. *bkrab-pa*; *byed-pa*; *dzin-pa*; vb. n. (to like) *dgyes-pa*.  
 Chop vb. *čsab-pa*; to — off *yečod-pa*.  
 Chopping-block *šin-stan*.  
 Chopsticks *tur-ma*.  
 Chord *rgyud* 111.  
 Christ *skyabs-mgón* 26; *ma-ši-ka* 410.  
 Chronic adj. *yun rin-bai*; — disease *yečon-nád*.  
 Chronicle *lo-rgyis*.  
 Churn vb. *dkrog-pa*; *žo dkrog-pa*.  
 Churn s. v. *gur-gúr* 70.  
 Chutney (Indian condiment) *tsu-u* 449.  
 Chyle *dwañs-ma* 249.  
 Cimeter *gri-güg*.  
 Cinamon *šin-tsa*.  
 Cipher s. *mka*; *fig-le*.  
 Circle s. *skor*, *kōr*, *kōr-lo*; *dkýil-kōr*; *sgor-mo*, *sgor-fig*.  
 Circular adj. *kýir-kýir*; *gor-mo*.  
 Circumference *dkýil-kōr*; *kōr*; *kō-ra*; *kýon*; *mu-kýud*.  
 Circumstance *rkyen*; *skabs*.  
 Citadel *mkar*; *rdzon*.  
 Citizen *kýim-bdág*; *yul-pa*; *yon-bdag*.  
 Citron *gam-bu-ra* W.; *spyod-pad* C.  
 City *gron-kýér*.  
 Civilize *dul-ba*.  
 Claim s. *tob-tsir*, *tob-sról*.  
 Clairvoyance *mñon-žés* 193.  
 Clammy *rtsi-čan*.  
 Clamour s. *ku*, *ku-sgra*, *ku-čō*; *skad-lóg*; *ča-čó*.  
 Clandestinely *sbas-te* W.; v. also *lkog-tu*, *ysañ-ba*.  
 Clap vb., to — the hands *čag-čág byed-pa*.  
 Clap s. (crash) *sguñ* W.; *lđim* W.; *lđir-sgra*.  
 Clasp vb. a. *kýud-pa*; *křil-ba*.  
 Clasp s. *čab-ma*; — knife *ltab-gri*.

- Class s. *gral*; *ča-tsán*; *bye-brág*; *dbye-ba*; *tsan*, *sde-tsán*.  
 Classify *nam-par* *bzag-pa*; *byed-pa*.  
 Claw *kron*; *sder(-mo)*; *spar-ba*.  
 Clay *jim-pa*; *rdza*; *žal-ba*; — floor *skyan-nul*.  
 Clean adj. *dag-pa*, *γtsan-ba*; *lag-mo* W.; — food *dkar-zás*.  
 Clean, Cleanse vb. a. *pyi-bdar* *byed-pa*; *san-ba*; *sel-ba*; to be cleansed *byon-ba*.  
 Clear adj. *mion-pa*; *tur-re*; *wa-lé*; *wa-le-ba*; *lag-mo* W.; *sin-po* W.; *lhan-ñe*.  
 Clear vb. a. *dag-pa*; *sel-ba*.  
 Cleave *ges-pa*; *čeg-pa*; to be cleft *gas-pa*.  
 Cleft s. *rgya-sér*; *ral*; *srubs*.  
 Clerk *yig-mkan*.  
 Clever *γčan-po*; *sgrin-po*; *tubs-čan*; *spyān-po*; a — writer *rtom-par* *mkaš-pa*.  
 Clew s. *gru-gu*.  
 Climb *dzeg-pa*; *rgal-ba*.  
 Cling *čags-pa*; *ča-bzag-pa*.  
 Clip *grum-pa*.  
 Cloak s. *ber*.  
 Clock *ču-tsod*; *ču-tsod-kor-lo*.  
 Close vb. a. *gegs-pa*; v. also *dzum-pa*.  
 Close adj. *gya-ma-gyu* 73; — fist *kron-po*; *lag-dam-po*; adv. *jam-pa* 174; — over *glad-la*.  
 Clot s. *gon-po*; — of blood *krag-gón*.  
 Cloth *sag-lád*; *prug*; *ter-ma*; *dar*; a piece of — *yug*, *tubs*.  
 Clothes *gos*, *gos-lág*; *bgo-ba*; to change — *gos brje-ba*; to put on — *gos gon-pa*; to take off — *gos bud-pa*; suit of — *go-lus-ča-tsān* W.  
 Clothes-brush *byab-zéd*.  
 Clothes-stand *γdan*, *rdan*.  
 Clothing s. *bgo-ba*; *ča-byád*, *ča-lugs*.  
 Cloud s. *sprin*; — of dust *bud*.  
 Clouded, to be — *kriγ-pa*.  
 Cloudy, it has become — *kor-son*.  
 Clove *li-ši* C.; *bzan-drug* W.; *zer-bu* W.  
 Club (mace) *ga-da*.  
 Clumsy *sbom-pa*; *zhum-pa*.  
 Cluster s. *čag-mo*.  
 Clyster s. *kos*; *bsur-smyig*; — pipe *ču*.  
 Coachman *šin-rtā-pa*.  
 Coagulate *kyags-pa*.  
 Coal *sol-ba*.  
 Coarse *rtšin-ba*; *rags-pa*; — grained *rtsub-po*.  
 Coast *kris*.  
 Coat s. *gos*; *dug-po* Ū; *ču-pa* Ts.; — lap *kud*; — of mail *krab*.  
 Coat vb. a. *tum-pa*.  
 Cock s. *bya-pō*, *bya-po*; *kyim-bya*; — of a gun *to-čün*; *me-skām*.  
 Cock vb. a. *rdze-ba*.  
 Coetaneous *na-mnyām*, *na-drá*.  
 Coffee *ka-ba* 37, III.
- Coffer *sgrom*.  
 Coffin *dur-sgām*, *ro-sgām*.  
 Cohabit *brel-ba*; *kriγ-pa* *spyod-pa*.  
 Cohabitation *sbyor-ba*.  
 Cohere *brel-ba*.  
 Coil vb. (of snakes) *kri-ba*.  
 Coin s. *don-tse*.  
 Coition, Coitus *kriγ-pa*; *čags-spyód*; *nyal-po*.  
 Colander *tsag-ma*.  
 Cold adj. *grañ-ba*; — air *na-ra*; *ñad*; — wind *nar-ba*; *lhags-pa*; to feel — *kyags-pa*; v. *kyi-bün*; to get, to grow — *grañ-ba*, *grāns-pa*.  
 Cold s. *kyags-pa*; *grañ-ba*; *ñad*; *nar-ba*; to have a — *bro-čsal-ba*; a — in the head *čam-pa*; *bro-čsál*; *ya-ma*.  
 Colic *glāñ*, *glāñ-tābs*; *rgyu-γzer*; *tsa-kru*.  
 Collar s. *gon-ba*, *gos-kyi gon-ba*; to seize by the — *gon-ba-nas* *džin-pa*.  
 Collect vb. a. *sgrug-pa*, *sloñ-pa*; *sdud-pa*; *sog-pa*.  
 Colonel *ru-dpón*.  
 Colour s. *ka*; *ka-dog*; *mdog*; *tson*; beautiful — *bkrag*; prime — *ma-γži*; to lose — *dkyug-pa*.  
 Colt *tur-bu*; — of an ass *ku-rüg*, *gu-rüg*.  
 Comb s. *so-māñ*.  
 Comb vb. a. *šad-pa*, *γšad-pa*, *γšod-pa*.  
 Combat s. *tab-mo*; *kriγ-pa*.  
 Combat vb. *tab-mo* *gyed-pa*, *tab-pa*; *krab-pa*; *rgol-ba*.  
 Come *on-ba*, resp. *byor-ba*, *byon-pa*; *rieb-pa*; eleg. *mči-ba*; come! *sog*; to — again *ldog-pa*, *log-pa*; to — back *pyir-gro-ba*; to — forth *čags-pa*; to — out *byun-ba*, *ton-pa*; to — to *kyol-ba*; *ynas-su* *gyur-ba*; to — together *dzom-pa*; to — up (of seeds) *krun-ba*, *rdol-ba*.  
 Comfort vb. a. *glod-pa*; *mya-ñan* *san-ba*; *spro-ba* *skyed-pa*.  
 Comforter *skyo-grógs*.  
 Command vb. a. *bka* *ynāñ-ba*, *ynāñ-ba*; (an army) *krid-pa*.  
 Command s. *žal-γdāms*.  
 Commander *dmag-go*; *dmag-dpón*.  
 Commandment *bka*, *bka-krim*s, *bka-bsgos*; *krim*s.  
 Commence *rtom-pa*; *dzugs-pa*.  
 Command *snag-pa*; *čol-ba*.  
 Comment vb. a. *grel-ba*, *grol-ba*.  
 Commerce *tson*.  
 Commissary *sku-čsáb*.  
 Commission vb. a. *sko-ba*; *gel-ba*; *mniag-pa*.  
 Commit *skur-ba*; *čol-ba*; (sin etc.) *byed-pa*.  
 Common *dkyus-ma*; *tun*; *pal-pa*; *pral*; the — people *pal* 341.  
 Communication *bka-rgya*; *brel*, *brel-ba*.



- Communion *ḡrel-ba*; *ḡrogs-lugs*; holy — *ḡsol-rás* 592.
- Compact adj *mlírañ*; *ḡag-čan*.
- Companion *ḡrogs*; *rogs*; *skyo-ḡrogs*; *zla-bo*; *ya-do W*.
- Company *kyu*; in — *tun-moñ-du*; *ḡrogs-te*.
- Comparative degree v. *ḡe* 172; *las* II, *pas*, *sañ*.
- Compare *sdur-ba*; *sgrun-pa*; *sḡre-ba*.
- Comparison *dpe* 327.
- Compass (circumference) *mu-kyü*d; points of the — *mṡams* 455.
- Compasses, pair of, *skor-tig*.
- Compassion *snyin-rḡe*; *snyin-brtse-ba*.
- Compel v. *nan-gyis* 302; *ṡed-kyer-nag-pos W*; to be compelled *dḡos-pa*.
- Competitor *gran-zla*.
- Compile *sgrig-pa*.
- Complaint *zug*, *ḡzug* 488, *nad*.
- Complete adj. *grub-pa*; *rgyas-pa*; *tam-pa*; *ḡun-tsógs*; *rdzogs-pa*; *tsañ-ba*; to be — *tsañ-ba*.
- Complete vb. a. *sgrub-pa*; *tog ḡel-ba*; to be completed *ḡor-ba*; *ṡsar-ba*.
- Completely *ḡtan-du*; *ye-nas*.
- Complex of fields *khunís*.
- Complicate adj. *krag-kriḡ*.
- Compliment s. *ḡḡag*; compliments v. *stod-pa* 223.
- Compose *ḡod-pa*; *rtsom-pa*; to — verses *sdeb-pa*; *sbyor-ba*.
- Comprehend *go-ba*; *ḡdzin-pa*; *ḡid-la byed-pa*.
- Comprehension *go-ba*.
- Comprehensive *kyab-ḡe-ba*.
- Comprise *kyab-pa*; *sdud-pa*.
- Compulsion *gal* 68; *nan* 302.
- Computation *rtsis*.
- Compute *rtsi-ba*.
- Comrade *ḡrogs*.
- Concave *koñ*.
- Conceal *ṡbed-pa*; *ḡsañ-ba*; *sḡoñ-ba*; *ḡab-pa*.
- Concealment *ḡag*.
- Conceited *mḡor-po*.
- Conception *dmigs-pa*.
- Concerning (as regards) *rten-nas*; *dbañ-du byas-na* 387.
- Concession *ḡnañ-ba*.
- Concord *mṡun-pa*.
- Condemn *ḡal-ḡe ḡeod-pa*; *krimís ḡeod-pa* or *ḡtoñ-ba*.
- Condescending *ḡe-tabs-med-pa*; to be — *mṡun-pa byed-pa*.
- Condiment *skyu-rüm*; *sdor*.
- Condition (state) *ḡnas-skabs*; *ḡnas-tsül* 311; *ḡin-lugs* 548.
- Conduct vb. a. *skyel-ba*; *ḡkrid-pa*; *ḡdren-pa*.
- Conduct s. *spyod-pa*.
- Cone *tsa-tsa*.
- Confess *ḡeg-pa*; *mṡol-ba*; *ḡñog-pa*; *ḡso-sbyoñ-ba* 590.
- Confession (creed) *ḡos-rgḡud* 164.
- Confide (*ḡid*) *rton-pa* 215; v. *blo-ḡdén* 385.
- Confidence *blo-ḡtád*, *blo-ḡdén*.
- Confidential speaking *snyin-ḡtam*.
- Confine vb. *dḡar-ba*.
- Conform vb. *sbyor-ba*.
- Confound *dkrug-pa*; *ḡzol-ba*.
- Confused, to be — *ṡtab-pa*.
- Confusion *ḡkral-ḡkrül*.
- Congeval *ḡyags-pa*.
- Conglomerate s. *gad-pa*.
- Congratulate *bkra-ṡis mña ḡsol-ba*.
- Conjuncture *bsḡaṡ*; *dus*.
- Conjure (implore) *nan-gyis ḡu-ba*.
- Conjure up *ḡugs-pa*.
- Conjurer *ba-po*.
- Connect *sbyor-ba*; *sbrel-ba*; *zuñ sdebs-pa*.
- Connected with *bḡas-pa*; to be — *ḡrel-ba*.
- Connection *ḡrel-pa*, *zuñ-brél*; v. also *rgḡy-rkyén* 110.
- Conquer *bḡom-pa*; *ḡoms-pa*; *rgḡal-ba*; *ḡam-par byed-pa* 356; to be conquered *ḡam-pa*.
- Conqueror *rgḡal-ba*.
- Conscience *gal-mṡun ṡes-pa*; *ṡes-bḡin*; v. also *byas-ḡos* and *ḡnoñ-ba*.
- Conscientious *krel-čan*.
- Consciousness *ṡes-pa*; *dran-pa*; — of guilt *ḡnoñ-ba*.
- Consecrate *skur-ba*; *rab(-tu) ḡnas(-par) byed-pa* 524.
- Consequence *mḡug*; *bras-bu*; in — of *dbañ-gis*.
- Consider vb. a. *gran-ba*; *ḡdzin-pa*; *bsam-mṡo byed-pa*; vb. n. *sḡom-pa*; *mno-ba*.
- Consideration *dran-pa* 262.
- Consign *skur-ba*.
- Consist *dus-pa*, *bsdus-pa*.
- Consistence *ska-slád*.
- Consistency *ṡrab-tug*.
- Console *sens ḡso-ba*; *mya-nan-bsañ-ba*.
- Consort s. *ḡuñ-ma*; royal — *lḡam-mo*; *bṡsun-mo*.
- Conspicuous *mñon-pa*; *ḡsal-po*.
- Constable *dḡe-ḡḡóg* 86.
- Constellation *skar-ma*; *ḡza-skár*.
- Constipation *bṡañ-dḡág*.
- Constitute *ḡel-ba*; *sḡo-ba*; *ḡug-pa* II, 2.
- Constraint *gal*.
- Construct *bḡo-ba*; v. *ḡa-ba*; *ḡos-pa*; *ḡtoñ-ba*; *ḡod-pa*; *rtisḡ-pa*.
- Construction (grammatical) *tsisḡ sgrig-pa*.
- Consult *bka-bḡro-ba*.
- Consultation *ḡros-glén*; *dun-ma*.
- Consume *ḡud ḡzon-pa*; *zin ḡug-pa*; to be

- consumed *ča-ba*; *čad-pa*; *čsar-ba*; *dzad-pa*; *zin-pa*.  
 Consumption *γəon*.  
 Contain v. *šon-ba*; to be contained *gro-ba*; v. *dug-pa* no. 2.  
 Contamination *grib*.  
 Contemplate *sgom-pa*.  
 Contemplation *sgom*; *tiñ-ñe-dzin*.  
 Contempt *rñan-čen*; *brnyas-pa*; *smad-pa*.  
 Contend (fight) *krug-pa*; *rtsod-pa*; (to strive) *gran-pa*.  
 Content adj. *čog šes-pa*; *tsim-pa*; to be — *mgu-ba*; to heart's — *yid bzin-du*.  
 Contention *gran-sems*; *dzin-mo*.  
 Contentment *snyin-tsim*.  
 Contest s. *tob-šad*.  
 Continent *glin*.  
 Continually *rgyun-du*; *čar, ča-ré*; *γtan-du*.  
 Continuation *pro*.  
 Continue *pro-ba*.  
 Contract vb. a. *skum-pa*; vb. n. *kor-ba*.  
 Contracts s. *gan-rgyá*; *čad-yig*; *dzin, yig-dzin*.  
 Contradiction, to be in — *gal-ba*.  
 Contrary s. *bzlog, go-bzlog*; *go-ldog, go-log*.  
 Contrivance *grabs*.  
 Convent s. *čos-sde*; *sde*; *dgon-pa*.  
 Convention *ka-čad*.  
 Conversation *glen-brjod*.  
 Converse vb. *glen-ba*; *glen-mo byed-pa*; *gros-byed bgro-ba*.  
 Convert vb. *čos-su jug-pa*.  
 Convey *skya-ba*; *skyed-pa*; *skyel-ba*; *kur-ba*.  
 Convoy s. *skyel-ma*.  
 Cook vb. *tsod-pa*.  
 Cook s. *gyos-mkan*; head — *γsol-dpon, ma-čen*.  
 Cool *gran-ba*; *bsil-ba*.  
 Cooly (carrier) *kur-pa*; (workman) *gla-pa*.  
 Coot *skyegs*.  
 Copious *rgyas-pa*.  
 Copper *zans*.  
 Copulation *krig-pa*; *čags-spyod*.  
 Copy vb. *šu-ba*.  
 Copy s. (transcript) *bkod-pa*; *bu-dpe*; (pat-tern) *ma, ma-dpe*.  
 Coral *byi-ru*.  
 Cord s. *rgyud*; *sgrogs*; *ta-gu*; *pren-ba*.  
 Cordial s. *bəud*.  
 Core *kog-šin*.  
 Coriander seed *u-su*.  
 Cork *ka-γəod, ka-dig*.  
 Corn (grain) *bru*; boiled — *čan*; slightly roasted *yos*; stack of — *rags, pub-rags*; *hi-ri*; corn on a toe *rkan-mdzub-dzer-pa*.  
 Corner *kug*; *gru*; *grwa*; *zur*.  
 Corporal *bəu-dpon*.  
 Corpse *ro, resp. spur*.  
 Correct adj. *skyon-méd*; *nor-méd*; to be — *grig-pa*.  
 Correct vb. *sgyur-ba*; *žu-dag byed-pa*.  
 Correction *žu-dag, žus-dag*.  
 Correspond (to be adequate) *grig-pa*.  
 Correspondent (in business) *tsen-grogs*.  
 Corrupt vb. a. *slad-pa*.  
 Corruptness *kun-dkris*.  
 Costly *gus-po, rin-čan*.  
 Cottage *kan-bu*; *ku-tu*.  
 Cotton *ras-bal, srin-bal, šin-bal*; — cloth (*ka-ši-kai*) *ras*.  
 Couch s. *kri*; *nyal-kri*; *mal*.  
 Cough s. *glo*; *kogs*; *bro-tsal*; vb. *kogs-pa*.  
 Council *gros, gros-glen*; *dun-ma*.  
 Counsel s. *gros*; *bka-γdams*; *dun-ma*.  
 Counselor *bka-γšags*.  
 Count vb. *bgran-ba*; *dren-pa*; *rtsi-ba*; *γšor-ba*; *si kor-čə W*.  
 Countenance *γdon*; *bzin*; *no*; *skye-sgo*; *sgo-lo*.  
 Counteract *gal-ba*.  
 Counterfeit adj. *rdzus-ma*.  
 Counterparty *pa-rol*.  
 Counting s. *rtsis*.  
 Country *yul, yul-kor, yul-gru*; *sa-čad*; *rgyal-kag*; love of — *yul-sred*; *yul-la dod-pa*.  
 Couple s. *zun*; married — *bza-mi*.  
 Courage *snyin-stobs, snyin-rus*; *spobs-pa*.  
 Courageous *ham-pa-čan*; *dpa-ba, dpa-čan*.  
 Courier *rta-zam-pa*.  
 Course s. *tsir*.  
 Court s. (residence of a prince) *kab*; — of justice *bka-γšags*; *krim-kān*.  
 Courtyard *kāms*; *tsoms, tsoms-skor*.  
 Cove *kug*.  
 Covenant s. *ka-čad*.  
 Cover vb. *keb-pa*; *gebs-pa*; *klub-pa*; *tum-pa*.  
 Cover, Covering s. *ka-kebs, ka-gab, ka-γəod, ka-leb*; *kebs, kyebs, kebs-ma*; *go-šog*; *tums*; *γyogs*; *šubs*; covering for the head *mgo-γyogs*.  
 Cowry *gron-bu*.  
 Crab *sdig-srin*.  
 Crack vb. a. *γəog-pa*; vb. n. *gas-pa*.  
 Crack s. *sguñ*.  
 Craft (cunning) *dku-lto*.  
 Crafty *yó-ba*.  
 Cram *sgrim-pa*.  
 Crane (bird) *krun-kruni*.  
 Crash s. *sguñ*.  
 Crave *rñab-pa*.  
 Craw *lkog-sog*.  
 Crawfish *sdig-srin*.  
 Crawl *gog-pa*; *pye-ba*.  
 Cream *sprī-ma, spris-ma, sris-ma*; *o-sri*; *šo-sri*.



- Create *god-pa*.  
 Creator *god-pa-po*; *mdzad-po*.  
 Creature *bkod-pa*; *gro-ba*, *lus-čan*.  
 Credible *os-pa*.  
 Creditor *bun-bdag*.  
 Creed *čos-rgyud*, *čos-lugs*.  
 Creek *kug*, *kugs*.  
 Creep *nye-ba*, *gog-pa*.  
 Crescent s. *zla-tses lta-bui ri-mo* or *dbyibs*.  
 Crest (of fowl) *čod-pán*.  
 Crevice *yseñ*, *señ*.  
 Cricket (insect) *čog-čog-pa W*.  
 Crime *nyes-pa*; *noñs-pa*.  
 Cripple *ža-bo*.  
 Crippled *koñs-kan W*; *koñ-ril C*; *grum-pa*.  
 Criticise *bigs-pa*.  
 Crocodile *kum-bi-ra*.  
 Crooked *kug*; *kum-pa*, *koñ*; *kyog-po*; *koñs*; *kyog-po*; *dgur*; to be — *dgye-ba*.  
 Crop vb. *ytog-pa*.  
 Crop s. *lo-tóg*.  
 Cross s. *brkyañ-sin*; *sku-ru-ka*.  
 Cross vb. *yečod-pa*; *rgal-ba*.  
 Crouch *čum-pa*.  
 Croup, he has the — *koñ lkog-ma skrañs soñ* (his throat is swollen).  
 Crow s. *ka-ta*; *po-róg*.  
 Crow-bar *gal-ta*; *lčags-bér*.  
 Crowd s. *krod-pa*; *krom*; *yseb*.  
 Crowd vb. a. *bčar-ba C*, *bčer-ba W*.  
 Crown s. *čod-pán*; — of the head *spyi-bo*; *ysug*.  
 Crown vb. a. *čod-pan-gyis brgyan-pa*; v. also *tog gel-ba*.  
 Crucible *koñ-po W*; *žu-skyógs C*.  
 Cruel *nyan-pa*; *drag-sul-čan*.  
 Crumb *čag-düm*; *brul*; *bir-bir W*.  
 Crumble vb. a. *grug-pa*; vb. n. *gog-pa*.  
 Crupper *sgal-pa*; *rmed*.  
 Crush *glem-pa*; *rdzi-ba*.  
 Cry vb. n. *grags-pa*, *grog-pa*.  
 Cry s. *na-ro*; *skad*, *skad-ñan*; *ča-có*; — for help *o-dód*.  
 Crystal *man-šel*, *šel*.  
 Cubit *kru 51*.  
 Cuckoo *Ku-byüg*; *kug-se W*.  
 Cucumber *ka-ka-rán Kun*.  
 Cultivate *bad-pa*; cultivated land *kluñs*.  
 Cunning s. *dku-lto*.  
 Cup *ko-ré*, *kor*; *koñ-po*; *tiñ*; *yor-pa*; — bearer *ysol-dpon*.  
 Cupboard *ča*.  
 Cupping-glass *me-bum*, *me-pün*.  
 Curd *žo*, resp. *ysol-žo*.  
 Cure vb. *yečod-pa*; *bčos-pa*; *čso-ba*; *ysa-ba*.  
 Curious (inquisitive) *snob-zog-čan*.  
 Curl s. (of hair) *ral-pa*.  
 Curled *tsa-ru W*.  
 Currant *nyañ-ka Sp*; *rub-šo W*; (raisins) *ba-šo Ld*, *ba-šo-ka C*.  
 Current s. *rgyun*; *ču-rgyün*.  
 Current adj., to be — (of coins) *grul-ba*, *rgyug-pa*.  
 Curse s. *ñan*; *dmod-pa*.  
 Curse vb. a. *ñan* *debs-pa*; *dmod-pa* *bor-ba*.  
 Curtain *yol-ba*.  
 Curve s. *gye-gu*.  
 Curve vb. a. *kug-kug byed-pa*; *gum-pa*; curved *kyog-po*; *kyag-kyóg W*; to be curving *dgye-ba*.  
 Cushion *sñas*; *stan*; *bol*, *snye-ból*; *sob-stán*.  
 Custom (use) *krim*s; *čos*; *srol*; (toll) *šo-gám*.  
 Cut vb. a. *yečod-pa*; *yog-pa*; *dra-ba*; (to mow) *rña-ba*; to — into pieces *sgal-ba*; *tub-pa*; v. *čad-pa*; to — off *grum-pa*; *breg-pa*, *dreg-pa*; v. *čod-pa*; v. *čad-pa*; to — open *ges-pa*; to — out v. *yečar-ba 143*; to — up *ytubs-pa*; *dmyal-ba*.  
 Cut s. *kram-ka*; (blow) *lčag*; a short — *\*gyog-lám\**.  
 Cylinder *kor-lo 58*; praying — *čos-kyi kor-lo*.  
 Cylindrical *ril-ba*; to be — *gril-ba*.  
 Cymbal *sbug-žál*; *sbum-žól W*; *sil-snyán*.  
 Cypress *spa-ma Sik*.

## D

- Daily adv. *nyin-re-bžin(-du)*; *žag-dañ žag*.  
 Dalai Lama *ta-lai bla-ma*.  
 Dam s. *ču-rags*; *ču-lon*.  
 Dam up vb. *skyil-ba*.  
 Damage s. *skyon*; *gul*, *gun*; *god*; *nyes-pa*; *ynod-pa*; vb. a. *ynod-pa*.  
 Damp adj. *rlan-čan*.  
 Dance vb. *čam-pa*; *bro-brduñ-ba* or *krab-pa*; s. *gar*; *bro*.  
 Dancer *gar-mkan*.  
 Dandelion *kur-ma*, *kur-tsod*.  
 Dandy *nyor-dga*.  
 Danger *nyen*.  
 Dangerous *ma-ruñ-ba*, *ma-ruñs-pa*; *ydug-pa-čan*; *btsog-pa W*.  
 Daring adj. *rtul-pod-pa*; *spobs-pa-čan*; *dpa-čan*, *dpa-bo*.  
 Dark adj. *sgrib-pa*; *mun-pa*; *smag*; to grow — *tibs-pa*; *grib-pa*.  
 Darken vb. a. *sgrib-pa*; vb. n. *grib-pa*.

- Darkness *mun-pa*; *smag-rum*.  
 Darling, my — *!nai yid-on*; cf. also *sdug-pa*.  
 Darn *tur-ba*; *snol-ba*.  
 Dart s. *mda*; vb. n. *kyug-pa* 60.  
 Date s. (time) *zag-gräns*; (fruit) *ka-zür*.  
 Daub vb. *skud-pa*.  
 Daughter *bu-mo*, *bo-mo*; *sras-mo*; — in-law *mna-ma*.  
 Dawn s. *skya-öd*, *skya-réns*; *to-räns*; vb. it dawns *skya-réns šar*.  
 Day *nyi-ma*; *nyin-mo*; *žag*; — and night *nyin-mtsän*; — by — *žag dan žag*; all the — long *nyin-tse-ré*; every — *žag-dan W*; from — to — *žag-nas žag-tu*; one —, some — *deu-re*; the other — *de-žag* 471 *W*; this — five days *dguš*.  
 Day-break *nam-läns*; at — *nam-läns-te or nas*.  
 Dazzle vb. n. *tom-par gyur-ba*.  
 Dazzling *krol-po*; *läam-me-ba*.  
 Dead adj. v. *ši-ba*; a — man *jšin-po*; ro.  
 Deaf *on-pa*.  
 Deal with vb. *spyod-pa*.  
 Deal s., a good — *ga-čén*.  
 Dear *ječig*; *ječes-pa*; *dkon-pa*; *gus-po*; *rin-tän-čän*, *rin-čän*; to hold — *ječ-ba*.  
 Dearth *zas-dkon C*.  
 Death *či-ba*; forebodings of — *či-ltas*; hour of — *da-ga*; to seek — *lēč-ba*.  
 Debate s. *rtsod-pa*; vb. *bgro-glen byed-pa*.  
 Debt *bu-lon*; the — is cleared *bu-lon kor*.  
 Debtor *bu-lon-pa*.  
 Decapitate *ske ječod-pa*.  
 Decay s. *jšig-pa*.  
 Decay vb. *nyil-ba*; *tor-ba*; *nub-pa*.  
 Decayed *kogs-pa*.  
 Deceased *jšin-po*.  
 Deceit *mgo-skör*; *no-lkog*; *rdzub*; *zog*, *zol-zög*.  
 Deceitful *lēč-nyis-pa*.  
 Deceive *mgo skor-ba*; *rñod-pa*; *blo brid-pa*, *brid-pa*; *slu-ba*.  
 Deceived *krol-pa*.  
 Decency *krel-yod*.  
 Decent *gab-pa*.  
 Deception *sgyu-zög*.  
 Decide *ječod-pa*; *tag-ječod-pa*.  
 Decided *zad*; v. *dzad-pa*; to be — *čad-pa*.  
 Declare *bšad-pa*.  
 Declination (of the sun) v. *bgrod-pa*; north — *byan-bgrod*, south — *lho-bgrod*.  
 Decline (decay) vb. n. *rgud-pa*.  
 Declivity *gud*; *ri žzar-po*, *brag žzar-po*.  
 Decoction *tän-gi sman*.  
 Decorate *sgron-pa*; *brgyan-pa*; *spra-ba*.  
 Decoration *rgyan*.  
 Decrease vb. *gyur-ba*; *grib-pa*; *bri-ba*.  
 Decree s. *bka-šog*, *bka-krimš*; *kra-ma*.  
 Decrepit *kogs-pa*.  
 Dedicate *sio-ba*.  
 Deed *las*; *bya-ba*.  
 Deep adj. *ytin-rin-ba*; *zab-pa*; — (of sounds) *rom-po W*.  
 Deer *ka-ša Sik*.  
 Deface *dma bebs-pa*.  
 Defeat vb. *šam-par byed-pa*.  
 Defect s. *skyon*.  
 Defective *skyon-čän*.  
 Defence *skyabs*.  
 Defend *skyon-ba*; *skyob-pa*.  
 Defender (of religion) *čos-skyön*.  
 Defer v. *gyan-ba*.  
 Deficient *sgob-sgób*.  
 Defile s. *roñ*.  
 Defile vb. *bsgo-ba*; *bag-pa*.  
 Defilement *grib*.  
 Deform vb. *mi sdug-par byed-pa*.  
 Degenerate adj. *brgyud-méd*; *rigs-nyäms*.  
 Degree (rank) *tem-pa*, *tem-rim*; *sa* no. 2; *go*, *go-pan*; a high — v. *rlabs*; by degrees *kad-kyis*; *mtar-gyis*; *rim-gyis*, *rim-pa bžin du*.  
 Dejected *žum-pa*; *mi dga-ba*, v. *dga-ba III*; *dman-pa*.  
 Delay s. *bšol-ba*.  
 Delay vb., to be delayed *gyan-ba*.  
 Delegate vb. a. *mñag-pa*.  
 Delegate s. *tsab-po*, resp. *sku-tsáb*.  
 Deliberate vb. *bka-bgro-ba*, *bgro-ba*.  
 Liberation *grabs*, *dun-ma*, *dun-gros*.  
 Delight s. *dga-ba*; *dga-spró*, *dga-tsór*, *dga-räns*, *dga-mgü*; to take — in *dga-ba*, resp. *dgyes-pa* or *mnyes-pa*; *spro-ba*.  
 Delighted *dga-mo*, *dga-ba*, *dga-räns*; to be *dga-ba*.  
 Delightful *dga-mo*, *dga-tsor če-ba*.  
 Delineation *bkod-pa*; *ris*, *ri-mo*.  
 Deliver (rescue) *sgrol-ba*; (transfer) *sprod-pa*; *ytod-pa*; *skur-ba*.  
 Deliverance (liberation) *grol-ba*.  
 Deliverer *skyabs-mgön*; *srog-skyób W*.  
 Dell *grog-po*.  
 Delude *mgo skor-ba*.  
 Deluge s. *ču-rüd*.  
 Delusion *snañ-křul*.  
 Delusive *kun-rdzób*; *křul-snañ-čän*.  
 Demand vb. *dod-pa*.  
 Demeanour *spyod-lam*.  
 Demon *bgegs*; *goñ-po*.  
 Den *tsaň*.  
 Denomination *čos-lugs*.  
 Dense *stugs-po*; *tug-po*.  
 Density *ska-släd*.  
 Depart *čas-pa*; *bžud-pa*; (deviate) *gyur-ba*.  
 Depend upon *rten-pa*; *blo skyel-ba W*, *kěl-ba C*.  
 Deportment *spyod-pa*.  
 Depository *mādzod*.



- Depression (incision) *ltoi-ga*.  
 Deprive *prog-pa*; *bral-ba*; to be deprived *bral-ba*.  
 Depth *zab-kyad*; *ytiin*; *zab-pa*; *zabs*.  
 Deranged *krul-ba* no. 3.  
 Derangement *skyon*.  
 Descend *bab-pa*.  
 Descendants *brgyud*.  
 Describe *ston-pa*; *bri-ba*.  
 Description *bśad-pa*; *bstan-pa*; *ynas-tsul*, *ynas-lugs*; *rnam-tar*; *byed-tsul*, *yod-tsul*.  
 Desert s. *dgon-pa*; *brog(-ston)*.  
 Deserted *ston-pa*.  
 Deserve v. *os-pa*.  
 Design vb. a. (delineate) *bri-ba*; *god-pa*; (intend for) *sno-ba*.  
 Design s. *ri-mo*.  
 Desirable *mko-ba*.  
 Desire s. *tob-bló*; *dod-pa*.  
 Desire vb. *dod-pa*; *smon-pa*; *žen-pa*; *sred-pa*; *riam-pa*; *riab-pa*; *rkam-pa*.  
 Desolate adj. *no bab-pa*; *žum-pa*.  
 Despair s. *yi(d) yčod-pa*; *yi(d) mug-pa*.  
 Despair vb. *ko-tag yčod-pa*; *yi(d) mug-pa*.  
 Despise *brnyas-pa*; *riian-čen byed-pa*; *kyad-du ysod-pa*; *gyiin-ba*; *smad-pa*.  
 Despond *spa-sgon-ba*.  
 Despondency *žum-pa*; *yi(d) mug*.  
 Destine *ska-ba*; *sno-ba*.  
 Destiny *skal-ba*; *ska-ba*; *bsod-bdē*; *dban-tān*.  
 Destitute *kun-gyis btan-ba*; *ngon-méd*; *rtēn-méd*.  
 Destroy *gem-pa*; *riam-pa*; *žig-pa*; *žoms-pa*; *tsar-yčod-pa* 458; *ma-run-bar byed-pa*; *med-par byed-pa*.  
 Destruction *žig-ral*, v. *ral-ba*.  
 Detail s., in — *rgyas-par* 109.  
 Detain *skyi(-ba)*; *bsol-ba*.  
 Detect *nyed-pa*; *tob-pa*.  
 Determine vb. a. (induce) *skul-ba*; vb. n. (resolve) *tağ yčod-pa*.  
 Detest *spōn-ba*.  
 Develop vb. n. *rgyas-pa* 109.  
 Deviate *kyar-ba*; *gol-ba*.  
 Devil *bhud*; *bgegs*.  
 Devise *dmags-pa-nas* (or *sems-kyis*) *γzo-ba*; *dgois-pa*.  
 Devote vb. *sno-ba*.  
 Devotion *gus-pa*, *dan-ba*.  
 Devour *čur mūd-pa*; *hab-háb za-ba*.  
 Devout *skal-dān*; *gus-pa*; *čos-čan*; *dan-ba*.  
 Dew s. *zil-pa*.  
 Dexterity *sgyu-rtśāl*.  
 Dexterous *skyen-pa*; *rtśāl-čan*.  
 Diadem *čod-pān*.  
 Diagram *dkyi(-kor)*.  
 Dialect *skad-lugs*.  
 Diamond *rdo-rye*, *dor-ye-pa-lām*.  
 Diaphragm *mčēn-ri*.  
 Diarrhoea *kru-ba*; *śāl W.* 567.  
 Dictionary *min-gi mūdod*.  
 Die, dice s. *čō-lo*, *čol*; *šo*; to play at — *šo rtse-ba*; *šo gyed-pa*.  
 Die vb. n. *či-ba*, *ši-ba*; resp. *dgois-pa*, and *groñ-ba*; eleg. *gum-pa*; v. *du-ba*; to — out *čad-pa*.  
 Diet *spyod-lam*; lenten — *dkar-zās*.  
 Difference *kyad*, *kyad-par*; *bye-brag*; to find a — *nyis-su dzin-pa*.  
 Different *mī-yčig*; *ta-dad-pa*; *so-só*; *mī-dra-ba*; not — *yčig-pa*.  
 Difficult *dka-ba*, *dka-bo*; *kag-po*, *kab-le*.  
 Diffuse vb. *gyed-pa*.  
 Dig *rko-ba*; *bru-ba*.  
 Digest *ju-ba*; *žu-ba*.  
 Digestion *ju-ba*.  
 Dignitary *tsan-po*.  
 Dignity *go-grāl*, *go-pān*; *go-sā*; *gras*; *dbu-pān*.  
 Dike *ču-rags*, *ču-lon*; *rags*.  
 Dilapidated *gog-po*.  
 Diligence *brtson-grus*; *snyin-rūs*; to use — *rtśol-ba skyed-pa*.  
 Diligent *brtson-pa-čan*.  
 Diligently *rtśol-bar*.  
 Dim adj. *dkrigs-pa*; *bkrag-čōr*; *man-mūn Ld.*; to grow — *grib-pa*.  
 Diminish vb. a. *pri-ba*; vb. n. *grib-pa*.  
 Dimness *rab-rib*, *hrab-hrib*.  
 Din *du-dzi*.  
 Dip vb. *spag-pa*.  
 Diploma *bka-rgya*, *bka-šog*; — of nobility *dpal-gyi ynan-šog*.  
 Direct vb. a. *ytod-pa*; to be — ed *ston-pa*, *lta-ba*.  
 Direction *no*, *nos*; *pyogs*; *man-nāg*; *žalta*; *śed*.  
 Directly *de-ma-tağ-tu*.  
 Director \**go-pōn*\* C.  
 Dirt *dri-ma*; *dreg-pa*; *rkyag-pa*; *lčags-dregs*.  
 Dirty adj. *dri-ma-čan*; *btsog-pa*; *gos-pa*; *mī-ytsan-ba*; *tsi-du W.*  
 Dirty vb. a. *go-ba*.  
 Disadvantage *skyon*.  
 Disagreeable *mī-sdug-pa*; *yid-du-mi on-ba*.  
 Disappear *mī-snan-bar gyur-ba*; *yal-ba*; *med-par gyur-ba*; *žig-pa*; *bul-pa*.  
 Disapprove *dor-ba*; *mī ynan-ba*.  
 Disciple *grwa-pa*; *nye-ynas*; *slob-bāns*.  
 Discontented *skyo-mo*; *mī dya-ba*.  
 Discontinue *yčod-pa*.  
 Discord *lbyen-pa*; *śel*.  
 Discouraged *no bab-pa*.  
 Discourse s. *glēn-brjōd*, *glēn-mo*; *lda-gu*.  
 Discuss *bgro-ba*.  
 Disdain s. *riian-čen*.  
 Disease s. *nad*; *na-ba*; *snyuñ*; chronic — *yčōñ*; fatal — *či-nād*.  
 Disfigured *gya-ba*.

- Disgrace s. *rkañ-drén*; *žabs-drén*.  
 Disgrace vb. a. *dma-bebs-pa*.  
 Disguise s. *bag*; *rdzu-ba*.  
 Disguise vb. a. *gebs-pa*; v. *čas* 156.  
 Disgust s. *skyo-sás*; *krel*; *rnām-rtóg*.  
 Dish *ka-to-ra*; *sder-ma*; *spags*; *skju-rim*  
*W*.  
 Disheartened *skyo-mo*.  
 Dishonour vb. *smad-pa*; *dma-bebs-pa*.  
 Disk *kyir-kyir*; *dkiyl-kór*; *kór-lo*; *sgor-mo*.  
 Dislocated, to be — *kṛul-ba*.  
 Dismay s. *žum-pa*.  
 Dismiss *bka-grol-ba*; *gyed-pa*; *yton-ba*;  
*don-pa*.  
 Disorder s. *kṛug-pa*; *skyon*; *kṛal-kṛul*.  
 Dispatch vb. *rdzon-ba*; *zlog-pa*; *yton-ba*;  
*mñag-pa*.  
 Dispel *zlog-pa*.  
 Dispense vb. (deal out) *brim-pa*.  
 Disperse vb. a. *gye-ba*, *gyed-pa*; *yčor-ba*;  
 vb. n. *byer-ba*; *yan-ča-ce W*.  
 Display vb. *grems-pa*; *yčal-ba*.  
 Disposition s. (character) *rgyud*; *nan*;  
*nan-rgyud*; *ran-bžin*; *yšis*.  
 Disputation *rtsod-pa*.  
 Dispute vb. n. *rgol-ba*; *rtsod-pa*.  
 Dispute s. *kā-mčū*, *rtsod-pa*, *dziñ-mo*.  
 Dissatisfaction *mi-dga-bai sems*.  
 Dissatisfied *mi-dga-ba*; also *kön-pa*.  
 Dissect *byed-pa*.  
 Dissension *kön-po*; *nan-sel*, *sel*; *dbyen-pa*.  
 Dissertation *rgyud*, *mdo*.  
 Dissimilarity *kyad-par*; *mi-dra-ba*.  
 Dissolute *čol-pa*; to be — *mi-tsañs-par*  
*spyod-pa*.  
 Dissolve vb. a. *žig-pa*; to be dissolved  
*čim-pa*.  
 Dissuade *sgyur-ba*; *zlog-pa*.  
 Distance *rgyañ-ma*; *nye-riñ*; *tag*; *pa-tsad*, *pa-zad*.  
 Distant *tag-riñ(-mo)*.  
 Distend *rkyon-ba*.  
 Distinct *krol-po*; *čod-po*; *wa-lé*, *wal-le-ba*.  
 Distinction *kyad*; *dbye-ba*.  
 Distinguish *rnām(-par)* *bžag(-pa)*.  
 Distinguished *pag-sa*; *kyad-par-čan*.  
 Distorted *ča-čüs*; to be — *kṛul-ba*.  
 Distress s. *sdug-bsñal*, *mya-nan*, *dka-las*.  
 Distribute *bgod-pa*; *brim-pa*; v. *gyed-pa*.  
 District *yul-käg*; *yul-ljóns*; *yul-sde*; *kul*;  
*sde*.  
 Disturb *dkrug-pa*; *xyeñs-par* *byed-pa*;  
*bar-du* *yčod-pa*; to be disturbed *kṛug-pa*.  
 Disturber *bstan-šig*.  
 Ditch *ču-obs*; *obs*.  
 Diverse *sna-tsogs*; *sna-so-só*.  
 Diversity *bye-ba*; *mi-dra-ba*.  
 Divert *sgyur-ba*; *rtse-ba*; *zlog-pa*.  
 Divide *bgod-pa*; *gyed-pa*; *byed-pa*; *ges-pa*;  
 to be divided *gye-ba*.  
 Dividend *bgo-byá*.  
 Divine s. *čos-pa*.  
 Division *dbye-ba*; *bye-brág*; *kyad*, *kyad-par*;  
*ču-tsán*; *rnām-pa*; *käg*.  
 Divisor *bgod-byéd*.  
 Dizzy, I am — *mgo-kór*.  
 Do *byed-pa*; *spyod-pa*; eleg. *bgnyid-pa*; resp.  
*mdzad-pa*; that will — *\*lig-pa yin\* C*;  
*des čög*.  
 Doctrine *čos*; *bstan-pa*.  
 Dog *kyi*, male — *kyi-pó*, fem. *kyi-mo*; mad  
 — *kyi smyon-pa*; — kennel *kyi-kán*, *kyi-pul*.  
 Doll *miu*.  
 Domain *kams*; *kul*; *dbañ-ris*.  
 Domicile *mčis-brán*.  
 Dominion *kams* 39; v. *rgyal-kams* 108;  
*ñañ*; *mñā*; *čab-óg*; *dbañ-ris*; *srid*.  
 Door *sgo*; *čab-sgo*; large — *sgo-mo*; little —  
*sgeu*; principal — *rgyal-sgo*; — bar *ytan-pa*;  
 — frame *sgo-drig*; — hinge *sgo-kor*,  
*go-ptñ W*; — keeper *sgo-pa*, resp. *čabs-sgo-pa*,  
*sgo-sruñ*.  
 Dose s. *čun*.  
 Dossier *tse-po*, *tsel-po*.  
 Dot s. *tseg*.  
 Double adj. *ynyis-ldáb*; — tongued *lčey-nyis-pa*;  
 — barreled gun *nyi-rag W*; (v. *sbrag-pa*);  
*tsañ-yá*.  
 Double vb. a. *skum-pa*.  
 Doubt s. *te-tsóm*; *tsom-pa*; *tsom-tsóm*; *yid-nyis*.  
 Doubtful *ytol-méd*.  
 Dough *skyo-ma*; *bag-zan*.  
 Down adv. *čur*; *teñ-la C*; *yšam-du*; to go  
 — *nub-pa*, *bab-pa*.  
 Downward *mar*, *mas*; *og-tu*, *šod-du*.  
 Dowry *rdzoñs*.  
 Doze vb. *nyid fom-pa*.  
 Drag vb. *drud-pa*.  
 Dragon *brug*.  
 Dram s. (weight) *žo* 478.  
 Draught s. (drawing) *bkod-pa*; *ri-mo*;  
 (drink) *hub*.  
 Draw (pull) *fen-pa*; *dren-pa*; to — in  
*riñub-pa*; *skum-pa*; to — out *fen-pa*;  
*byin-pa*; to — up (to compose) *god-pa*.  
 Dreadful *žigs-pa*.  
 Dream s. *rmi-lam*, resp. *mñal-lam*; vb.  
*rmi-ba*.  
 Dress s. *gos*, *čas*; resp. *na-bza*.  
 Dress vb. a. (to clothe) *skon-pa*; (to cook)  
*tsod-pa*, *tsed-pa*; to — wounds *sdom-pa*.  
 Dressed up *zab-mo*.  
 Dried *skam-po*; — up *kum-pa*.  
 Drink vb. *čui-ba*.  
 Drink s. *skyems*; *žal-skóm*; meat and  
*bza-btññ*.



Drinkable water *skems-čü*  
 Drinking-cup *skyogs*; *čau-čan*, *por-pa*,  
*ko-re W.*  
 Drip vb. *dzag-pa*.  
 Drive vb. *ded-pa*; to — back *gogs-pa*;  
*zlog-pa*; to — out *skrod-pa*; *bda-ba*.  
 Driver *ded-mi*.  
 Drop s. *figs-pa*.  
 Drop vb. a. *krul yton-ba*; vb. n. *dzag-pa*;  
*cor-ba*.  
 Dropsy *pags-ču*; *snyin-ču*; *dmu-ču*.  
 Dross *lëags-drëgs*.  
 Drowned, to be — *tsub-pa*; *čus kyer-ba*.  
 Drum s. *rña*; — skin *rna-lpags*; — stick  
*rña-lëäg*.  
 Drummer *rña-pa*.  
 Drunk *ra-ro-ba*; *bzi-čan W.*; to get — *bzi-*  
*ba*.  
 Drunkard *čau-dud-čan W.*  
 Drunkenness *ra-ro*.  
 Dry adj. *skam-pa*, *skam-po*; *skem-pa*; —  
 weather, drought *fan-pa*.  
 Dry vb. a. *skem-pa*.  
 Dryness *skam-pa*.  
 Duck s. (water-fowl) *nur-ba*.

Due adj. *dgos-pa*.  
 Duel s. *krug-pa*.  
 Dulcimer *yan-ljin Ts.*  
 Dull adj. *lugs-pa*; *glen-pa*; *rtul-po*; *blun-*  
*pa*.  
 Dullness *rnu-ba*.  
 Dumb *lugs-pa*; *smra-mi-nus-pa*.  
 Dumpling *ču-ta-gir W.*  
 Dung s. *lea Ld.*; *lei-ba W.*; *brun*.  
 Dungeon *kri-mün*; *btson-don*.  
 Dupe vb. a. *mgo skor byed-pa 25*.  
 During prep. *kons-su*; *na 238*; *rin-la*.  
 Dusky *man-mün*.  
 Dust s. *kyim-sa*; *tal-ba*; *rdul*; *pye-ma*;  
 cloud of — *bud*.  
 Duty *kaj*; *krims*; *sdom-pa*; moral — *tsul-*  
*krims*; (tax) *dpya*; *šo-gám*.  
 Dwarf *miu*.  
 Dwell *ynas-pa*, *dug-pa*; *sdod-pa*; resp.  
*bzugs-pa*; *kod-pa*.  
 Dwelling s. *ynas-kan*, *ynas-tsan*; eleg.  
*mëis-bran*; temporary — *bran-sa*.  
 Dwindle *yal-ba*.  
 Dye s. *tsos*; vb. a. *tsos rgyag-pa*.  
 Dynasty *rgyal-brgyäd*; *rgyal-räbs*.

## E

Each *kun*; re, re-ré  
 Eager *dod-čan*, *dod-ldan*; to be — *dod-*  
*pa*; *sred-pa*.  
 Eagle *go-bo*; *glag*.  
 Ear *rna-ba*; resp. *snyan*; — ache *rna-ba*  
*na-ba*; — hole *rna-kün*; — shot *rgyañ-*  
*grägs*; — wax *klog-pa*; *rna-kyäg*; — of  
 corn *snye-ma*.  
 Early adj. and adv. v. *sña 135*; earlier *sña-*  
*ma*, *sna-mo*; earlier or later *sña-rtin-du*.  
 Earn *kug-pa*.  
 Earnest s., in good — *don-dám*.  
 Earnestly *snyin-nas*; v. also *yañ-dag-pa*,  
 sub. *dag-pa 248*.  
 Earth sa; *sa čen-po*; — quake *sa-yyós*; *sañ-*  
*gäl W.*  
 East *šar*.  
 Easy *sla-ba*; *lhod-pa*.  
 Eat *za-ba*, *bza-ba*; resp. *ysol-ba*; *mčod-pa*;  
 v. also *fun-ba*; to — up *ma-lus-par za-ba*.  
 Echo s. *brag-ča*; *sgra-brnyän*.  
 Eclipse of the moon *zla-dzin*, of the sun  
*nyi-dzin*.  
 Edge *ka*; *ča-ga*; *mfa*; *zur*; — of a knife  
*dno*.  
 Edict *bka-šog*, *ysun-šog*; *bkar-btags-pa*.  
 Edifice *bkod-pa 96*.  
 Educate *tso-ba*; *yso-ba*, *yso-shyon byed-*  
*pa*.  
 Effect vb. a. *byed-pa*.

Effect s. *bras-bu*; effects (goods) *ča-lag*  
*W.*, *lag-ča*, *jo-byad*.  
 Effervesce *kol-ba*.  
 Efficacy *nus-pa*.  
 Egg *sgo-nä*, *tul W.*  
 Egotism *bday-dzin 268*.  
 Egypt *mi-sér yul*.  
 Eight num. *brgyad*; eighth *brgyad-pa*;  
 eighteen *ču-brgyad*; eighteenth *ču-brgyad-*  
*pa*; eighty *brgyad-ču*; eightieth *brgyad-*  
*ču-pa*.  
 Either — or *yañ-na* — *yañ-na*.  
 Eject *skrod-pa*; *dor-ba*.  
 Elapse *da-ba*.  
 Elbow *gru-mo*, *gre-mo*; *dre-bo*.  
 Elder adj. *če-ba*, *čen-po*; — brother *jo-bo*;  
*tu-bo*.  
 Elder s. *rgad-po*.  
 Election *ydam-ka*.  
 Electuary *lde-gu*.  
 Element *byuñ-ba*; *kams*.  
 Elephant *gluñ*, *gluñ-po-če*, *gluñ-čen*.  
 Elevate *sgro-dogs-pa*; *degs-pa*; *spar-ba*;  
*sen-ba*.  
 Eleven *bču-yčig*; eleventh *bču-yčig-pa*.  
 Elk *ka-ša ša-ba*.  
 Eloquence *ka-sbyañ*.  
 Eloquent *näg-dbañ*; *ku-sbyañ-po*; *ka-*  
*šugs-čan W.*  
 Elsewhere *jan-du*.

- Emanate *pro-ba*.  
 Emanation *sprul-ba* 336.  
 Emboss *pur-ba*.  
 Embrace vb. *kyud-pa*; *kril-ba*; *dzin-pa*; *kyab-pa*.  
 Emerald *ma-rgád*,  
 Emerge *byun-ba*.  
 Emetic *skyug-smán*.  
 Eminent *kyad-par-dan*; *pin-sum-tsogs-pa*; *rgyal-ba*; *pul-tu byun-ba*.  
 Emit *byin-pa*.  
 Emmet *gre-mog-bu W.*; *grog-ma*.  
 Emperor *ysal-shin-la skyon-pa*.  
 Emperor *rgyal-po chen-po*.  
 Empire *kams*; *yul-káms*; *rgyal-kág*.  
 Employ *skyel-ba*; *spyod-pa*; to be — ed or busy *brel-ba*.  
 Empty *ston-pa*; to make — *stons-pa*.  
 Emulate *gran-pa*.  
 Emulation *gran-sems*.  
 Enabled, to be — *kom-pa* 44.  
 Encampment *sgar*; *dmag-sgár*.  
 Enchanter *gon-po*; enchantress *gon-ba-mo*.  
 Encircle *skor-ba*.  
 Enclose *skor-ba*.  
 Enclosure *skor-ba*; *ra-ba*.  
 Encompass *kyigs-pa*; *kyud-pa*; *skor-ba*.  
 End s. *mjug*; *mta*, *mta-ma*; *jug*; *zug*; towards or at the — *mta-ru*, *mtar*; to be at an — *rdzogs-pa*, *zin-pa*.  
 Endeavour vb. *rtsol-ba*; *lhar len-pa*; *don-du nyer-ba*; s. *grus-pa*.  
 Endless *mta-yás*; *mta-méd*.  
 Enemy *dgra*, *dgra-bo*; *pa-rol-po*; *tsé-ba*.  
 Energy *zugs*.  
 Engagement (promise) *čad*; *sdom-pa*; v. also *las*, *brel-ba*.  
 Engrave *rko-ba*.  
 Enjoin *skul-ba*.  
 Enjoy *loñs spyod-pa*; — one's self *rtse-ba*.  
 Enjoyment *loñs-spyod*; *nyams-myon*.  
 Enlarge *rgyas-pa*; *pel-ba*; *dar-ba*; — upon *spro-ba*.  
 Enough *tsad*; *čog-pa*; to be — *kyed-pa*; *grig-pa*.  
 Ensnare *dkri-ba*.  
 Enter vb. a. *jug-pa*; *tsugs-pa*; *tsud-pa*; vb. n. *čud-pa*.  
 Entertainment *mgon*; v. also *mčod-stón*.  
 Entire *tsan-ma*; *ril-ba*; *son-te W.*  
 Entity *no-bo-nyid* 129; *čos-nyid* 164.  
 Entrails *rgyu-ma*, *nan-krol*.  
 Entrance (vestibule) *sgo-kán*.  
 Entrust *čol-ba*; *ytod-pa*, *nyer-ka ytab-pa*.  
 Enumerate *sgrán-ba*, *bsgrán-ba*; *dren-pa*.  
 Enumeration *rnam-gráns*.  
 Envelope *yi-gei šubs*.  
 Envious *prag-dog-čan*; v. also *če-ré*.  
 Envoy *po-nya*.  
 Envy s. *prag-dóg*; *mig-sér*.  
 Envy vb. *prag-pa*.  
 Epidemy *rims(-nad)*; *nan-rims*.  
 Epilepsy *kyab-jug*; *ya-nád*; *ya-pog-pa*.  
 Epistle *yi-ge*.  
 Epitaph *dur-byan*.  
 Equal *mnyam-pa*; *snyoms-po* 201; *dra-ba*; *mtsuns-pa*.  
 Equality *mnyam-pa-nyid*; *dra-mi-dra*.  
 Equanimity *snyoms-pa*; *btañ-snyóms*.  
 Equivalent s. *dod*; *tsab*.  
 Eradicate *rtsad-nas yčod-pa*.  
 Erect adj. *kýe-ré*; *kron-ne*.  
 Erect vb. a. *sgrén-ba*; *dzugs-pa*; *bžen-ba*.  
 Err *kyar-ba*; *krul-ba*; *gol-ba*; *nor-ba*.  
 Error *gal-sa*; *krul-so*, *krul-yži*.  
 Eructation *skyug-ldád*; *sgreg-pa*.  
 Escape vb. *čor-ba*; *bud-pa*.  
 Escort s. *skýel-ma*; *bsel(-ba)*, *lam-bsél*.  
 Escort vb. *rdzon deb-sa*.  
 Especially *kyad-par-du*.  
 Essence *no-bo-nyid* 129; *bčud* (quintessence) 147.  
 Establish *god-pa*.  
 Estafet *rta-zam-pa*.  
 Esteem s. *pu-dúd*; *rtsis*; *ya-ša*.  
 Esteem vb. a. *bkur-ba*; *yčes-par byed-pa* or *dzin-pa*.  
 Estimation *rtsis*; *tsod* 453.  
 Eternal *rtag-pa*; *skye-či-med-pa*.  
 Eternity *rtag-tu-ba* (?).  
 Ether *mla*.  
 Etymology *ta-snyád*.  
 Eunuch *nyug-rim*.  
 Euphony *sgra-dbyańs*.  
 Europe *rgya-pi-lin*; *pyi-glín*, vulgo *pi-lin*.  
 European s. *pa-rán*, *pe-rán*; *pi-lin-pa*.  
 Evade *jur-ba*, *dzur-ba*; *jol-ba*; *čor-ba*.  
 Evangelist *prin-bzan sgrog-pa(-po)*.  
 Evaporate *tim-pa*.  
 Even adj. *mnyam-pa*.  
 Even vb. a (to level) *snyom-pa*.  
 Even adv. *ta-na*; *yań*; not — v. *yań* 505.  
 Evening *nub*; *nub-mo*; *dgońs*.  
 Evenness *nyam-pa-nyid*.  
 Event *rkyen*; *dños-po*; at all events *čis kyan*, *gań yin kyan* 65; *ga-na-méd W.*, *gar-méd W.*  
 Ever *rtag-tu*; *ytan-du*; *dus-rgyun-du*.  
 Every *kun*; *re*, *re-ré*; v. *gań* 65; — day *dkyus-ma*; *žag dan žag* 248; — thing *čan*; *či*; *kun*.  
 Everywhere *kun-tu*; v. *čir* 141.  
 Evidence *rgyu-mtsan* 111.  
 Evident *mion-pa*.  
 Evidently v. *nes-pa* 128.  
 Evil s. *nan*; *nyes-pa*.  
 Evil adj. *nan-pa*; *tu-ba*; — spirit *gon-po*.  
 Exact adj. *žib-pa*.



Exactly *ko-na*; *rai*; — that *de-dé* 256.  
 Exaggerate *sgro-dogs-pa*.  
 Exalt *sgro-dogs-pa*.  
 Exalted *ḡags-pa*.  
 Examination *brtags-dpyad*.  
 Examine *rtoḡ-pa*; *dpyod-pa*; *ḡḡig-pa*; *sad-pa*.  
 Example *dpe*; *dpe-brjöd*.  
 Excavate *ḡcön-ba*; *sbug-pa*.  
 Excavation *sbugs*; *ḡön*.  
 Excellence *dños-grub*; *čö-ba*.  
 Excellent *rgyal ba*; *kyad-par-čan*; *ḡčes-pa*; *ḡün-tsöḡs*; *ḡags-pa*.  
 Except prep. *ma ḡtoḡs-par*; *min*, *min-par*.  
 Exchange s. (agio) *ḡar*.  
 Excite *ston-ba*, *dkroḡ-pa*.  
 Exclaim *bod-pa*.  
 Exclusively *ko-na*.  
 Excrement *rkyag-pa*; *rtuḡ-pa*; *dri-ma*.  
 Excrecence *lba-ba*; *mḡzer-pa*; *ḡzer-pa*.  
 Excrete *nian ḡebs-pa*; *mñan-pa*; *dmod-pa bor-ba*.  
 Exercise s. (bodily) *spyod-lam* 335; — of religion *čos-spyod*.  
 Exercise vb. a. *sbyön-ba*; *lag-tu len-pa*.  
 Exert one's self *bad-pa*.  
 Exertion *bad-pa*; *brtson-pa*; *don-ḡnyér*; *dku-ba*.  
 Exhausted *nyams-taḡ-pa*; to be — (consumed) *ḡzad-pa*; *zin-pa*; (tired) *čad-pa*; *ñal-čad-pa*; *tan-čad-pa*.  
 Exhort *skul-ba*; *skul-čag byed-pa*; *bslab-bya byed-pa*, or *ston-pa*, or *btuñ-ba*.  
 Exhortation *bskul-ba*, *bskul-ma*; *snjiñ-ḡtam*; *luñ*, *luñ-bstán*; *bslab-bya*; farewell — *kā-čéms*.  
 Exile vb. a. *ḡnas-nas ḡgar-ba*.  
 Exist cf. *ḡug-pa*; *yod-pa*; *skye-ba*.  
 Existence *skye-ba*; *srüd-pa*.  
 Exorcise *dam-lu ḡogs-pa*.

Expanse *kloñ*; *kā-žen*.  
 Expect *sgug-pa*.  
 Expedient adj. *ḡan-dogs-pa*, *ḡan-toḡs-čan*; *riḡs-pa* 528; *don-byed-mus-pa*.  
 Expel *skrod-pa*; *ḡil-ba*; *don-pa*; *spyug-pa*; *bud-pa*; *zloḡ-pa*.  
 Expend *skyag-pa*.  
 Expenditure, Expense *ḡro-sḡo*; *skyag-pa*, *skyag-sḡo*.  
 Expensive *gus-po*.  
 Experience vb. a. *myön-ba*, *nyams-su myön-ba*; v. also *sbyön-ba*.  
 Experience s. *slobs*.  
 Experienced (skilled) *mkaḡs-pa*.  
 Expiation *sdig-bšḡgs*.  
 Expire *da-ba*.  
 Explain *ḡrel-ba*, *ḡrol-ba*; *ño sproḡ-pa*; *čad-pa*; *bšad-pa*.  
 Explanation *brda-spröd*.  
 Exploit *kḡo ga*.  
 Expressly *čed-du*.  
 Exquisite *mčog-tu bkrab*; *kyad-par ḡags-pa*.  
 Extend *rkyön-ba*; *bsnar-ba*.  
 Extension *kḡon*; *gu*.  
 Extensive *rgyas-pa*; *yañs-pa*.  
 Extent *kḡon*; *rgya*, *rgya-kḡon*, *rgya-ba*; *ču-žen* 158.  
 Exterior s. *mnam-pa*; *ča-byad* 152.  
 External *ḡyñ*, v. *ḡyi* III 349; — appearance *ča-byad*, *ḡyi-rol*.  
 Extinct, to become — *čad-pa*; *ši-ba*.  
 Extinguish *ḡsod-pa*.  
 Extra *feb*.  
 Extract vb. a. *bku-ba*; *bḡin-pa*; *don-pa*.  
 Extraction (descent) *riḡs*.  
 Extremity (end) *mḡa-ma*, *zur*.  
 Eye s. *mig*, resp. *spyan*; — brow *smñ-ma*; — lash *rdzi-ma*; *mig-ḡsḡo*, resp. *spyan-ḡsḡo*; — lid *mig-pāḡ C. W.*

## F

Fable s. *sgruñs*.  
 Fabricate vb. a. *čos-pa*; *bčö-ba*; *byed-pa*; *bzo-ba*; to be fabricated *grub-pa*.  
 Face s. *ydon*; *ño*; *kā*; *skye-sḡo*; *sgo-lo*; *bžin*; in the — of *kā-ra*, *kār*.  
 Face vb. (to be directed towards) *ston-pa*.  
 Fail vb. (to miss) *mī kes-pa C.*; *mī-febs-pa W.*; (to err) *ḡol-ba*; (to dwindle) *yul-ba*.  
 Faint adj. *nyams-čün*; to get — *ḡcön-ba*.  
 Faint vb. n. *brgyal-ba*; *kām-pa*.  
 Fair adj. *mḡzes-pa*; *mḡsar-ba*; *bzan-ba*.  
 Faith *dad-pa*.  
 Faithful *dad-pa*; *ydeñs-pa*; *slu-méd*; *gyo-sḡyñ-méd*.

Falchion *grī-gug*.  
 Falcon *kra*.  
 Fall vb. *ḡril-ba*; *ḡyel-ba*; *ltuñ-ba*; *bab-pa*; to — in drops *ḡig-pa*; to — off *bḡi-ba*; to — to pieces *ḡig-pa*; *ḡril-ba W.*; to — upon *bunḡs-pa*.  
 Fall s. *ltuñ-ba*.  
 Fallow *yan-pa*.  
 False *mī bden-pa*; *rdzus-ma*; *ḡyo-čan*; — charge *kā-yoḡ*; *snḡad*; — conception *bčos-pa*; — sentiment *lta-lōḡ*, *loḡ-lta*.  
 Falsehood *dkyus*; *kā-šöb*; *rdzun*.  
 Fame *grags-pa*.  
 Family *brgyud*; *yduñ*; *bu-smüd*; *ḡžis-mad*; *rabs*; *riḡs-brgyud*; *rus*.

- Famine *mu-ge*.  
 Famous *grags-can*.  
 Fan s. *rña-yáb*.  
 Fan vb. a. *krab-pa*; v. *yab-mo*.  
 Fancy vb. a. *sgom-pa*; *dmigs-pa*; *sems-pa*; vb. n. *mno-ba*.  
 Fancy s. *dmigs-pa*; *sems-kyi snan-ba*.  
 Fang *kron*; *mče-ba*, *mče-so*.  
 Far *rgyan-rin-po*, *rgyans* 107; (*tag*)-*rin-ba*; *mi nye-ba*; as — as *bar-du*, *kad-du*; — famed *sgra-čé*; — from *lta či smos* 215.  
 Farewell v. *ga-le* 64; to say — v. *pyi-pyag*, sub *pyag*.  
 Farm s. *gron-bzis*; — steward *nyer-pa* 194.  
 Farmer *kyim-pa-pa*; *zin-pa* 475.  
 Farsightedness *mig-rgyán* 414.  
 Farther *par*.  
 Fashion s. *čos*; *lugs*.  
 Fast adj. *mg-yogs-pa*; *myur-ba*.  
 Fast vb. n. *smyun-ba*; *dge-ba sruñ-ba*.  
 Fasten *sdom-pa*; *grogs-pa*; *dogs-pa*; *sgril-ba*; *shyor-ba*; *šrel-ba*.  
 Fasting s. *bsnyen-ynas*, *smyun-ynas*.  
 Fat adj. *rgyas-pa*; *tso-ba*; *tson-po*.  
 Fat s. *tsil*; melted — *tsil-ku*; *žag*.  
 Fatal *byur-gyi*; *nyen-can*; *ma-run-ba*; *šrog-len*, *šrog-šrog*.  
 Fate *skal-ba*, *las-bskos* v. *sko-ba* 24; *bsod-pa*; *dban-tán*; cf. also *lan-čags* and *las-šro*.  
 Father *pa*, resp. *yab*; — in law *gyos-po*; *skud-po*.  
 Fathom s. *doms-pa*.  
 Fatigue s. *nal*, resp. *o-brgyál*.  
 Fatigue vb. a. *nal jug-pa*; to be fatigued *nal-ba*, resp. *sku-nal-ba*, *tugs nal-ba*.  
 Fault *skyon*; *nons-pa*; *tsan*.  
 Faulty *skyon-can*.  
 Favour s. *bka-drin*; v. *ynan-ba* II 309.  
 Favourable *mtun-pa*; — circumstance *mtun-rkyén*.  
 Favourite s. *snyin-sdug*; *sdug-pa*.  
 Fear s. *žigs-pa*, *žigs-skrag*, *žigs-ri*; *bag-tsa* (-*ba*).  
 Fear vb. *žigs-pa*; *dian-ba*; *dogs pa*.  
 Fearless *žigs-méd*; *bag-méd*.  
 Feast s. *dya-ston*; *mgon*; *ston-mo*.  
 Feather *spu*; quill — *sgro*.  
 Fee s. *glu*; *rñan-pa*; *bag-šis*.  
 Feeble *kyar-kyór*; *kyór*; *nya-ra-nyo-ré*.  
 Feed *stob-pa*; *snyod-pa*; *or-ba W.*; *tsob-ba*, *ysob-ba*.  
 Feel *reg-pa*, *tsor-ba*; to — cold *kyags-pa*.  
 Feeling s. *reg-bya*.  
 Feign vb. n. *bčos-pa* 148; v. *lugs byed-pa* (*lugs* no. 2, 548); *tsul-du byed-pa* (*tsul* no. 1, 450).  
 Fellow *grogs*; *ya-do W.*; — labourer *las-grogs*; — lodger *dug-grogs*, *bran-grogs*, resp. *bžugs-grogs*; traveller *lam-grogs*.  
 Felt s. *pyin-pa*.  
 Female *mo*.  
 Fen *dum*; *gram-pa*.  
 Fence s. *ko-ra*; *skyor-ba*; *ta-bér W.*; *pu-šu*; *ra-ba*.  
 Ferment vb. *kol-ba*; s. *žo-ri W.* 478; *ru-ma*.  
 Fern *skyes-ma*.  
 Ferocious *nar-po*.  
 Ferry s. *gru*; *rdziñs*, *žziñs*.  
 Ferry-man *gru-pa*; *ču-řyag-pa*; *mnyun-pa*.  
 Festival *dus-čén*.  
 Fetter vb. a. *šrel-ba*; *kyig-pa*; *čin-ba*.  
 Felters s. *sgrogs*; *lčags*, *lčags-sgrog*; *bčis-pa*.  
 Fever *tsad-pai nád C.*; *tsan-zug W.*  
 Few *nyuñ-mu*; a few *ga*, *ga tsum*; *nyuñ-mu žig*; *čig* 140; *la-lá C.*  
 Fib s. *šob*, *řšob*.  
 Fibre *rgyus-pa*.  
 Fickle *gyi-na*; *ya-ma-brla*; *gyur-ldog*; *skad řčig kyan mi tsugs-pa*.  
 Fickleness *gyur-ldog*, *ldog-gyur*.  
 Fictitious *bčos-pa*; *dmigs-pa-nas bčos-pa*.  
 Fidget vb. *par-ba*.  
 Field *žin*; *kluñs*; — terrace *dan-tse W.*  
 Fife *gliñ-bu*.  
 Fifth *lia-pa*; fifteen *bčo-lia*; fifteenth *bčo-lia-pa*; fifty *lia-bču*; fiftieth *lia-bču-pa*.  
 Fight s. *fab-mo*.  
 Fight vb. a. *gyed-pa*; *rgol-ba*; *fab-pa*; *fab-mo byed-pa*; vb. n. *krug-pa*; *gran-pa*; *rgol-ba*; *řsod-pa*; *dziñ-ba*.  
 Figure s. *dkyil-kor*; *skye-řzugs*; *blod-pa*; *rnam-gyur*; *dbyibs*; *řzugs*; *bzo*, *zo*; *ri-mo*; *ris*.  
 Figured (variegated) *či-tra W.*  
 File s. (tool) *lčags-bdar*; *sed*.  
 File vb. (to string) *rgyud-pa*; *star-ba*.  
 Fill vb. *kyab-pa*; *gens-pa*.  
 Filter s. *tsag-ma*; vb. a. *tsag-pa*.  
 Filth *dri-ma*; *mi-řtsan-ba* 433; *grib*.  
 Find *tob-pa*; *rnyed-pa*; *kug-pa*.  
 Fine adj. (beautiful) *mdzes-pa*; *sdug-pa*; *mřsar-ba*; (not coarse) *žib-pa*; *lug-mo W.*; (thin) *řrab-pa*.  
 Fine s. (penalty) *rgyal*, *ston*.  
 Finger *ser-mo*, *sor-mo*, resp. *řyag-sór*; *mdžub-mo*, *mdžug-gu*; — ring *ser-řdub*, *sor-řdub*.  
 Finish vb. *sgrub-pa*; to be finished *grub-pa*; *řsar-ba*; *řdzogs-pa*; *dzad-pa*; *zin-pa*.  
 Fir *tan-šin*; *som*, *řsom*, *som-šin*.  
 Fire s. *me*; — brand *gal-mé*; — fly *od-řro-bu W.*; — place *tab*, *me-tab*; — tongs *me-lén*.  
 Firm (solid) *mkran*; *mkrags-pa*; *sra-ba*; (trodden) *čag-can* 167; (tight) *tan-po*, *dam-po*; (sure) *btsan*; *nes-pa*; (steady) v. *tsugs-pa*.



Firmness (of mind) *sn̄yü-räs*.

First *dan-po*; *sña-ma*; *mgo-ma*; born *mgo-bu*; *sñon-skyes*; — part *stod* 223; adv. (at first) *mgo-ma W.*; *sña-sör*, *sña-gón*; *sñar*; *yëig-tu*; *fog-mar*.

Firstfruits *pud*.

Firstly *dan-por*.

Fish s. *nya*; — bone *nya-grä*.

Fish vb. *nya rñon-pa*; *nya yšor ba*.

Fishing-hook *mčil-pa*.

Fishing-net *nya-rgya*, *nya-döl*.

Fissure *rgya-sér*; *ser-ka*.

Fist *kü-tsür*.

Fit vb. a. v. *sgrig-pa* 120; to — out *šom-pa*; to be — *fad-pa*; *ruñ-ba*.

Five *lia*.

Fix vb. a. *god-pa*; *sbyor-ba*; — a time *dus byed-pa*.

Flabby *kyom*.

Flag s. *dar*; — staff *dar-po-čé*.

Flageolet *gliñ-bu*.

Flame s. *lce*, *me-lce*.

Flannel *ter-ma*.

Flap s. *gos sgáb*.

Flash vb. *kjug-pa*.

Flat adj. *leb-mo*; *mnyam-pa*.

Flatten vb. a. *gleb-pa*.

Flatter *stod-pa*; *mol-lce btañ-ba W.*

Flatterer *ño stod-kän*.

Flattery *yčam-bu*.

Flatulence *pyen*; *og-rhwi*.

Flavour s. *bro-ba*; *ro*.

Flaw s. *šo-ré W.*

Flea *küi-šig*; *ji-ba*.

Flee *bros-pa*.

Fleece s. *bal-rgyáb*.

Flesh ša; — fly ša-sbrāñ.

Flexible *kyom*; *mnyen-pa*.

Fling vb. *rgyab-pa*; *rgyag-pa C.*; *dbyug-pa C.*; *jen-pa*; *skpur-ba*; *bor-ba*.

Flint *lčag-rdo*; *lčags-mag*.

Float vb. n. *ldiñ-ba*.

Flock s. *kyu*, *kyu-bo*.

Flog *lčag-gis yžu-ba*, v. also *skar-ba*.

Flood s. *ču-log*.

Floor s. *yži-ma*; (bottom) *mfil* 240; *šen W.*; *an-dar C.*; ground — *og-kän*.

Flour s. *pye*; *žib*.

Flourish vb. *bde-ba*; *fseñ-ba*.

Flourish s. (in writing) *ri-mo kyag-kyog*.

Flow vb. *bab-pa*; s. *rgyun* 112.

Flower s. *me-tog*; — bed *rka*; — garden *šum-ra*.

Fluid s. *kü-ba*.

Flute *pred-gliñ*.

Flutter s. *krag-krug* 49.

Fly vb. *pur-ba*; to — up *par-ba* 356.

Fly s. *sbrāñ-ma*.

Foal *rteu*; — of an ass *gu-rug*.

Foam s. *lbu-ba*, *dbu-ba*.

Fodder s. *čag*.

Foe *dgra*, *dgra-bo*; *ja-rol-pa* and *po*.

Fog *kug-rna*; *na-bāñ*; *rmugs-pa*.

Fold s. (plait) *ltab-ma*; (pen) *ltas-ma*.

Fold vb. a. (to plait) *ltab-pa*; (to pen) *dgar-ba*.

Follow *brañ-ba*, *rjes-su gro-ba*; *yčod-pa*.

Follower *bstan-dzin*.

Following *pyi(s)*, *pyir* 1, 2; *di*.

Fond, to be — of . . . *la čags-pa*, *žen-pa*.

Fondness *kri ba*; *žen-kris*, *žen-čags-pa*.

Fontanel *klad-sgo*; *mtsogs-ma*; *tsañs-pai bu-ga*.

Food *zas*, resp. *žal-zás*, *bžes-pa*; *bšos*; *ka-zás*; *za-ba*, *za-ma*; *lto*; — of animals *bzan*.

Fool s. *glen-pa*; *blun-pa*, *blun-po*.

Foolish *glen-pa*; *blun-pa*; *blo-méd*.

Foot *rkañ pa*, resp. *žabs*; — bridge *dem-tsi Lh*; — path *rkañ-lam*; *prañ*, *lam-prañ*; — race *bañ*; — ring *rkañ-ydub*; — soldier *rkañ-tañ-pa*; — stool *rkañ-stegs*; — of a hill *rtsa-ba*; on foot *rkañ-tañ-du* or *la*.

Footprint, Footstep *rkañ-rjes*.

For *don-du*; v. *pyogs* 852; — forty days *žag bži-bču bar-du*, *žag bži-bču tūg W.*

Forbear vb. a. *gyod-mi rmo-ba* 98.

Forbid *gegs-pa*; *mi ynañ-ba*.

Force s. *mfu*; *dbañ*; *ñar-ba*; *šed-dbañ W.*

Force vb. *dbañ-med-du čol-ba*; v. also *nan-gyis*; *šed-kyer-nag-pos W.*

Ford vb. *rgal-ba*.

Fore, — arm *lag-ñar*; — finger *mdzub-mo*; — part, — side *ñar*, *kā*, *mdun ños*.

Foregoing *sñon-gro*; *sña-ma*.

Forehead *tod-pa*; *dpral-ba*.

Foreign *yan-pa*; *yžan-ma*; *pyi*; — country *byes*.

Forenoon *sña-tóg*; *sña-dro*.

Foreskin *sgo-pur*; *mdun-lpags*, *dom-lpags*.

Forest *nags(-ma)*, *nags-yseb*; *nags-tsal*, *nags-krod*; *tsal*.

Forget *rjed-pa*; *yi-yčod-pa*, resp. *tugs pyel-ba W.*

Forgive vb. a. (not resenting) *bzod-pa* 498; (to leave unpunished) *gyod-mi rmo-ba*; (to efface) *sel-ba*; (to wash away) *dag-pa*.

Fork *ka-brág*; *ša-dzin*.

Form s. (mould) *par*; (figure) *dbyibs*; *yzugs*; *čas*; grammatical — *tsig*.

Form vb. a. *skyed-pa*.

Former adj. *goñ*, *goñ-ma*; *sñon-gro*; *dan-po*; — part *stod*; — time *sñon-rol*.

Formerly *sña-cād*, *sña-goñ*, *sña-bar*; *sñan*, *sñar*; *sñon*.

Fornicate *čal-ba*; v. *pyem-pa*.

Fornicator *čal-pa*.

Forsake *skyur-ba*; *bor-ba*; *ytoñ-ba*.

Fort *mkar*.

Forte (in music) *rtsub-po*.  
 Forth *sogs*; *ñar*; *yas*.  
 Fortress *rdzoi(s)*.  
 Fortune (lot) *pya*; (wealth) *ka-rjé C.*;  
   good - *bkra-sés*; -teller *pya-mkan*; *nan-*  
   *snags-mkan*.  
 Forward vb. *kal-ba*.  
 Found vb. *god-pa*; *rgyag-pa*; *debs-pa*;  
   *dzugs-pa*.  
 Foundation *rman*; - of a house *mfil*; *kan-*  
   *rtsá*.  
 Fountain *ču-mig*.  
 Four *bzi*; fourth *bzi-pa*; fourteen *ču-bzi*;  
   fourteenth *ču-bzi-pa*; forty *bzi-bču*; for-  
   tieth *bzi-bču-pa*.  
 Fourfooted *rkan-bzi-pa*.  
 Fowl *bya*; domestic - *Kyim-bya*.  
 Fowler *bya-pa*.  
 Fox *wa*; - coloured *kam-pa*.  
 Fragile *krol-mo W.*  
 Fragment *čag-křim*, *čag-dum*; (*γ*)*sil-bu*.  
 Fragrance *nad*.  
 Frail, to get - *rgud-pa*.  
 Frame s. *kři*; vb. a. *god-pa 95*.  
 Frankincense *bdug-pa*, *gu-gul*.  
 Fraud *no-lkog*; *zog*, *zol-zóg*.  
 Free adj. *yan-pa*; *tar-pa*; to become -  
   *grol-ba*; *tar-ba*; to set - *tar-du jug-pa*;  
   *bud-pa*.  
 Freeze *kyags-pa*; *pyid-pa*.  
 Freight s. *kal*.  
 Frenzy *krul-pa*.  
 Fresh *ysar-ba*, *ysar-po*; *so-ma W.*; - but-  
   ter *skya-már W.*  
 Friday *ya-pa(-wa)-sañs*.

Friend *grog*, *rog*; *no-sés*, *mdza-bés*, *bšes-*  
   *nyén*; *mdza-bo*; *zla-bo*.  
 Friendly *siyiñ-nyé*; resp. *sol-po*.  
 Fright s. *žigs-pa*.  
 Frighten *skrag-pa*.  
 Frightened *skrag-pa*; to be - *rtab-pa*.  
 Fringes *ka-tsar*.  
 Frog *šbal-pa*.  
 From *nas 304*; *man-čad 411*; *las 546*; -  
   within *koñ-nas 43*.  
 Frontier *sa-mtsáms*.  
 Front-side *ka*; *ñar*.  
 Frost *kyags-pa*; *sad*.  
 Froth *ibu-ba*, *dbu-ba*.  
 Frozen *kyags-pa*.  
 Fruit *šin-tóg*; *bras-bu*; - tree *bza-šin*;  
   *rtsi-šin*.  
 Fry vb. *sreg-pa*, *slam-pa*, *rñod-pa*.  
 Fuel *bud-šin*.  
 Fulfil *skoñ-ba*; *sgrub-pa*; *geñs-pa*.  
 Full *gañ-ba*; *ltem-pa*; *mton-po*; to be -  
   *ltams-pa*; *leñs-pa*; to make - *kyab-pa*.  
 Fully *rgyas-par*.  
 Fumigate *bdug-pa*.  
 Fun *pra-čál*; *šags*.  
 Functionary *blon-po*.  
 Fundament *rtsa-ba*; *rkub*.  
 Fur-coat *slag-pa*, *slog-pa*; *ful-pa*.  
 Furious *ytum-pa*.  
 Furnish (supply) *sgrub-pa*.  
 Furniture *yo-byád*.  
 Furrow s. *rka*.  
 Further *yžan-yañ*, *yañ*.  
 Furtherance *mtun-rkyen*.  
 Futurity *ma ons-pai dus*; *puğs*.

## G

Gain vb. a. *rgyal-ba*, *rnyed-pa*, *sgrub-pa*.  
 Gain s. *skyed*; *kě*, *kje*; *kā-rgyál*, *rgyál-kā*;  
   *rnyed-pa*; *spogs*, *bogs*.  
 Gait *bgrod*.  
 Galaxy *dgu-tsigs*.  
 Gale *rluñ-dmár*, *rluñ nag-po*.  
 Gall s. *mkřis-pa*.  
 Gallop vb. n. *rtā rgyug-pa*.  
 Gallows *čar-šin*.  
 Game s. (animals of chase) *ri-dwags*.  
 Gander *nañ-pa*.  
 Ganges *gañ-gā*.  
 Gap *rgya-sér*; *ser-ka*, *ser-ga*.  
 Gape vb. *sgyiñ-ba*; *ydan-ba*.  
 Garden *tsal*; *tsas W.*; *ldum-ra*; *sdum-ra*;  
   - flower *ha-ló*.  
 Garlic *sgog-pa*.  
 Garment *gos*; *čas*, resp. *na-bza*; under -

*añ-tuñ*; upper - *bla-gáb*, *bla-gós*, *yžan-*  
   *gos*.  
 Garret *steñ-kāñ*.  
 Gate *rgyal-sgo*; *sgo-mo*.  
 Gather vb. a. *sgrug-pa*; *fu-ba*; *sog-pa*;  
   vb. n. *kor-ba*; *guğs-pa*; *šibs-pa*.  
 Gatherer *tun*, *tun*.  
 Gear s. *go-ča*.  
 Gelding s. *po-rtā*.  
 General adj. *spyi 333*; *tun-moñ*.  
 General s. *dmag-dpón*.  
 Generate *skyed-pa*.  
 Generation *rgyal - brgyüd*; *yduñ - rabs*,  
   *rabs*.  
 Genesis *čags-rábs*.  
 Genitals *mťsan(-ma)*.  
 Genitive case *brél-pa*.  
 Gentian *tiğ-ta*; *kyi-lěé*.



- Gentle *jam-po*, *bol-po*; *mtun-can*; *sgye-mo*.
- Gentleman *ytso-bo*; *sa-heb*; old —, old squire, *ga-gá Lal*, 'a-jo-lag C.
- Gently *nan-gis*; *ga-le C.*, *gu-le W.*
- Gentry *drag-rigs*.
- Genuine *dios*; *no-rtóg*; *lhad-méd*.
- Geography *ynas-bśád*, *yul-bśád*.
- Germinate vb. n. *skye-ba*; to cause to — *skyed-pa*.
- Gesture s. *brda*; *rnam-gyúr*; v. also *tsul*.
- Get vb. a. *kug-pa*; *rnyed-pa*; *tob-pa*; *dzin-pa*; *yod-par-gyur-ba*; vb. n. *gro-ba*; *ča-ba W.*; to — into *čud-pa*; *bab-pa*; to — through *tar-ba*, *bgrod-pa*; to — up *ldan-ba*, *lan-ba*, resp. *bžens-pa*.
- Ghost *mi-ma-yin(-pa)*; *sems-nyid*.
- Ghostlike *yzugs-méd* 494; *lus-méd*.
- Gift s. *kijos-pa*; *ynan-ba*; *bya-dgá*; *bul-ba*; *sbyin-pa*; *yon*.
- Gild *čus yton-ba*, *yser-čus byug-pa*.
- Gills *nya-skyogs*.
- Gimlet sor.
- Ginger *sga*, *sgeu*; *lca-sga*.
- Girdle s. *ska-rágs*.
- Girl *bu-mo*; *yzon-nu-ma*; *na-čui*.
- Give *skur-ba*; *ster-ba*; *ynan-ba*; *bul-ba* 394; *bogs-pa*; *sbyin-pa*; *stsol-ba*; to — an entertainment *gyed-pa*; to — up *sgyur-ba*; *ycod-pa*; *spon-ba*; *blos yton-ba*; to be given to *skyon-ba*; *rtén-pa*.
- Glacier *gañs*, *gañs-čan*.
- Glad adj. *dga-ba*; — tidings *ytam-snyán*; to be — *dga-ba*; *mgu-ba*; to make — \**sem tad čug-čé*\* W.
- Glass *šel*, *man-šel*; — beads *ga-šel*; — bottle *šel-bum*.
- Gleaner *snye-tun*.
- Glide *dred-pa*; *byid-pa*.
- Glistening *krom-mé*, *krol-po*; *čam*.
- Glitter vb. *tser-ba*.
- Globe *ril W.*
- Globular *zhum-pa*, *ril-ba*; a — stone *rdoril*.
- Glorious *grags-čan*; *págs-pa*.
- Glory s. *grags-pa*; *dpal*, *dpal-byír*.
- Glory vb. *rlom-pa*, *po-tsod čad-pa*; v. *po-so*.
- Gloss *bkrug*; *od-ysál*.
- Glossy *bkra-ba*.
- Glove *lag-šubs*.
- Glue s. *spyin*.
- Gnash so *krig-krig byed-pa*, so *bdar-ba*; so *sdom-pa*.
- Gnaw *yzan-pa*; *ča-ba*, *mur-ba*.
- Go *gro-ba*; *don-ba*; *ča-ba W.*; *rgyu-ba*; *bgrod-pa*; *pyin-pa*, eleg. *mči-ba*, resp. *péb-pa*; to — about *grim-pa*; to — abroad *gron-du gro-ba*, *byes-su gro-ba*; to — astray *kjar-ba*; to away *gye-ba*, resp. *bžud-pa*, *yšegs-pa*; to — in or into *čud-pa*, *jug-pa*; to — out *ton-pa*; *spro-ba*; to — round *kor-ba*, *skor-ba*.
- Goal *tsad*.
- Goat *ra-ma*; wild — *ra-rgód*, *ra-po-čé*; *skyin*.
- Goat's hair *ral*.
- Goblet *skyogs*.
- Goblin *dre*, *lha-dre*.
- God *dkon-mčog*; a god *lha*, a goddess *lhamo*; a tutelary god *yi-dam-lhá*, *lha-srún*; *mgon-po*.
- Going s. (the act of) *gros*.
- Goitre *lba-ba*.
- Gold *yser*.
- Gong *kar-rná*.
- Good adj. *bzan-ba*; *legs-pa*; *dga-bdé C.*; *rgyal-ba W.*; col. *yag-po*; to be — (of coins) *grul-ba*.
- Good s. (advantage) *don*.
- Good-bye *da ča yin W.* 152; \**ta-ši-šig*\* W.; v. *ga-le C.* 64.
- Goods *dños-po*; *ka-ča*; *ka-rjé C.*; *spus*; *zon*.
- Goose *nan-pa*, *nan-ma*.
- Gorge s. (ravine) *ron*.
- Gossip s. (idle talk) *ka-bśád*; *rgya-láb*.
- Gourd *ka-béd*, *ku-ba*, *gon W.*, *čun C.*
- Gout *drañ-nád W.*; *grum-bu*, *grum-nád*, *drag-grum*; *dreg-nad*, *tsigs-nad*, *tsigs-züg*.
- Govern *sgyur-ba*; *rgyal-srid skyon-ba*; *dban sgyur-ba*.
- Government *rgyal-po*, *rgyal-srid*.
- Governor *sde-pa*; *bka-blón*.
- Grace s. *bka-drin*, *fugs-rje*.
- Gracious *fugs-rje-čan*.
- Gradually *nan-gis*; *gu-le gu-le W.*
- Graft s. *pe-bán*.
- Grain s. *čag-tse*, *rdog-po*, *bru*.
- Grammar *byā-ka-ra-na* 372.
- Grandchild *tsa-bo*; — daughter *tsa-mo*; — father *mes-po*; — mother *ma-mo*, *pýi-mo*; — son *tsa-bo*, resp. *dbon-po*.
- Grant vb. (*bka*) *ynan-ba*; *grub-pa*; *stsol-ba*; *yzigs-pa*.
- Granulose *čag-tse-čan W.*
- Grape *rgun*, *rgun-brim*; *čag-mo*.
- Grasp vb. *ju-ba*, *dzin-pa*; cf. *yčags-pa*.
- Grass *rtswa*.
- Grasshopper *čog-čog-pa*, *ča-ga-bu*.
- Grate s. *dra-pa*, *lčags-dra*.
- Grateful *drin-yzo-čan*; to be — *drin yzo-ba*.
- Grater *lag-dár*, *lab-dár*.
- Gratitude *drin dran-pa*.
- Grave s. *dur-kün*.
- Gravel s. *gyo-mo*; *šag-ma*.
- Gravy *spags*; *ša-rüg*, resp. *skyu-rüm*.
- Gray *se-bo*; light — *skya-bo*.
- Grease s. *snum-pa*; vb. *snum-gyis skud-pa*.
- Greasy *snum-čan*; *tso-ba*.
- Great *če-ba*, *čen-po*, *rgyas-pa*.

Greatness *če-ba*, *če-kyád*.  
 Greedy *dod-sred-čan*; *blo-dód*; *ham-pa-čan*.  
 Green *sno-ba*, *snon-po*; *ljan-ku*.  
 Greens s. *sno-tsód*, *ldum*, *tsod-ma*.  
 Greensward *na-ka*; *ne-tán*.  
 Grieve vb. n. *skyo-ba*, *gyod-pa*.  
 Grind *tag-pa*; *bdar-ba*; to — the teeth so *bdar-ba*.  
 Gripes *glan*, *glan-fabs*.  
 Gristle *čag-krim*.  
 Grit (gravel) *gyo-mo*.  
 Groan s. *kog-šugs W.*, *šugs-nár*, *šugs-rin*.  
 Groan vb. *kun-pa*.  
 Groom *rta-rdzi*.  
 Grope *snom-pa*.  
 Grotto *gyam*, *řug-pa*.  
 Ground s. *žin*; *řzi(-ma)* 480; *sa-řzi* 570.  
 Grouse *ri-skyégs*; *gon-mo*.  
 Grove *skyed-mos-tsál*.  
 Grow vb. n. *čer skye-ba*; *kruñ-ba*; *gyur-ba*; *rgyas-pa*; *ča-ba*; to — dark *řibs-pa*;

to — old *bgre-ba*; to cause to grow *skyed-pa*.  
 Growth *skyed*, *skye*.  
 Grudge s. *kon-pa*; to bear a — *kon-pa*.  
 Grumbling s. *\*řo-tá\* W.*  
 Grunt vb. *nug-pa*, *nur-ba*, *kun-pa*.  
 Guard vb. *skyon-ba*, *skyob-pa*, *srun-ba*.  
 Guardian *pa-tsáb*; — of the world *řig-rten-skyon*.  
 Guess s. v. *řsod* 458.  
 Guide s. *lam-mkan*, *lam-dren-pa*, *lam-yig*.  
 Guitar *sgra-snyan*; *ko-řons W.*  
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 Gullet *lkog-ma*.  
 Gulp s. *hub*; *skyu-gán*, *čor-gán*.  
 Gum s. *tan-ču*.  
 Gun *sgyogs*; *tu-pag W.*; *me-mda C.*  
 Gunpowder *tu-pag-man W.*; *me-rdzás C.*  
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 Gut, great — or colon *řnye-ma*.  
 Gutter *wa*.  
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## H

Habitation *gron*; *řnas-tšan*, *řnas-kan*, *řzi-ma*.  
 Haft *řu-ba*.  
 Hail s. (frozen rain) *ser-ba*; (salutation) v. *řgyal-ba* I 108.  
 Hair *skra*; *řpu*, a little — *ba-řpu*.  
 Hairy *ba-řpu-čan*; *skra-čan*.  
 Half (one half) s. *ča* 151.  
 Half adj. *řyed*; — boot *krad-pa*.  
 Hall *bkad-sa*; — of judgment *řsugs-kan*.  
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 Halter *řur-mgo*; *řrab-mřin*.  
 Halting-place *řti-bai řnas*; (night quarters) *řran-sa*, resp. *řzim-brán*.  
 Hammer s. *řo-čün*; large — *řo-ba*.  
 Hand s. *lag(-pa)*, resp. *řyag*.  
 Hand vb. a. *řrin-ba*; to — over *řkur-ba*.  
 Handicraft *bzo*.  
 Handful *řyá-le*; *řyor*; *čans-pa*; *spar-ba*; *řul*.  
 Handkerchief *sna-řyis*; — of salutation *ka-btágs* 37.  
 Handle s. *kab-za*, *řčibš*, *řu-ba*.  
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 Handspike *gal-ta*.  
 Hang vb. a. (a man) *\*čar-la tan-če\* W.*; to — up *řkar-ba*, *dgar-ba*, *řgel-ba*; *řpyar-ba*; vb. n. to — down *řol-ba*, *řpyan-ba*.  
 Hangman *řsed-ma*.  
 Hank *řru-gu*.  
 Happen *řyur-ba*, *řyuri-ba*, *řon-ba*.  
 Happiness *dge-ba*, *řkyid-pa*, *řyan*; *bkra-řis*.

Happy *bkra-řis-pa*; *řkal-ldán*, *řkyid-po*; *legs-pa*; to be — *bde-ba*, *řkyid-pa*; may you be — *bkra-řis-řig W.*  
 Hard *kyon*, *mkrán*, *mkrégs-pa*; *sra-ba*; — to bear *řag-po*; — water *ču kyon-po*.  
 Hardened *řran-čan*.  
 Hardness *nar-ba*.  
 Hardship *dka-ba*, *nyon-mošs-pa* 191.  
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 Harm s. *řkyon*; to do — *řsugs-pa*, *řnod-pa* *byed-pa* or *řkyel-ba*; vb. to — *řnad-pa*.  
 Harmony (musical concord) *sgra-dbyans*; (agreement) *mřun-pa*; concord amongst kinsmen *řnyen-din*.  
 Harness s. *čibš-čas*.  
 Harrow s. *řal-ba*; vb. to — *řal-ba* *řrud-pa*.  
 Harsh *řyon-po*; *řtsub-po*.  
 Hartshorn *ša-řu*.  
 Harvest s. *btas-ma*; *lo-tóg* 552.  
 Haste s. *řsa-drag*; to make — *řgyug-pa*; make haste! *\*řsa-řag ton\* W.*; *\*řin-pa ton\* W.*  
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 Hasty *řpro řuñ-ba*; *řyid řuñ-ba*.  
 Hate vb. *kon-pa*, *řgras-pa*, *řdan-ba*.  
 Hatred *řdan-sems*, *ře-řdán*.  
 Haughtiness *če-řčabs*, *řo-so*.  
 Haughty *ka-drag*, *řenis-pa*; *če-řabs-čan*, *řo-so-čan*.  
 Hautboy *dge-glin*; *řur-na*.  
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- v. *bças-pa* 146; I have *ña-la yod* 515; I have to v. *rgyu* no. 3, 110.
- Hawk s. *kra*.
- Hay *rtsa-skām*; — fork *sbrag-ma*.
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- He *ko*, *koñ*, *de* 255; — who *gai* no. 2 65.
- Head s. *ngo*, resp. *dbu*; (chief) *k'yu-mčog* 47; *ytso-bo* 434; (of an argument) *yan-lag*; — master *go-dpōn*.
- Head vb. a. *krid-pa*, *sna* *dren-pa*.
- Headache *ngo-nād*; *klad-yzér*.
- Headman *go-pa*, *rgad-po*.
- Heal vb. a. *tso-ba* 460, *ysa-ba*; *bčos-pa*.
- Health *kams*; *nad-med-pa*.
- Healthy *nad-méd*.
- Heap s. *puñ-po*.
- Heap vb. a. *sgril-ba*, *bčer-ba*, *spui-ba*; to — up *sog-pa*.
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- Hear vb. a. *tos-pa*, *tsor-ba* W., *nyan-pa*; hear! *ka-yé*.
- Hearer *nyan-pa* or *-po*.
- Heart *snjiñ*, resp. *tugs*; *nan*; *rgyud* 112; *že* 477; to know by — *ka-ton-du šes-pa* 35.
- Heart-grief *sems-nād*.
- Hearth *me-tāb*; *sgyid-bu* 118; — stone *sgyed-po*.
- Heartily *snjiñ tag-pa-nas*.
- Hearty *že-tag-pa*; a — request *že-tag-pai zu-ba*.
- Heat *tša-ba*, *tsad-pa*; *tan-pa*.
- Heated *dros-pa* 264.
- Heaven *mka*, *nam-mka*; *ynam*, *mto-ris* 242.
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- Heavy *lci-ba*.
- Hedgehog *rgan*, *gai-yzer-ma*.
- Heed s., to give — *bya-ra byed-pa*.
- Heedless *zon-méd*.
- Heel s. *rtin-pa*.
- Heifer *zul-mo*.
- Height *mto-kyad*; *kyon*; *riams*; *dpanis*; *pañ* 355.
- Heir s. *nor-bdag*; joint — *go-kan* W.
- Hellebore *spru-ma*.
- Helm s. *ka-lo*.
- Helmet *rmog*.
- Help s. *skyabs*, *skyobs*, *ra-mda*.
- Help vb. a. *skyabs byed-pa*, *grog byed-pa*.
- Helper *skyabs-mgon*, *skyabs-ynas*; *nyen-po*, *dpuñ-nyen*, *dpuñ-grog*.
- Hem s. *sne-mo*, *ča-ga*.
- Hemorrhoids *yañ-nād*, *yañ-brim*.
- Hemp *so-ma*, *ytso-ma*, *btso-ma*; *bhañ-ge* W.
- Hen *bya-mo*; *kyim-bya*.
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- Herb *sio*, *sio-tsōd*, *rtswa*.
- Herd *k'yu*, *k'yu-bo*.
- Herdsmen *rdzi-bo*, *pyugs-rdzi*.
- Here *di-ru* 275.
- Hereafter *pyugs-na*, *da-ste*, *da-pyis*, *da pyin-čād*.
- Heresy *čos-big*.
- Heritage *nor-skal*.
- Hermit *dgon-pa-pa*; *bdag-bsriñ*.
- Hermitage *dgon-pa*, *ynas*.
- Hero *kyo-ga*.
- Heron *kañ-ka*; *skyar-mo*.
- Hesitation *tsam-tsūm*.
- Hew *jog-pa*, *tsog-pa*; v. also cleave.
- Hiccough s. *skyig-bu*; 'i-*kug*, 'iy W.; vb. to — *skyig-pa*.
- Hide s. *ko-ba*, *ko-lpags*, *pags-pa* or *-po*.
- Hide vb. a. *skuñ-ba*, *sbed-pa*; to — one's self *gab-pa*, *yib-pa*, *ysañ-ba*.
- Hiding-place *bskuñs-sa*.
- High *mto-ba*, *mton-po*; — and low *drag-žān* 261; — road, — way *rgya-lām*; *ma-lam* W.
- Hill *ri*; v. *sgañ*.
- Hilt *kab-za*, *lcibs*, *yu-ba*.
- Hinder vb. a. *gegs-pa*, *k'egs-pa*; to be — ed *togs-pa*.
- Hind-foot *rkañ-pa*.
- Hind-part *mjug*.
- Hindrance *gegs*, *bgegs*, *bar-čōd*.
- Hinge s. *sgo-kōr*.
- Hip s. (joint) *sta-zür*, *dpyi*; (fruit) *šib-ši-lu-lu* Ld.
- Hire s. *riñan-pa*, vb. to — *pyar-ba*.
- History *lo-rgyis*, *byuñ-tsul*.
- Hit vb. a. *k'es-pa*, *rgyab-pa*, *tug-pa*, *poğ-pa*, *tebs-pa* W.
- Hit s. *lčag* 148.
- Hither *tsur*; — to *sia-čād*.
- Hive s. *tsai*.
- Hoangho *rma-ču*.
- Hoarfrost *ba-mo*.
- Hoarse *nar-nar-po*, *dzer-po*; to be — *dzer-ba*; *ras-pa* Ld.
- Hoarseness *skad-gāgs*.
- Hoe vb. a. *rko-ba*.
- Hog s. *pag*.
- Hoist vb. a. *pyar-ba*.
- Hold vb. a. *čañ-ba*, *snom-pa*, *dzin-pa*; to — forth *dzed-pa*; to — out (suffice) *kyed-pa*; vb. n. *rtēn-pa* 213.
- Hold s. *rien*; to take — of *žu-ba*. [413.]
- Hole s. *kuiñ*, *bi-gān*, *bi-gān* W., *bu-ga*; *miğ*
- Hollo interj. *ka-yé*; *k'ye*, *k'ye-hó*; W. *wa!*
- Hollow adj. *kōñ-stōñ*.
- Hollow s. *kuiñ*, *sbug(s)*; the — of the hand *skyor*.
- Holly *sgom-brōg*.
- Holy *skal-lān*, *dam-pa*; a — man, saint, *skyes-bu* *dam-pa*.
- Homage s. *bkur-ba*, *bkur-sti*; *rim-gro*, resp. *sku-rim*.
- Home s. *kyim*; to be at — *kyim-du* *slod-pa*.

Homeless *nies-méd*.  
 Hone s. *dzeñ*.  
 Honest *drañ-po*, *čos drañ-po*.  
 Honey *sbrañ-rtsi*, *rañ-si* W.  
 Honour s. *bkur-ba*, *bkur-sti*; *sti-stañ*; *ya-ša*; *rim-gro*, resp. *sku-rim*; *grags pa*, *pü-dud*.  
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 Honourable *btsun-pa*.  
 Hood s. *čod-kebs*.  
 Hoof *rmig-pa*.  
 Hook s. *kug*.  
 Hookah (Turkish pipe) *či-lim*; resp. *žē*.  
 Hoop s. *šan*. [hór C.  
 Hoopoe *pü-sūd*.  
 Hope s. *re-ba*; *blo-ydén*, *blo-ytád*; vb. to — *re-ba*.  
 Horizon *mtoñ-kor*.  
 Horn *rwa*, *ru*.  
 Hornet *lin-gol-ma*.  
 Hornless *ku-yü*.  
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 Hunger s. *ltogs-pa*; *bkres-pa*.  
 Hungry *ltogs-pa*, *bkren-pa*, *bkres-pa*.  
 Hunt, Hunting s. *kyi-ra*.  
 Hunt vb. a. *rñon-pa*, *čor-ba*, *yšor-ba*.  
 Hunter *rñon-pa*, *kyi-ra-ba*, *lins-pa*.  
 Hurricane *rluñ-tsub*.  
 Hurry vb. *grim-pa*; *rgyug-pa*.  
 Hurry s. *tsab-tsub*.  
 Hurt vb. a. *ynod-pa* *skyel-ba*; *ynod-pa*, *kan-ba*, *tsugs-pa*, *tse-ba*.  
 Husband s. *kyo*, *kyim-tabs*, *kyim-bdag*; *skyes-pa*; *dga-grog*; *bdag-po*; — and wife (couple) *kyo-šüg*.  
 Husbandry *so-tsís*, *so-tsigs*.  
 Husk s. *lgan-bu*, *spun-pa*, *sbur-ma*.  
 Hut s. *ku-tu*, *pu-lu*, *spyil-po*.  
 Hydrophobia *kyi-smyón*.  
 Hypocrisy *ka-čos*; *sgyu-zóg*; *tsul-čos*.  
 Hypocrite *ka-že mi mtsuns-pa*.

## I

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 Ice *dar*, *čab-brom*, *gañs*, *kyags-pa*.  
 Icicle *kyags-sdón*.  
 Idea *du-šes*; *dmigs-pa*.  
 Identical *mi-nyis-pa* 192.  
 Idiocracy *nañ* 125.  
 Idle adj. *le-lo-čan*; *kyan-kyón* W.  
 If *na* 299, *gal-te* 68; but if *či-ste* 140.  
 Ignoble *skye-ba* *dma-ba*.  
 Ignorance *pti-mug*, *ma-rig-pa*.  
 Ill adj. and adv. (sick) *nad-pa*; — fed *dios-nán*; *bza-méd*; — humoured *skyo-ba*; — looking *spus-méd*; — luck *rkyen*; to be — *na-ba*.  
 Illness *nad*, *na-ba*, *zug* W.  
 Illusion *krul-snán*, *sgyu-ma*.

Illustrate *grel-ba*; to — by parables *dpes mtson-pa*.  
 Image *sku*; molten — *blugs-sku*.  
 Imagine vb. a. *go-ba*, *sgom-pa*, *dmigs-pa*, *sems-pa*; vb. n. *snjam-pa*.  
 Imbecile *glen-pa*, *han-ldán* W.  
 Imbibe *žibs-pa*; to be imbibed *tim-pa*.  
 Imitate *lad-mo* *byed-pa*.  
 Imitation *lad-mo*; *žag*.  
 Immaterial (not existing) *dños-med*, *yzugs-méd*.  
 Immeasurable *tsad-méd*, *yžal-du-med-pa*.  
 Immediate *žral*, *žral*.  
 Immediately *mod-la*, *de ma-čag-tu* 227.  
 Immoderate *tsod-méd*.  
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Impart *bogs-pa*.  
 Impartial *gyogs-méd*.  
 Impartiality *nyam-pa-nyid*.  
 Impeded, to be — *kad-pa*.  
 Impediment *gegs, gal-rkyén, bar-čöd*.  
 Imperative mood *dams-nag doms-pai tsig 265*.  
 Imperishable *mi-gig-pa, rtug-pa*.  
 Impetuous *nar-ma*.  
 Impious *skal-méd; sdig-byéd*.  
 Implements *ča-byad, ča-lag, go-ča, go-byad*.  
 Impolite *gyon-po*; very — *ka-gyon-čé*.  
 Imponderable *yžal-du-med-pa*.  
 Importance *kag, kos, gal, do-gal, ytsigs*.  
 Important *lei-ba, kag-čan, kos-čan*.  
 Impose vb. a. (lay on) *gel-ba, skol-ba*; (to deceive) *brid-pa, ngo skor-ba*.  
 Imposture *ngo-skór; sgyu, no lkog; rdzab*.  
 Imprecation *nan; byad, byad-stems*.  
 Impress vb. (on the mind) *kon-du čud-pa; yeags-pa*.  
 Improper *mi-run-ba*.  
 Improve vb. n. *pel-ba, tseñ-ba*.  
 Improvement *skyed*.  
 Impure *skyug-bro, ma-dag-pa*.  
 In prep. *na, nan-na*.  
 Inattention *gyen-ba, gyen-pa*.  
 Inattentive *mi-tsugs-pa*.  
 Incantation *snags, ysan-snags, yzuñs*.  
 Incense s. *kun-du-ru, gu-gul, bdug-pa*.  
 Incessantly *kor-yug-tu. rgyun-čad-med-par, rgyun-du*.  
 Ineh *sor-mo*.  
 Inclination *yzuñ-ba, bag-čags*.  
 Incline vb. n. (to lean) *kěra-ba*.  
 Inclined, to be — (disposed) *dod-pa*.  
 Income *sleb*.  
 Incongruous *ya-ma-zuñ*.  
 Inconsiderate *yzu-lum-čan, blo-gros-med*.  
 Inconstant *čol, mi-tsugs-pa, gyur-ldóg*.  
 Incorporeal *lus-méd*.  
 Incorrect *skyon-čan*.  
 Increase vb. a. *sgro-dogs-pa, snon-pa, spel-ba*; vb. n. *rgyas-pa, pel-ba*.  
 Increase s. *skyed, non-ka*.  
 Incredible *mi srid-pa, os-méd W.*; *yid*.  
 Indecorous *no-tsa*. [*čes-su mi run-ba*.  
 Indeed *de-ka yod 255, mod-pa*.  
 Indefatigably *skyo-mi-šes-par*.  
 Indented *čon-čon*.  
 Independence *ran-dbañ*.  
 Index *dkar-čag, glen-yži; to*.  
 India *rgya-gár, British — rgya-ji-liñ*.  
 Indian s. *rgya-gar-pa*.  
 India rubber *gyig*.  
 Indicate *ston-pa*.  
 Indication *mtsán-nyid*.  
 Indifferent *ston-pa*; to be — to ... *la mi lta-ba*.

Indigence *gyon, dbul-ba, póns-pa*.  
 Indigent *dbul-po, dbul-póns*.  
 Indigestion *zas ma žu-ba*.  
 Indigo *rams*; — colour *mñin*.  
 Indirectly *zur-du, zur-na W*.  
 Indivisible *mi-nyed-pa*.  
 Indolent *kyañ-kyón W.*, *rgod-bag-čan*.  
 Indubitable *gor-ma-čag-pa, ydon-mi-za*.  
 Induce *skul-ba*. [*ba*.  
 Indulge in vb. n. *čags-pa*; v. also *bag-med-pa 363*.  
 Industrious *le-lam-lan W.*; *brtson-pa-čan*.  
 Inexplicable *gya-nyés*; it is — to me *rgyu-mtsan mi šes or bšad mi nus*.  
 Infallible *mi-nor-ba*.  
 Infant *ču-ma-lón Ld.*; *ñru-gu čuñ-ba*; — boy *kyeu*.  
 Infect *go-ba, bsgo-ba*.  
 Inflammation *tsig-pa*; — of the eyes *mig-tsig (če) W*.  
 Inflate *bud-pa; ju debs-pa*.  
 Inflection *dgu-ba*.  
 Inflict *skyel-ba*.  
 Influence s. *dbañ*; vb. a. *skul-ba*.  
 Inform vb. a. *sprñ-ba, lon zer-ba C*, *hun tan-če W*.  
 Information *man-nág; hun W*.  
 Infringe *gal-ba*.  
 Infuse *jug-pa*.  
 Infusion *tan-gi sman*.  
 Ingenious *dmigs-čan*.  
 Inheritance *skal-nór, nor-skul*.  
 Inject *jug-pa*.  
 Injure *tse-ba, ynod-pa*.  
 Injured *nyams-pa*.  
 Injury *ynod-pa*.  
 Ink *snag-tsa*; — powder *snag-nyé*.  
 Inkstand *snag-kon; \*nag-bhum\* C*.  
 Inlet *tso-lág C*.  
 Inmate *nan-gi mi*.  
 Inn *gron-kán*.  
 Inner *nan-gi 301*.  
 Innumerable *grans-méd-pa; tsad-méd*.  
 Inquire *dri-ba*; to — closely *žib-tu dri-ba*; to — rigorously *\*skar-tag tan-če\* W*.  
 Inquiry *brtags-pa*.  
 Inquisitive *rtogs-dod-čan*.  
 Insane *smyon-pa*; to be — *křul-ba, smyó*. [*ba*.  
 Insanity *smyo-bóg*.  
 Inscription *byañ-bu, byañ-ma; žal-byañ*.  
 Insect *rkai-drug-ldan-pa; bu*.  
 Insensible *kal-kól*; to get *kól-ba*.  
 Inseparable *mi-nyed-pa, bral-méd*.  
 Insert *dzud-pa*.  
 Inside s. *kon-pa, nan-rol*.  
 Inspect *lta-ba, mgo byed-pa 91, žal-ta byed-pa 473*.  
 Inspection *žal-ta*.  
 Instance *dpe*; for — *di-lta-ste, dper-na*.  
 Instant s. *dar, skad, yud*.

Instantly *mod-la*.  
 Instantaneous *dar yèig-gi; ǰǰral-gyi; yud-tsam-pa*.  
 Instantaneously *glo-bur*.  
 Instead *dod-du; tsab-tu, šul-du*.  
 Instigate *nar ǰdon-pa*.  
 Instinct v. *rañ-bžin*, v. *šugs*; sexual — *ro-tsa*.  
 Institute vb. a. *ǰdzugs-pa*.  
 Instruction *bka-γdams, bka-nañ; krid; žal-ta*; instructions *spyad-mtsáms* 456.  
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 Instructor *mkan-po*; instructress *mkan-mo*.  
 Instrument *ča-byád, ča-lag*.  
 Insult vb. *kū-ba; kǰañ-ba; tsig rtsub* (or *ñan*) *zer-ba*.  
 Insurrection *sde-kṛugs, ǰkrug-pa*.  
 Intellect *blo-grós*.  
 Intelligence (knowledge) *rgyus*; (news) *ča*.  
 Intelligent *sems-mkan, blo-rno-ba*.  
 Intelligible *krol-po; go-sla-ba*.  
 Intemperate *tsod-méd*.  
 Intend *dgoñs-pa, dga-ba, ča-ba W., ǰdod-pa; sems-pa; šno-ba* 137.  
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 Intercalary month *zla(-ba)-šol, \*da-ful\** W. 491.  
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 Interfere *ka ǰug-pa*.  
 Interior s. *kog, koñ-pa, nañ* I 301.  
 Intermediate *bar* 366.  
 Interpret *ǰrol-ba*.  
 Interpreter *skad-pa*.  
 Interstice *bar, dbrag*.  
 Interval *bar-skabs, bar-ťsáms*.  
 Intestines *rgyu-ma, loñ-ka, loñ-ga*.

Into *nañ-du*.  
 Intolerable *mi-bzad-pa*.  
 Intoxicated *čan-čem-čan* 154, *ra-ro-ba* 521, *zi-čan W*.  
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 Introduce *ǰdzugs-pa*.  
 Introduction (preface) *šion-gro*.  
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 Inundation *ču ǰkyam-pa, ču-nag, ču-rúd*.  
 Inured v. *sran-pa* 580.  
 Inveictive *smad-pai tsig*.  
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 Inward *nañ-gi* II 301.  
 Iron s. *lčags*; — ore *lčags-sa*; — slag *lčags-drégs*.  
 Iron adj. *lčags-kyi*.  
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 Irritable *rtse-reg-če* 440.  
 Irritate *\*gob-non-čo-če\** W., *tsañ ǰbru-ba*.  
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 Ischury *ču-gags* 157.  
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 Issue vb. n. *gye-ba, ǰpro-ba*.  
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 Itself pron. v. *no* 129; *dios-γži* 131.  
 Ivory *ba-so*.

## J

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 Jackdaw *skyuñ-ka, lčun-ka*.  
 Jacket *keu-rtse, ke-rtse*.  
 Jagged *čon-čón*.  
 Jar s. *rdza-büm*.  
 Jaundice *mig-sér*; black — *kša-ya nag-po*.  
 Jawbone *mgal, ǰgram-rús*.  
 Jealous *čè-ré, mig-ser-čan*.  
 Jealousy *gran-sems, čags-sdan, mig-sér*.  
 Jehovah *ya-ho-wá*.  
 Jejune *lto-stoi*.  
 Jelly (gelatine) *ǰgrig-ǰgrig C*.

Jessamine *kun-da*.  
 Jesus *ye-šu*.  
 Jest s. *ku-ré, kyal-ka, ka-šágs, ga-ža*.  
 Jest vb. *ku-re byed-pa; rtse-ba*.  
 Jet of water *ču-mdu*.  
 Jewel *rdo-rýe; nor-bu; ǰpra, ǰpra; rin-po-če*.  
 Join vb. a. *sgrig-pa, ǰdags-pa, sdud-pa, sbyor-ba, šrel-ba, zuñ sdebs-pa*; vb. n. *sdeb-pa*; to — (in singing) *ram-bu ǰdegs-joined sbyor-la, žor-la*. [pa.  
 Joint s. *ǰrel-mtsams* 402; *ťsigs* 448.  
 Jointly *skyus* 28.



Joke s. *ku-ré, kyal-ka, ka-šágs, ga-ža*.

Joke vb. *rtse-ba*.

Journey s. *lam* 544; a day's — *djoñs, djoñs-žag*.

Journeyman *las-grogs*.

Joy s. *dga-ba* II 83, *dga-bde, dga-tsór; ño-só, spro-ba* II 337, *brod-pa*.

Joyful, to be — *ngu-ba*.

Joyous *dga-mo*.

Judah *ya-hu-dá*.

Judge s. *krims-dpon*; district — *yul-dpon*.

Judgment-hall *bka-yšágs*.

Jug *ču-snod, ben*.

Juggler *sgyu-ma-mkan*.

Jugglery *járul, čo-járul*.

Juice *bčud, rtsi*.

Jump vb. *krab-pa*.

Juniper *spa-ma*.

Jupiter (*γza*) *jár-bu*.

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Just adv. v. *rañ* no. 3 522; — before *ka-drañ* 35; — by *gram-du* 98; — he, the very, *ko-na* 43; — now *ma-tág* 227; — so *de-ka-ltar* 255.

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Justification *rnam-dag rtsi-ba* 314.

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Keeper *rdzi-bo* 468; *sruñ-mkan* 583.

Kernel *rkañ; rtsi-gu, tsi-gu*.

Kettle *zañs, zañs-bu*; — drum *ria*.

Key *lde-mig*; (*pe-*) *ku-lig W*.

Khams v. *kams* 39.

Khatmandu v. *ko-bóm* 43.

Kick s. *rdog-pa, pra-šags*.

Kick vb. a. *pra-ba*, v. also *rdog-pa*.

Kid *ra-gu, ri-gu W*.

Kidney *mkañ-ma*.

Kill *ysod-pa, srog yčod-pa, resp. gum-pa, gem-pa*.

Kind s. *kyad-par, rigs, sna* 316; *rnam-pa* 313; *bye-brag*; of every — *sna-tsad*.

Kind adj. *drin-čan, byams-pa*; to be — *mtun-po byed-pa*.

Kindle *duys-pa, sbor-ba*.

Kindness *drin, bka - drin, bdag - rkyén, brtse-ba*.

King *rgyal-po, rje-bo*.

Kingdom *rgyal-káms, rgyal-kág*.

Kiss s. *zo, zu*.

Kiss vb. *zo byed-pa, ka ytugs-pa, \*ka lan-čé\* W*.

Kitchen *bkañ-sa, yjos-kañ; tab-tsañ W, sol-kañ C*; — garden *ldum-ra W*.

Knag *mdzer-pa*.

Knapsack *kab-ta-ka, kom; či-ka W*.

Knead *rdzi-ba*.

Knee *pus-mo*; — joint *sgyid-pa*; — pan *lha-ñá*.

Knife *gri*.

Knit *slé-ba*.

Knock s. (the sound of knocking) *tag-tág*; there is a — *tag-tág zer W*.

Knocker *ytun*.

Knot s. *mdud-pa* 273; *mdzer-pa* 463.

Know *šes-pa, ño-šes-pa, rig-pa, resp. mkyen-pa, šes-pa C*; to — by heart *ka-ton-du šes-pa*.

Knowledge *rgyus, rig-pa, šes-pa*.

Known adj. *rgyus-yod-pa, ča-yod-pa*; not — *ytol-méd, rgyus-med-pa, ča-med-pa*.

Knuckle s. *sor-tšigs*; knuckles used as dice *blon-mo*.

Kunawar v. *ku-nu* 40.

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Label s. *byañ-bu, byañ-ma*.

Labour s. *las, resp. prin-las, bzo*.

Labour vb. a. *las byed-pa*.

Labourer *las-pa*.

Laconic *ka-nyün, tsig-nyün*.

Lad *byis-pa*.

Ladder *skad, skas-ka*.

Lade (water) *ču-ba*.

Ladle s. *tum-bu, yzar-bu, ču-ýzar, skyogs*.

Lady *jo-mo, btsun-mo*; — of rank *rje-ma, col. še-ma*; young — *šem-čin W*.

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Lair *tsañ*.

Lake *mtso*.

Lama *bla-ma*; Grand — *bla(-ma) čen-po*.

Lamb *lu-gu, lug-gu*.

Lame adj. *ža-ba, ža-bo, rkañ-rdum*.

Lamed *grum-pa*.

Lament vb. n. *smre-ba, mya-ñan byed-pa, čo-ñe debs-pa*.

Lamentation *čó-ñe, zo-dód*.

Lamp *mar-mé, sgron-ma, 'on-gu, \*žum-mar-pa\* C, rkyon-tse W*.

Lampblack *sgron-dregs*.

- Lampoon s. *sgo-yig*.  
 Land s. (cultivated) *kluñs*; (dry land) *skam-sa*; — owner *zin-bdäg*.  
 Landlord (of a house) *bran-dpon*; — (of the ground) *sa-bdäg*.  
 Landscape *sa-ynäs*.  
 Landslip *sa-rüd*.  
 Lane *lam-srañ*.  
 Language *skad*, *sgra*; — master *skad-pa*.  
 Language *nyams-čün*, *nyams-tag-pa*, *γčön-ba C.*, *šed-méd W.*; to get — *rgod-pa*.  
 Lantern *sgron-ma*, paper — *goñ-žu*.  
 Lap s. (coat-tail) *grwa*; (bosom) *pañ*, resp. *sku-pañ*.  
 Lard s. *grod-fsil*.  
 Large *rgyas-pa*, *čen-po*, *rgya-čen-po*, *yañs-pa*.  
 Lark *čö-ga*, *lčö-ga*; *ča-čir Ld.*  
 Larynx *kol-mdüd*, *’ol-mdüd*.  
 Last adj. *rjes 181*, *ta-ma 226*, *pyi-ma*, *rtin-ma W.*; — night *mdañ*; — will *ka-čems*, *bka-čems*; — year *ka-nin*, *sña-lo*, *na-nin*.  
 Last vb. n. *tso-ba*.  
 Lasting adj. *rtag-po*.  
 Lastly *mfar 240*.  
 Latch s. *kor-gyäg*, *kor-yya*.  
 Late *pyi-mo*; later (subsequent) *pyi-ma*; to be late *pyi-ba*.  
 Lately *da-či*, *\*de-zag-la\* 275*.  
 Lath *lčam*, *pyam*.  
 Lathe *skor-spyäd*.  
 Latter *pyi-ma*.  
 Lattice *dra-ba*.  
 Laudable *stad-os*.  
 Laugh vb. n. *dgod-pa*, *rgod-pa*, *bžad-pa*.  
 Laughter *gad-mo*, *rgod*.  
 Laurel, — leaf *\*šin-tse lo-ma\* W.*  
 Law *krims*, *bka-krim*s; to go to — *\*fim žu-čē\* W.*  
 Lawsuit *krims*, *Krim-šägs*.  
 Lawyer *krims-pa*.  
 Lax adj. *kyom*.  
 Laxative s. *šäl-smän*.  
 Lay vb. a. *snjol-ba*, *sgyel-ba*, *bsnyal-te bžag-pa*; *grem*s-*pa*; to — aside *skyun-ba*, *šud-pa*; to — on *gel-ba*, *stad-pa*; to — out (to expend) *skyag-pa*, *džugs-pa*; (to plan) *god-pa*; (to display) *γčal-ba*; to — over (to spread over) *sgron-pa*; to — up *bkri-ba*, *bdog-pa*.  
 Layman *kym-pa*, *gañ-zäg*; *mi-nag skye-bö 29*.  
 Laziness *le-lo*, *le-lo-nyid*.  
 Lazy *le-lo-čan*, *kyan-kjón W.*  
 Lead s. *ža-nye*, *ža-ne*, *ra-nye*; *rin-di W.*; — pencil *yya-tig*, *bri-smýüg*.  
 Lead vb. a. *krid-pa*, *fog dren-pa*, *sna dren-pa*.  
 Leaf *lo-ma*.  
 Leak vb. n. *rdol-ba*.  
 Lean adj. *skam-ši*, *skem-po*, *žag-méd*.  
 Lean vb. (against) *snye-ba*.  
 Leap vb. *mčön-ba*, *par-ba*.  
 Learn *slob-pa*.  
 Learned adj. *mčas-pa*.  
 Learning s. *rig-pa*, *šes-pa*.  
 Lease s., to take a — *nyo-ba*.  
 Leather s. *ko-ba*, *ko-lpags*, *bse*; — shoe *ko-kräd*; — sieve *ko-tsag*.  
 Leave s. *ynañ-ba*; — of absence *bka-bkrol*, *dgoñs-pa*; to take — v. *pyag 347*.  
 Leave vb. *joğ-pa*, *γton-ba*, *bor-ba*.  
 Leaven s. *žö-ri W.*; v. *ru-ma 531*.  
 Lecture s. *gleñ-brjod*, *gleñ-mo*.  
 Lecturer *sgrog-pa-po*; — ’s chair *čos-kri*.  
 Leech s. *krag-čün-bu W.*; *srin-bu pad-ma*.  
 Leek *sgog-pa*.  
 Left adj. *yyon-pa*; — hand *yyon-ma*; — handed *yyon-lag-byed-pa*; *gyog-po*.  
 Leg *rkan-pa*.  
 Legalize *bkar-dogs-pa*.  
 Legend *sgruñs*.  
 Legendary tales *rnam-tär*.  
 Leisure *loñ*, *čog-ka*; to have — *čog-pa*.  
 Lemon *gam-bu-ra*, *spyod-päd*.  
 Lend *yyar-ba*.  
 Length *dkyus*, *riñ-kyäd*, *srid*.  
 Leopard *γzig*; snow — *γsa*.  
 Leprosy *rño*, *mdze*.  
 Lessen vb. n. *grib-pa*; *je-nyuñ je-nyuñ-bar ggyur-ba*.  
 Lesson s. *ka-ta*, resp. *žal-ta*; *rgyugs W.*  
 Lest conj. v. *dogs-pa 258*.  
 Let vb. (to — in, to — loose etc.) *γton-ba*; *jug-pa II*, no. 2 178  
 Letter (of the alphabet) *yi-ge*; (epistle) *yi-ge*, resp. *bka-šög*; — case *yi-gei šubs*.  
 Lettuce *ldum*.  
 Level vb. a. *snjoms-pa*.  
 Lever *γšo-mo*.  
 Liar *kram-pa*, *zog-čan*.  
 Libation *mčod-pa*, *mčod-ston 166*.  
 Libel s. *sgo-yig*.  
 Liberal *mig-γāñs*.  
 Liberate *grol-ba*.  
 Liberty *far-pa*, *rañ-dbāñ*; to be at — *čog-pa*.  
 Libidinous *čags-sred-čan*, *čol-pa*.  
 Librarian *deb-ter-pa*.  
 Library *kun-dga-ra-ba*; *yig-kan*.  
 Lick vb. *ldag-pa*.  
 Lid *ka-kěbs*, *ka-gáb*, *ka-γčód*, *ka-leb*; *čab-ma*.  
 Lie s. *rdzun*, *šob*, *šab-šób W.*  
 Lie vb. (to tell a lie) *rdzun smra-bā orbyed-pa*.  
 Lie vb. (down) *nyal-ba*; to — with *\*fig-pa čö-čē\* W.*, *bšo-ba*.  
 Life *srog*, *tso-ba*, *γson-pa*, *tse 450*; — long *nam tsoi bar-du*.



- Lift vb. *ker-ba*, *kyog-pa*, *degs-pa*, *spor-ba*, *pyar-ba*, *sen-ba*.  
 Light s. *od*, *snan-ba*.  
 Light adj. (not heavy) *yan-po*; (not dark) *skya-bo*; — blue *sno-skyä*; — gray *dkar-skyä*; — green *län-skyä*; — red *dkar-dmar*; — yellow *ser-skyä*.  
 Light vb. a. *sgron-pa*, *shor-ba*.  
 Lightning s. *glog*, *glog-ka*, *toy*.  
 Like adj. (similar) *myam-pa*, *mtsuis-pa*, *tsogs-se W.*; adv. (in the same manner) *lta*, *ltar*, *nan-tar W. C.*.  
 Like vb. a. . . . *la dga-ba*.  
 Likelihood *no*.  
 Likeness *bzo*, *zo*.  
 Likewise *yan*.  
 Limb *yan-lay*.  
 Lime *rdo-zö*.  
 Limit s. *mta*, *mu*.  
 Line s. *tig*; *yig-prén*.  
 Lineage *brgyud*, *rigs*, *rigs-brgyud*, *rus*, *rus-pa*.  
 Linger *gor-ba*.  
 Lining s. *nan-sa*.  
 Lion *sen-ge*; lioness *sen-ge-mo*.  
 Lip *ka-lpags*, *mčü*, *ka-mčü*.  
 Liquid s. *ku-ba*, *rlan-rlön*.  
 List s. *to*; — of goods *rjed-byän*.  
 Listen *nyan-pa*.  
 Literature *čos*, *rig-pa*.  
 Litter s. (palanquin) *kad*, *Kyogs*, *Kyogs*; (bier) *dgu-kri C.*  
 Little adj. *čui-ba*, *nyui-ba*, *pra-ba*, *pran*, *pran-bu*, *dman-pa*.  
 Little s. (a little) *čig*, *čui*, *čui-žig*, *tig-tšäm*, *tša-big*, *a-tšig W.*, *a-li C.*; adj. *čui-ba*.  
 Live vb. n. (to be alive) *yson-pa* 591; (to dwell) *ynas-pa* 310, *lug-pa* 277, *kod-pa* 56; (to behave) *grul-ba* 100; to — by or on *za-ba* 485, *tso-ba* 460.  
 Lively *ječän-po*, *kram-pa*.  
 Liver *mčün-pa* 165.  
 Lizard *skyin-gör*, *da-byid*, *rgag-čig Ld.* 103, *ma-la-la-tšé Ld.* 409.  
 Load s. *kal*, *kur*, *rgyab*, *rgyab-kal* 107, *sgul* 114, *dos* 260.  
 Load vb. a. *gel-ba*, *kel-ba*.  
 Loadstone *kab-lön*.  
 Loaf *kor-kör*, *dog W.* 257.  
 Loan s. *skyin-pa*, resp. *kar-skyin*.  
 Locality *ynas*, *skye-nás* 28.  
 Lock s. (of hair) *ral-pa*.  
 Lock s. (of a door) *lcags*, \**go-čag\* C.*, *ku-lig W.*  
 Lock vb. a. *yöod-pa*; to — up *gegs-pa*; *gar-te* or *gyän-du bor-čé W.*, v. *sgyon-ba* 119.  
 Locust *tša-ga-bu*, *ča-ga-bu*.  
 Lodgings *ynas-tšan*, *bran-sa*.  
 Log dog *W.*  
 Logic *tsad-ma*, *rigs-pa*.  
 Loins *rked-pa*.  
 Loiter *gor-ba*.  
 Lonely *dben-pa*.  
 Long adj. *rin-ba*, *dkyus-rin*; as — as v. *bar* 366.  
 Long vb. n. *rkam-pa*, *skam-pa*, *yduñ-ba*, *žen-pa*.  
 Look vb. (to view) *lta-ba*, resp. *yzigs-pa*; (to appear) *snan-ba*; to — at or on *ltos-pa*; to — down upon *gyiñ-ba*; to — upon as *sgom-pa*.  
 Look s. *lta-stais*, *no*; — out so, *bsö*.  
 Loose adj. *kyom*, *lhod-pa*.  
 Loose, Loosen vb. a. *glod-pa*, *grol-ba*.  
 Looseness *kru-ba*.  
 Lop vb. a. *grum-pa*.  
 Lord s. *ngon-po*, *jo-bo*, *rje-bo*, *dpon-po*, *dbañ-po*, *ytso-bo*; — of the manor *yi-bdag*.  
 Lose *rlog-pa*, *bud-pa W.*; to — colour *dkyug-pa*; to be lost *stor-ba*.  
 Loss *gud*, *gun*, *god*, *god-pa*, *god-ma*.  
 Lot s. (fortune) *skal-ba*, resp. *sku-skäl*; *lasbskos* (v. *ska-bo*); *pya*; to cast lots *mo-debs-pa*, *rgyan rgyab-pa* 107, *rtags-ril-btañ-ba W.* 212.  
 Lotus *ku-mu-da*, *pad-ma* 322.  
 Loud *mton-po*, *skad čen-po*.  
 Louse s. *šig*.  
 Love vb. a. *čags-pa*, \**čags-žen čö-čé\* W.*, *yduñ-ba*, *prén-ba*, *brtse-ba*, *mdza-ba* 461, \**žen-dzin čö-čé\* W.*, *yčes-par byed-pa* or *dzin-pa*.  
 Love s. *čags-pa*, *snyn-brtse-ba*, resp. *fugs-brtse-ba*, *duñs-pa*, *dran-séms*, *byams-pa*, *byams-sems*.  
 Lover *dod-grogs*, *mdza-grogs*, *bzan-grogs*; *dod-mkan*.  
 Low *dma-mo*, *dman-pa*; *snyan-pa*.  
 Lower adj., — part of a thing *smad*, *šam*, *yšam*, *šod*; — — of the body *ro-smád*.  
 Lowland *smad*, *man-čál*.  
 Luck s., good — *šis*, bad — *rkyen*.  
 Lucky *bkra-šis-pa*.  
 Luggage *ča-lág*.  
 Lukewarm *mal-lu-mul-le*.  
 Luminous *od-čan*.  
 Lump *gon-po*, *gon-bu*, *yog*, *dog*.  
 Lunar *zla-bai*; — mansions *rgyu-skar* 111.  
 Lunch, Luncheon s. *dro* 264.  
 Lungs *glo-ba*.  
 Lurk *sgug-pa*, *jab-ste sdod-pa*, *lkog-jab byas-te lta-ba*.  
 Lurking-place *bskuñs-sa*.  
 Lust s. *dod-pa*, *dod-čags*, *čags-pa*, *ro-tša*.  
 Lustful *čags-sred-čan*, *čöl-pa*.  
 Lustre *bkrag*, *ts'er-ba*.  
 Lynx *lbyi*, *ryt*.

## M

- Mace (club) *ga-da*.  
 Machine *prul-kor*.  
 Mad *smyon-pa*; to be — *smyo-ba*.  
 Madam, dear — *bzin-bzan-ma*.  
 Maddler *btsod*.  
 Madness *krul pa, smyo-bog*.  
 Magazine *tson-kan, mdzod*.  
 Maggot *sa-bu*.  
 Magic s. *prul*; adj. *prul-gyi*; — sentence *yzuns*; — tricks *co-prul*; — wheel *prul-kor*.  
 Magician *ba-po*.  
 Magistrate *go-pa, go-yod Ld.*; village — *yul-dpon*.  
 Magnificence *riam-pa, dpal, dpal-byor, byin*.  
 Magnolia *tsam-pa-ka*.  
 Magpie *skya-ga, ka-ta kra-bo*.  
 Maid, Maiden *bu-mo*; lady's — *zal-ta-ma*; — servant *kol-mo, ygyog-mo*.  
 Mail (armour) *krab, ya-lad*.  
 Maim vb.a. *iran ycod-pa, sug-pa dreg-pa*.  
 Main adj. *mčog*, v. also *yzun*; — dogma *ysun-mčog*; — point *don 259, ynad*; — substance *no-bo-nyid*.  
 Maintain *smra-ba, dod-pa, resp. bžed-pa; smras-pa-la brtan-par ynas-pa*. [*tsab 375*].  
 Maitya *byams-pa ngon-po 109; rgyal-*  
 Majestic *riom-bag-can, yzi-brjid-can*.  
 Majesty *riam-pa, riom-brjid*.  
 Make vb. a. *byed-pa, eleg. bgyid-pa, resp. mdzad-pa, sgrub-pa, ča-ba, bzo-ba, jug-pa, bžo-ba*; to be made *grub-pa*.  
 Maker *mdzad-po*.  
 Malabar *ma-la-ya*.  
 Male adj. *po*; — child *kjeu*; *bu*; — person *skyes-pa*.  
 Malediction *byad, byad-stem(s)*.  
 Malice *ynod-sems*.  
 Malicious *blo-nyes*.  
 Mallow *čam-pa ta-lo*.  
 Man s. (human being) *mi, rkan-ynyis-pa; lanis-gro, skye-bo, skyes-bu, gan-zag*; (male) *po, skyes-pa*; — servant *kol-po, bran-kol*; waiting — *zal-ta-pa*.  
 Mane *ruog, ltag-spu*.  
 Manger *kji-yžon; bres*.  
 Manifest adj. *mion-pa*.  
 Manifestly *nos-su*.  
 Manifold *sna-tsogs, sna-mai-ba; pal-čer*.  
 Mankind *skye-bo, skye-dgu, skye-rgu; mirabs, mi-rigs*.  
 Manly *kjo-gai*; — age *dar-ma*.  
 Manner *tsul, lugs, rnam-pa no. 4, 343; stabs, stans, sgras, čos no. 5, 163*.  
 Mansion, lunar — *rgyu-skar 111*.  
 Manufacture s. *bzo*.  
 Manufacture vb.a. *god-pa, sgrub-pa, bžo-ba, bzo-ba*.  
 Manure s. *lud*; vb. a. *lud yton-ba*.  
 Many *mai-po, du-ma, dgu*, a good — *ga-čen*; how —? *du*; so — *de-snyed*.  
 Map s. *bkod-pa, žin-bkod W.*; \**sa-ča C*.  
 Maple *yya-li Sik*.  
 March vb.n. *god-pa, grub-ba*; to — about *grim-pa*.  
 March s. *rkan-gras*.  
 Mare *rgod-ma, mo-rta*.  
 Margin *nos, zur, mta*.  
 Marigold *gur-kim*. [*bkur-sti*].  
 Mark s. *rtags, mtsan(-ma)*; — of honour  
 Market *tson-dus*; — place *krom*.  
 Marmot *pyi-ba, pyi-ba*.  
 Married adj., a — man or woman *kjim-tab*; a — woman *bdag-tu byas-pai bud-med*; to get — (both of man and woman) *kjo-šug-tu du-ba 276*; (of a woman) *mi žig-gi čun-mar byed-pa 159*.  
 Marrow *rkan; no-bo-nyid*; spinal — *klad-yzun*.  
 Marry vb. a. (to take a wife) *čun-ma len-pa*; (to unite in matrimony) *kjo-šug-tu sdud-pa*.  
 Mars *mig-dmar*.  
 Marsh *gram-pa; dam*.  
 Marvelous (*no*) *mtsar-ba 456*; v. also *ya-mtsan-po 505*.  
 Mask s. *bag*.  
 Mason *rtsig-bzo-pa*.  
 Masquerade *bag-čam*.  
 Mass (lump) *gon-po, (heap) puñ-po, (bulk) lun, (multitude) krod-pa*.  
 Mast (flag-staff) *dar-po-če*.  
 Master *ngon-po, mna-bdag, bdag-po, dpon-*  
 Mat s. *stan*. [*po*].  
 Match s. (equal) *ka-ya, do*; v. *čar 156*; v. *ya 504*; (lunt) *pa-til, pa-til*.  
 Matchless *gran-zla-med-pa, gran-ya-med, do-med, mtsuns-med*.  
 Mate s. (companion) *do-zla; ya-do W*.  
 Material s. *rgyu*.  
 Material adj. *dios-can, yzugs-can*.  
 Mathematician *rtsis-pa*.  
 Matter s. (substance) *rgyu, dios-po, rdzas, zan-ziñ*; (in physics) *bem-po, yzugs*; (pus) *ču-ser, ču-rnag, rnag*.  
 Matter vb.n.; it does not — *čan mi sto*; what does it —? *či sto*.  
 Mattock *ior, tog-tse*.  
 Mattress *sob-stan*.  
 Maw *lkog-sog, ze-bug*.  
 Maxim *bka-rtags*.  
 Meadow *span, span-po, ne-tan, ne-ma*.  
 Meagre *skem-pa, rid-pa*.



Meal (flour) *pye*.

Mean adj. *gyi-na*, *nan-pa*, *btsog-pa*.

Mean vb. *go-ba*, *snyam-pa*, *du-ses-pa*; *yin-pa* 510.

Meaning s. *bsam-pa*, resp. *dgois-pa*; *don*.

Means s. *grabs*, *tabs*; by all — *nes-par*, *gañ-gis kyañ*, *ñis kyañ*; by no — *re-skān*; by what — ? *ñis*; by — of *sjo-nas* 115

Measure s. *skar-tsād*, *bre*, *tsad*, *tsod*; to take — *skad-ñe*, *tsod dzin-pa*; measures (arrangements) *grabs*; to take — *grabs byed-pa*.

Measure vb. a. *jal-ba*, *dpog-pa*, *tsod dzin-pa*, *nyams-len-pa*, *γsör-ba*.

Meat s. *ša*, resp. *skrum*; *za-ba*, resp. *bzes-pa*; dried — *skam-sañ*; — and drink *ba-btān*; — jelly *ša-spyin*; — pie *mog-móg W*.

Mecca *ma-ká*.

Mechanic s. *bzo-pa*; mechanics' institution *bzo-grá*.

Meddle *kā jug-pa*, *te-ba*.

Mediator *bar-mi*.

Medicine *sman*.

Meditate *sems-pa*, resp. *dgois-pa*, *lta-ba*, *sgom-pa*, *bsam-mno byed-pa*, resp. *tugs-bsam yton-ba*.

Meditation *sgom*, *sgom-pa*, *rnal-byór*.

Medley *ñag-ga-ñog-gé*.

Meet vb. a. *tug-pa*, *prad-pa*, *mjal-ba*; vb. n. *dzom-pa*; to go to — *γdan-dren-pa*.

Meeting s. *du-ba*, *dus-pa*; — house *dun-kañ*, *tsogs-kañ*; — place *dus-sa*.

Melody *mgur*, *dbyañs*.

Melon *ga-gón*.

Melt vb. a. *ju-ba*, *zu-ba*; melted, molten *zun-pa*, *zun-mo*; melting-spoon *zu-kyóg*.

Member *yan-lag*, *tsigs* 448.

Memorandum-book *rjed-to*.

Memorial stone *rjed-rdó*.

Memory *dran-pa*.

Menace vb. *gam-pa*.

Mend vb. a. *glan-pa*.

Mendacious *kram-sems-ñan*.

Mendicant adj. *sprañ-po*; — friar *sprañ-bān*.

Menses, Menstruation *krag dzag-pa*, *zla-mtsān*.

Mention vb. a. *god-pa*; to be mentioned (in a book etc.) *byuñ-ba*.

Merciful *snyin-rje-ñan*, resp. *tugs-rje-ñan*.

Mercury (planet) *thag-pa*; (metal) *diñl-ñu*.

Mercy *snyin-rje*, *tugs-rje*.

Mere *ba-ñig*.

Merely *ša-stag*, *ša-dag*.

Merit s. *bsod-pa*.

Merry *krul-po*, *sems-spro-ba*, *spro-sems-ñan*; *dga-ba*, *dga-mo*.

Mesh *ogug(s) W*.

Mess (dish) *skyu-rām*, *spags*.

Message *prin*, *prin*, *lon*, resp. *bka-prin*.

Messenger *po-nya*, *mi-sñá*.

Metal *ñu-bai kams*; east — *blugs-ma*.

Metaphor *ñag-snyān*, *dra-dpe*.

Meteor *ke-tu*.

Method *ño-ga*, *tabs*, *tsul*, *lugs*.

Metropolis *rgyal-sa*, *mñil*.

Mewing s. (of a cat) *mea-o*.

Mid-day *nyin-guñ*, *dguñ*, *γdugs*.

Middle s. *dkyil*, *rked-pa*, *koñs*, *guñ*, *dguñ*, *dbus*, *γñuñ*.

Middle adj. *bar-pa*, *bar-ma*, *briñ*; — finger *kan-ma*, *guñ-mo*, *bar-mñdzub*.

Midnight *nam-ñyéd*, *mñsan-dkyil*, *mñsan-guñ*, *mñsan-ñyéd*, *dguñ*, v. *guñ* 69.

Midriff *mññin-dri*.

Midst s. *koñs*, *dbus*.

Might *mña*, *mña-tāñ*, *dbañ*, *dbañ-tāñ*.

Mighty *kā-drág*, *rgyas-pa*, *dbañ-ñan*, *btsan-po*.

Migrate *ño-ba*.

Milch cow *bñon-ma*.

Mild *dul-ba*, *srun-pa*, *bsrun-pa*.

Mile *dpag-tsād*.

Milk s. *ño*, *o-ma*; sour — *ño-ri W*, *ru-ma C*; — *ñail o-zó*.

Milk vb. a. *ño-ba*, *o-ma* *ño-ba*, *o-ma tsir-ba*.

Milky-way *dgu-tsigs*.

Mill s. *rañ-fag*.

Millet *kre*, *ñi-tse*.

Million *sa-ya*; ten — *bye-ba*.

Millstone *kod*.

Milt *mñer-pa*.

Mind s. *sems*, *blo*, *yid*, *nyams*, *snyin*, *snyam-pa*, *ñe*, resp. *tugs*; to have a — *dga-ba*, *dod-pa*; to keep in — *dran-pa*, *γzo-ba*.

Mind vb. a. *lta-ba*, *ñnyer-kā byed-pa* 194; never — ! v. *ñis kyañ* 141.

Mine s. *kuis*, *γter-kā*.

Mine pron. *ñai* 124.

Minister s. *blon-po*; prime — *bka-blón*.

Mint (plant) *dag-ñi Lh*.

Minute s. *ñu-srañ*.

Minute adj. *pra-ba*, *ñib-pa*.

Miracle *ltas*, *ya-mñsan*.

Mirage *dri-zai groñ*, *mig-sgyu*.

Mischief *skag*, *ñan*; — maker *bstan-ñig*.

Miserable *gyi-na*, *nan-pa*, *ñu-ba*, *sdug-bsñal-ñan*.

Miserly *bkren-pa*.

Misery *nyon-moñs-pa*, *zag-pa*.

Misfortune *bkra-mi-ñis*, *rkyen*, *skyon*, *ñan*, *byur*, *byus*.

Mishap *gal-rkyen*.

Miss s. (young lady) *ñem-ñññ W*.

Miss vb. *ñal-ba*, *mñ kes-pa*.

Missive s. *bka-rgya*, *ñe-dón* 160

- Mist *na-bün, rmugs-pa*.  
 Mistake s. *krul-pa, krul-yži, gol-sa, nor-ba, dzol-pa*.  
 Mistake vb. *nor-ba, krul-ba*.  
 Mistaken adj. *krul-ba, krul-pa*.  
 Mistress (instructress) *mkan-mo*; (head of a household) *jo-mo, dpon-mo*; (lady) *btsun-mo* 435.  
 Mix *sdeb-pa, spel-ba* 331, *sre-ba*; to be mixed with *dre-ba*.  
 Mixture *spel-ma, sbyor-ba* II no. 2, 406.  
 Mock vb. *to-tsam-pa*.  
 Mode (manner) *skabs, stabs, lugs*.  
 Model s. *dpe* 327.  
 Moderate adj. *brin, tsod-can*.  
 Moderately *brin-gis; ran-par*.  
 Modest *kan-man, kram-pa, dzem-bag can*.  
 Modesty *krel, krel-yod, krel-dzem*.  
 Mohammedan, Mohammedanism *kla-klo*.  
 Moisture *bèud, bad*.  
 Moment *skad, bsgan, yud*.  
 Monastery *dgon-pa, čos-sdé, grwa-sa*.  
 Monday *ya-zla-ba*.  
 Money *diul, nor*; ready — *rnags; smar-ba, smar-rkyan*; — changer *nor-bdag*.  
 Mongol *sog-po*.  
 Monk *grwa-pa, mgo-rég, čos-pa*.  
 Monkey *spra* 335, *spre, spreu* 337.  
 Month *zla-ba*; intercalary — *da-ful* W. 51.  
 Moon *zla-ba, zla*; full — *nya-rgyas zla-ba*; half — i. e. first and last quarter *da-péd* W.; new — *zla-nag* 491; waxing and waning — *no, nos* v. *no* no. 5, 129.  
 Moral adj. *tsul-can, tsul dan mfun-pa; mtsul-krims-kyi; dge-bai; čos-kyi*; also *sems-kyi, yid-kyi*; — doctrine *čos* no. 2, 163.  
 More *thag* 600.  
 Moreover *dei steñ-du* 222.  
 Morning *sña-dro, sña-mo* W., *nan-mo*; the next — *to-rans, nan-par*; this — *da-nan*; yesterday — *ka-nan*; — twilight *skya-réns, skya-ód* W.  
 Morrow, to — *san, to-re* W.  
 Mortal s. *mi(i)-bu*; adj. (perishable) *zin-pai; mi rtag-pa*; (deadly) *srog-len*.  
 Mortar (for pounding) *mčig*; (short cannon) *sgyogs*; (cement) *jim-pa, ka-lug* W.  
 Most *kun-las thag* or *man-po*; v. also *pal-čer* 342.  
 Moth *mug-pa*.  
 Mother *ma*, resp. *yum*; 'a-ma; — in law *sgyug-mo; gyos-mo*.  
 Motherless *mas dben-pa*.  
 Mother-of-pearl *nya-pyis*.  
 Motion *gul-ba, ryo-ba*.  
 Motionless adv. *ma ryo-bar, ma gul-bar, ma ryens-par*.  
 Motive *rgyu*.  
 Mould s. (form) *par* 323; (fungus) *ham-pa*.  
 Mould vb. a. *god-pa, čos-pa, dag-pa* 274.  
 Mouldy *ham-por čags-mkan* W.  
 Mound *dur-puñ* 254.  
 Mount vb. *zon-pa*, resp. *čib-pa*.  
 Mountain *ri*; — pass *la*; — pasture *brog*.  
 Mourn *mya-nan byed-pa*.  
 Mournful *mya-nan-gyi*; — song *skyo-glu*.  
 Mouse s. *byi-ba, tsi-tsi*; *sa-bi-lig* W.  
 Mouth *ka*, resp. *žal*.  
 Mouthful s. *čor-gan, čor-čig*.  
 Move vb. a. *skyod-pa, sgul-ba, ryo-ba*; to — to and fro *ryen-ba* 518; \**srul-čé*\* W. (v. *srul-ba* 583); vb. n. *rgyu-ba, gul-ba*, resp. *čags-pa* 167; to — a little *mur-ba* 305; to — on *gro-ba*; to — quickly to and fro *gyu-ba* 96; to — round *skor-ba*.  
 Mow *rña-ba, rñab-pa*.  
 Much drags, *man-po, rab*; as — as *ga-tsám* W., *tsam* 430; so — *di-snyéd, de-snyéd*; very — *man-drags, šin-tu man-po*.  
 Mucus *snabs, lud-pa*.  
 Mud *ka-lug, jim-pa, dam, mer-ba, rdzab, dam-rdzab*; — floor *skyañ-nül*.  
 Muddy *man-mün*.  
 Mulberry *o-se*.  
 Mule *dre, dre-po, dre-mo*.  
 Multiply vb. a. *sgyur-ba, sgril-ba, sgre-ba, spel-ba, pel-ba*.  
 Multitude *krod-pa, krom, dmag, yseb*.  
 Murder vb. a. *ysod-pa*; s. *ysod-yčód*.  
 Murderer *ysod-byéd*.  
 Muscle (anatomy) *ša, nya*.  
 Muse vb. n. *rtog-pa*.  
 Mushroom *ša-mo, mog-ša* W.  
 Music *rol-mo*.  
 Musk *gla-rtsi*; — bag *gla-bai lte-ba*; — deer *gla-ba*.  
 Musket *me-dá* C.; — ball *rdeu, rde*.  
 Mustard *ske-tsé, skye-tsé, yuñs* 512.  
 Mute adj. *lkugs-pa, han-ldan* W.  
 Mutter vb. a. *sam(-ma) sum(-me) zer-ba* W.; to — prayers *ma-ñi tan-čé* W., *zla-ba, zlo-ba* 491.  
 Muzzle s. *ka-mtsül, mtsül-pa*.  
 My pron. *na*, eleg. *bdag-gi, ned-kyi*.  
 Myriad (*čig*-) *kri*.  
 Mystic s. *rgyud-pa*.



## N

- Nail s. *yer*, *zer*, *jur-pa*; a little — *yi-ru*, *yer-bu*; — of a finger or toe *sen-mo*, resp. *pyag-sen*, *žabs-sen*.
- Naked *sgren-mo*, *yer-bu*, *rjen-pa*.
- Name s. *min*, resp. *mtsan*.
- Name vb. *min* *ytogs-pa*, *skud-pa*, *grag-pa*, *zer-ba*.
- Namely *de-yan*, *de an*; *di-lta-ste*.
- Nape *itag-pa*.
- Napkin *ka-pyis*, *lag-pyis*, *pan-kab*.
- Narcotic adj. *smyo-byed*.
- Narrative s. *lo-rgyus*.
- Narrow adj. *pal-méd*, *žen-méd*, *dog-pa*.
- Nasty *btsog-pa*. (*b*)*rtsog(s)-pa*.
- Nation *mi-brgyüd* 124, *sde* 295, *rigs* 527.
- Native s. *yul-pa*.
- Native-place *yzis-ka*.
- Natural *dios-ma*, *ma bcos-pa*.
- Naturally *ran-bzin-gyis*, *ysis-kyis* 565.
- Nature *nan*, *čos-nyid*, *no-bo-nyid* 129.
- Naught (cipher) *mka*.
- Naughty *na-rgyal-čan*.
- Nausea *skyug-bro-ba*, *kam-lóg*, *kams-rmyá*.
- Navel *lte-ba*.
- Near adj. *nye-ba*; adv *nye-bar*, *rtsar* 437, *gram-du*; *rgyan tui-ba*; *ldan-la*, *ldan-du* 289; to be — *nye-ba*, *rten-pa* 214.
- Neat adj. *sdug-pa*, *sdug-gu*.
- Necessaries s. *yo-byád*.
- Necessary adj. *dgos-pa*, *rigs-pa* 528; to be — *dgos-pa*.
- Necessity *dgos-pa*.
- Neck *ske*, *mgur*, *mgul*, *mgrin-pa*, *jini-pa*; *jnya-ba*; — cloth *ka-dkri*, *ka-ras*.
- Neckerchief *dkri-ma*, *mgul-čins*.
- Necklace *ske-ča*.
- Need s. *gyon*.
- Needful *dgos-pa*.
- Needle *kab*, *tssem-káb*.
- Negative s. *dgag-pa* 94, *gag-pai sgra*.
- Neglect vb. *gyin-ba*, ... *la mi lta-ba*.
- Neigh *tsen-ba*.
- Neighbour *kyim-mtsés*, *ja-rol-po*.
- Neighbourhood *sa-pyógs*, *yul-pyógs*.
- Nepal *bal-po*, *bal-yül*.
- Nephew *tsa-bo*, resp. *dbon-po*, *dbon-srás*.
- Nerve *ču-rtsá*.
- Nest *tsan*.
- Net *rgya*, *rgya-mo*, *dol*; — work *dra-ba*.
- Nettle *zwa*.
- Neutralize *čin-ba*.
- Never v. *nam-yan* 303.
- Nevertheless *yin-kyan*, *yin-na yan W*.
- New so-ma, *ysar-ba*, *ysar-po*.
- News *ča*, *skud*, *prin*, *lon*, *hun W*; good — *lon-bžan*.
- Nice *sdug-pa*.
- Night *nam*, *mtsan-mo*; — quarters *bran-sa*, eleg. *mčis-bran*, resp. *yzim-bran*; — watch *fun*.
- Nimble *skyen-pa*; — footed *rkan-mgyogs-pa*.
- Nine num. *dgu*; ninth *dgu-pa*; nineteen *bču-dgu*; nineteenth *bču-dgu-pa*; ninety *dgu-bču*; ninetieth *dgu-bču-pa*.
- Nip vb. a. *grum-pa*.
- Nipple *nu-ma* 305, *pi-pi*.
- Nitre *šo-ra*.
- No, none v. *gan* 65.
- Nobility *dpal* no. 4, 326.
- Noble adj. *drag-pa*, *btsun-pa*, *skye-mfo*.
- Nobleman *rje-bo*, *mi-drag-pa*, *no-nó* 306.
- Noblewoman *btsun-mo*, *še-ma W*.
- Nod vb. a. (beckon) *lag-brda byed-pa*; \**go kug tan-če\* W*.
- Node, ascending — *sgra-yčan*; descending — *ke-tu*.
- Noise *klag-čör*, *grag-pa*, *sgra*, *ur*, *ku*, *ku-sgra*; — made by thunder etc. *čems-čems* 161; to make a — *krol-ba*.
- Noisome *nam-pa*.
- Nominate *ske-ba*, *čol-ba*.
- Nonsense *čab-čob*, *čal-čöl*; to talk — *čal-čöl smra-ba*.
- Nook *kug*, *kugs*.
- Noon *dguñ*.
- North *byan*.
- Nose *sna*, \**nam-tsul\* W*.
- Nostril *sna-kün*.
- Not *ma* 408, *mi* 413, *med* v. *med-pa* 417.
- Notch s. *kram-ka*, *nya-ga*, *lton-ga*.
- Note s. *mčan-bu*, *yi-ge* no. 2, 508.
- Nothing *čan mi* 138, *či mi* 140; — but *ša-stag*, col. *ka-rkyan* (v. *rkyan-pa*); *ba-žig* 391.
- Notice s. *rgyus*, *ča*, *lon*; to give — *lon sprin-ba*.
- Notion *du-šes*.
- Notwithstanding *on-kyan* 502.
- Noun substantive *dios-min* 131.
- Nourish *tso-ba*, *yso-ba*.
- Nourishing adj. *nyams-brtas byed-pa*.
- Nourishment *zas*.
- Novice *dge-bsnyen* 85.
- Now *du*, *da-lta*, *yzod*, *o-ná* 500; — and then *bar-bar-du or la*; just — *ma-lág* 227; not until — *da-yzód* 247.
- Nowhere v. *čir* 141.
- Noxious *mi-dgos-pa*, *nyes-pa*, *ydug-pa*.
- Null adj. *sob*, *sog*, *ysob*, *ysog*.
- Number s. *grais*.
- Number vb. a. *byran-ba*, *rtsi-ba*.

Numberless *bgrai-yás*.

Numerous *rgyas-pa*.

Nun *čos-ma*, *btsun-mo*, *mo-btsun* 435; *jo-mo* 173.

Nurse s. (children's) *má-ma*.

Nurse up vb. a. *γsos skyed-pa*, *skyed srin-ba* 30.

Nutriment *bčud*.

Nutritious *bčud-čan*, *lèi-ba*.

## O

Oak *ča-ra*, *be-šiñ*; — forest *be-krod*.

Oar *skyá*, *gru-kyén*.

Oath *yi-dám*, resp. *tugs-dám*, *mna*, *bro*.

Oats *ka-rtam*, *yug-po*.

Obedient *bka nyan-pa*.

Obey *ka-la* (or resp. *žal-la*) *nyan-pa*.

Object s. *γnas*, *rdzas*, *zan-zin*, *dios-po* 131; — of perception *yul* 513; mental — *dmigs-γtád*.

Oblation *mčod-pa*, *sbyin-pa* 405.

Oblige (compel) v. *nan-gyis* 303.

Obliged, to feel — *drin-dran-pa*.

Oblique *kyom-kyóm*, *yo-ba*, *šan-ka*.

Oblong *nar-mo*, *kyon*.

Obscuration *sgrib-pa* 120.

Obscure adj. *mum-pa*, *go-dka-ba* 71.

Obscure vb. a. *sgrib-pa*; obscured *dkrigs-pa*, *rmon-ba*, *rmonš-pa*.

Obscurity *mum-pa*.

Observe *sruñ-ba*, . . . *la lta-ba* I no. 3, 216.

Obstinate *kyon-po*, *go-řag-čan* W. (lit. *mgo-mkregs-čan*).

Obstruct *gegs-pa*, *bčur-ba*.

Obstruction *bgegs*, *gag*.

Obtain *sgrub-pa*, *nyed-pa*, *tob-pa*, *len-pa*.

Obviate *γčod-pa*, *zlog-pa*.

Occasion s. *rkyen*, *glags*, *skabs*; on — of *skabs-su*.

Occupy *dzin-pa* no. 3, 465.

Occur *gyur-ba*, *ton-pa*, *on-ba*.

Occurrence *rkyen*, *dios-po*.

Ocean *rgya-mtso*.

Odour *dri*, *dri-ma*.

Oesophagus *lkog-ma*.

Of prep. *kyi* 6, *nas* 304, *las* 546.

Off adv. *par* 341, *γas* 508.

Offence *sdig-pa*; to commit an — *nyes-pa*, *sdig-pa byed-pa*.

Offend *kañ-ba*, *ku-ba*.

Offensive *šin-tu tu-ba*, *mi žim-pa*; *yid-du mi on-ba*.

Offer *sbyin-pa*.

Offering s. *mčod-pa*, *bul-ba*, *yon*; — lamp *mčod-sdon*; — table *mčod-kri*, *mčod-stégs*; house or place of — *mčod-kañ*.

Office *gañ-po*.

Officer *go-pa*, *blon-po*.

Official s. *bka-blon*, *bka-γsags*.

Official adj. *blon-poi*, *bka-blon-gyi*; — pa-per *bka-řog*.

Offspring *brgyud*, *ba-rgyud*.

Oh interj. *ka*, *ka-ye*, *kye*, *kye-ma* 7; oh very well! *šo lags-so*.

Oil *mar*, *mar-nág* W.; — cake *mar-gyi tsigs-ma*; — lamp *uñ-gu*.

Ointment *skud*; *byug-pa*.

Old *rgad-pa*, *čen-mo* W., *nyin-pa*, *bčad-po*; — age *rgas-ka*; — man *rgad-po*, — woman *rgad-mo*; — squire *ga-ga* 63; to be — *rga-ba*; to grow — *bgre-ba*.

Oleander *ka-ra-bi-ra*.

Olive *skyu-ru*, *ka-skyur-po* Sik.; — tree *skyu-ru šin*, *ka-skyur-poi šin* Sik.

Omen *śna-ltás*, *ltas*, *rtags*.

Omit *bsol-ba*.

Omniscient *kun-mkyén*.

On prep. *ka-ru*, *kar* 34, *ka-tog-la*, *ka-tod-la* 35, *dgañ-la*, *dgeñ-la*, *sgeñ-la* 114, *tog-tu* 237, *na* 298.

Once (one time) *lan-γčig*; — more *čed-du*, *du-run*, *pyir*, *yan*, *slar*; at — v. *čar* 139; (at the same time) *pyogs γčig-la* 352.

One num. *γčig*, — at a time *γčig-čig* 144; — eyed *mi-žár*; — footed *rkañ-γčig-pa*; the one — the other *γčig* . . . *γčig*, *γčig-po*.

One pron. (French 'on') *skyes-bu* 31; — another *γčig-gis γčig* 143; by one's self *γčig-Onion* *btsón*.

Only adj. *γčig-ka*, *γčig-pu* 144; *zad* (v. *dzad-pa* 464).

Only adv. *ka-rkyañ* (v. *rkyañ-pa* 17), *ša-stag* 555; *ko-na* 43, *γčig-tu* 144; *ba-žig* 391, *man-na mi* 411, *tsam* 430; not — *ma zad-de* 445.

Open adj. *pyes-pa*, *pyes-te*, vulgo *pe-te*; *bkag-pa ma yin-pa*.

Open vb. a. *ka byed-pa*, *bgrad-pa*; vb. n. *bye-ba*, *ka bye-ba*.

Opening s. *ka*, *bu-ga*.

Openly *nos-su* 130, *mñon-sum-du* 133; *ayśal-la* W. 605.

Opinion *grub-mtá*, *lta-ba*, *śnañ-ba*; in my — *nas bltas-pas* 216.

Opportunity *skabs*, *glags*, *rgyu*, *stabs*, *tabs*, *sa*.

Opposite *ka-drañ*, *go-ldog*; — side *par-ka*, *pá-rol*, *par-nos*.

Opposition, to be or act in — *gal-ba* c. *las* or *dañ*.

Oppress *nón-pa*.



Optical deception *mig-krul*.

Or *yañ-na* 506.

Oracle *gros-dri-sa*.

Orally *ka-nas*, col. *ka-na*.

Orange *tsa-lum-pa*.

Orb *kor-lo*; — of transmigration *kor-ba* 58.

Orchard *bza-sin-ra-ba*, *ldum-ra*.

Ordain *bsnyen-par rdzogs-pa*, *bsnyen-rdzogs mdzad-pa* 469.

Order s. (succession) *go-rim* 71; to put in — *šom-pa*, *γtan-la bebs-pa*; (command) *bka*, *bka btags-pa*, *bka-tañ*, *bka-γnañ-ba*; *žal-γdams*; *lu-kim W.*; (purpose) in — to *don-du* 259, *pyir-du* 351.

Order vb. a. (command) *bka γnañ-ba* 13, *sgo-ba* 116.

Orderly adj. *tsul-mtün*.

Ordinarily *rgyun*, *pal-čér*.

Organ (of sense) *dbañ-po*.

Orifice *ka*, *bu-ga*.

Origin *kuñs*, *byuñ-kuñs*, *go-ma*, *tog-ma*, *čags-tsul*, *rtsa-ba*.

Originate vb. n. *kruñ-ba*, *čags-pa*.

Ornament s. *rgyan*, *čun-po*.

Orphan *da-γrüg*.

Orthography *dag-yig*, *γi-gei sdeb-sbyór*, *brda-spród*.

Other *γžan*, *γžan-pa*, *γžan-ma*, *šos*, *γčig-šós*.

Otter *sram*.

Ought v. *rgyu* 110.

Ounce *srañ*.

Our, ours *ñai* 124, *ñed-kyi* 127.

Out adv. *pyir* 351, *pyi-rol-tu* 349; to be — (mistaken) *krul-ba*; out of prep. *nas*, *koñ-nas*.

Outcast s. *γdol-pa*.

Outcry *grags-pa*.

Outlet *sgo*.

Outside s. *ka*, *pyi-rol*.

Outside adv. *pyi* III 349.

Outward adj. *pyi*; — appearance *ča-byád*.

Over prep. *goñ-du*, *bar-snañ* or *la*; *blu*; — against *ka-drañ*, *tad(-ka)*; adv. to be — (past) *tal-ba* II no. 5, 231.

Overcome vb. a. *tub-pa*, *non-pa*; vb. n. *srañ-pa*.

Overflow vb. a. *γyeñ-ba*; vb. n. *lud-pa*.

Overhasty *ha-čan riñs-pa*, *ha-čan myur-čes-pa*.

Overseer *skul-kan*, *do-dam-pa*, *ngo byed-pai mi*.

Overshadow *keb-pa*.

Overtake *snyegs-pa*, *γtug-pa*.

Overthrow vb. *sgyel-ba*, *rlug-pa*.

Overturn vb. *sgyel-ba*, *rtib-pa*.

Owl *ug-pa*.

Own adj. *rañ-gi*, *nyid-kyi*.

Own vb. (possess) *bdog-pa*, *dbañ-ba*; own-ing *mña-ba*.

Owner *mña-bdag*.

Ox *glañ*, *ba-glañ*.

## P

Pace s. *gom-pa*; *čag-pa*, *gom-čag-pa*.

Pace vb. *gom-pa bor-ba*.

Pack vb. a., to — on *kel-ba*; to — up *teg-pa*.

Paddle-wheel *sku-ru*.

Padlock *don-pa*.

Page s. (waiting-boy) *go-re-lón*; *sku-druñ-pa*, *sku-mdun-pa*; — of a book *šog-logs*.

Pail *zo-ba*.

Pain s. (bodily) *zug*, *γzug*; *γzer*; (mental) *mja-nán* 420, *sdug-bsñal* 294; to take pains *gru-ba*, *bad-pa*; *brtson-grus byed-pa*.

Pain vb. a. *tse-ba*; to be pained *γduñ-ba*.

Paint s. *tson*; vb. a. *skud-pa*.

Painter *ri-mo-mkan*.

Painting s. *ri-mo*, *tañ-ka*.

Pair s. *zuñ*, *dor*.

Pairing s. (copulation) *krig-pa*.

Palace *po-brañ*.

Palanquin *kyogs*; *\*kyog-čan\** W., *\*peb-čan\** C. (v. *dpyañ-ba* 328).

Palate *dkan*, *rkan*.

Pale adj. *\*kya-ko-ré*, *kya-te-ré\** 25.

Palm s. (of the hand) *lag-mtíl*, *tal-mo*.

Pan (large) *sla(n)-ña*; (small) *dra-zu*; (flat) *ta-ba*.

Pancake *\*tul-ta-gir\** W. 234.

Pankah (fan) *bsil-yáb*.

Pannier *yzed-ma*.

Pant vb. n. *riam-pa*, *dian-ba*.

Pap (porridge) *skyo-ma*, *ko-láy*.

Paper s. *šog-bu* 563; a sheet of — *gre-ga*; official — *bka-šog*.

Parable *dpe* 327, *dra-dpe*.

Paradigm *dpe-brjód*.

Paradise *mtó-ris*.

Paragraph *rnam-bcad-pa*.

Paralyze *čin-ba*; *nyams-par byed-pa*.

Parasol *γduys*.

Parcel s. (package) *tums* 234.

Parch *riñod-pa*, *slam-pa*.

Pardon vb. a. (to use forbearance) *bzod-pa* 498; (to leave unpunished) *gyod mi rmo-ba*, *čad-pas mi γeod-pa*.

Pare *kog-pa šu-ba*.

Parenthesis *γi-gei mčan-bu*.

Parents *pa-má*.

Park *skyed-mos-tsál*.

- Parrot *ne-tso*.  
 Parsimonious *šri-šes-kan W.*  
 Parsley *yze-ra C., ša-mi-liḡ W.*  
 Part s. *ča, ča-šas, šas, rnam-pa, ka, kaḡ, ga-šas, lhu*; in — (partly) *ča dra tsam*; at equal parts *ča-snyoms*.  
 Part vb. a. *ḡral-ba*; vb. n. *gye-ba, bral-ba*.  
 Partake *ča tob-pa, tob-ča dzin-pa, bgo-skal tob-pa*.  
 Partaker *\*go-kan\* W.*  
 Partial (biased) *nye-rin*.  
 Particle (grammatical) *tsig-prad*.  
 Particularly *kyad-par-di, mčog-tu*.  
 Partition *dbye-ba*; — wall *čod, bar-skya*.  
 Partizan *pyogs-pa*.  
 Partly *ča tsam, ga-šas*; v. also *la-lá 541; ka-čig 34*.  
 Partner *ka-ya, ya, ya-do W., grogs, zla-bo*.  
 Partridge *sreg-pa*.  
 Party (part) *pyogs 352*.  
 Pas (in dancing) *gom-pa*.  
 Pass vb. n. *skyod-pa, grul-ba, rgyug-pa, rgyud-pa, čor-ba, tal-ba*; to — away *kor-ba, da-ba, bud-pa W.*; vb. a. (to cross) *rgal-ba, zla-ba*; to — over a certain space *da-ba*.  
 Passage (entrance or exit) *sgo, lam*.  
 Passion *čags-pa, dod-čags, bag-čags*.  
 Passport *bka-šog, lam-yig*.  
 Past adj. *das-pa*; — ages *šna-rol*; to be — *yol-ba*.  
 Paste s. *skyo-ma*; vb. a. *sbyor-ba*.  
 Pastry *kur-ba*.  
 Pasturage *bzan*.  
 Pasture s. *neu-ysiñ*; — land *ol-tán, brog-ynas*.  
 Pat vb. a. *byug-pa*.  
 Patch s. *lhan-pa*; vb. a. *lhan-pas debs-pa, glan-pa*.  
 Patience *bzod-pa*.  
 Patient adj. *bzod-pa-čan*.  
 Patron *mgo-skyón, mgo-drén, mgon-po*.  
 Pattern *dpe, ma, ri-mo*.  
 Pauper *dbul-póns; med-po, med-mo*.  
 Pavement *skyan-nül*.  
 Paw s. *spar-ba*.  
 Pay vb. a. *sprod-pa, jal-ba*.  
 Pay s. *gla, pogs*.  
 Pea, pease *sran-ma, srad-ma*.  
 Peace *žod, dus-bde, ži-bde*.  
 Peach *ka-fa ra, kam-bu, bun-ču li*.  
 Peacock *rma-bya*.  
 Peak *rtse(-mo)*.  
 Pear *nyu-ti, nyo-ti*.  
 Pearl *mu-tig*.  
 Peasant *groñ-pa, groñ-mi; kyim-pa-pa, žin-pa*.  
 Pebble *rdeu, rde; ču-rdó; šag-ma*.  
 Pedestrian *rkan-tañ-pa*.  
 Peel s. *kog-pa, šun-pa*.  
 Peel vb. a. *kog-pa šu-ba, šu-ba*.  
 Peep-hole *so-kuñ 578*.  
 Peg *rtod-pa, ydañ-bu, pur-pa*.  
 Pen s. *smjug-gu*; — knife *smjug-gri*.  
 Pen vb. a. (sheep etc.) *skyil-ba, gegs-pa*.  
 Penalty *rgyal, ston*.  
 Penance *dka-tüb, dka-spyód; brtul-žugs*.  
 Pencil *yya-tig, bri-smjug; pir*.  
 Pencil-cedar *šug-pa*.  
 Penetrate *kyab-pa, dzugs-pa*.  
 Penis *mje, sgro-ba C*.  
 Penitent adj. *dka-tüb, brtul-žugs*.  
 Pent-roof *čar-skyibs*.  
 People s. *skyes-bu*; common — *dmanis, smad-rigs*.  
 Pepper s. *po-ba-ri*; Guinea — *xyer-ma C., \*nyer-ma\* or \*tsan-te\* or su-ru-pan-tsa W.*  
 Peppermint *po-lo-lin W.*  
 Perambulate *grim-pa*.  
 Perceive *rtogs-pa, tsor-ba, yid-la byed-pa, rag-pa W., rig-pa*.  
 Perception *go-ba, rtogs-pa*; object of — *yuł 513*.  
 Perfect adj. *grub-pa, pun-tsógs, pul-byuñ, tsan-ma, rdzogs-pa*.  
 Perfection *dños-grub*; state of — *grub-pa*.  
 Perfectly *tsañ, rdzogs-par*.  
 Perform *byed-pa, sgrub-pa, bəo-ba W., spyod-pa*.  
 Perfume s. *spos*.  
 Perhaps *gal-te-na, grañ; su šes, či šes W.*  
 Peril s. *nyen, bar-čod, krul-so*.  
 Perimeter *mta-skór*.  
 Period *dus-tšigs, dus-mtsams; ynas-skabs; former — šion-rol*.  
 Perish *žig-pa, med-par gyur-ba*.  
 Permission *dyoñs-pa, bka ynañ-ba*; with your — *žu W. 476*.  
 Permit *bka ynañ-ba*; to be permitted *čog-pa, ruñ-ba*.  
 Pernicious *ñan-pa; ma-run-ba*.  
 Perpendicular *gyeñ-la drañ-po W.*  
 Perpetual *rtag-pa*.  
 Perpetually *rgyun-du*.  
 Persecute *snjeg-pa, ded-pa, tse-ba*.  
 Perseverance *yid yoñs-su mi-skyo-ba or mi gyur-ba*.  
 Persia *ta-zig*.  
 Person *gañ-zág*.  
 Personal *dños*.  
 Personally *mñon-sum-du, dnös-su*.  
 Perspiration *rñul*.  
 Pertinacious *mgo-mkregs-čan*.  
 Puke *skra-tsab*.  
 Perverse *go-ldog*.  
 Perversity *pyin-či-lóg*.  
 Pervert *rlog-pa*.  
 Pestle *ytun, dgog-tiñ C*.  
 Petting adj. *mnyo-mnyo-čan W.*



- Petroleum *rdo-snüm*.  
 Petticoat *mo-gös, sam-gös*.  
 Pewter *dkar-yyä*.  
 Philology *sgra-rig-pa*.  
 Philosophy *nan-don-rig-pa* 527.  
 Phlegm *bad-kan, lud-pa*.  
 Phlegmatic *nan-brgyud rin-ba*; — disposition *\*še-gyü'-dhal-wa\** C. (lit. *šes-rggyud dal-ba*).  
 Physician *smän-pa*; 'em-či, 'am-či; *ysoba-po* 590.  
 Piccolo-flute *prä-d-glin*.  
 Pick vb. a. *byed-pa*; to — up *sgrug-pa*.  
 Pickle s. *skyu-rüm*.  
 Picture s. *bzo, zo, ri-mo*; *tan-ka*, resp. *žal-tan*; — of a saint *bris-sku, sku-bris*.  
 Piebald *kra-bo*.  
 Piece s. *čag-krum, čag-dum, dum, rnam-pa*; a single — *zun* 488; a small — *kol-bu*; to fall to pieces *rdib-pa*.  
 Pierce *big(s)-pa*.  
 Piety *krel*; *čos-la dga-bai sems*.  
 Pig *pag*.  
 Pigeon *pu-rön, pug-rön*.  
 Pigtail *ču-ti W., lčan-lo C*.  
 Pilaw *pu-la, po-la*.  
 Pile vb. a. *sgril-ba, bčer-ba, rtseg-pa*.  
 Pilfer *byi byed-pa*.  
 Pilgrimage, to go on a — *mjal-ba*.  
 Pill s. *ril-bu*.  
 Pillar *ka-ba*.  
 Pillow *snas, snye-stän, snye-böl*.  
 Pin s. *pur-pa, dzin-yya C., zum-kab W.*  
 Pincers *skam-čuñ*.  
 Pinch vb., the shoe pinches *\*kab-ža dam dug\** W. 297.  
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 Pisé *gyan, gyen* 74.  
 Pistol *\*me-da\** C., *\*rañ-bär\** W.  
 Pit s. *kuñ, kuñs, doñ*.  
 Pitcher *ču-snód, ču-rdzä, ben, rdza-büm*.  
 Pitchfork *zar*.  
 Pith *ynad*.  
 Pitiabie *dman-pa*.  
 Pity s. *snyin-brtse-ba*.  
 Place s. *kag, sa, sa-kyad, go, yul-gru, yul, ynas, sa-ča, groñ*; to take — *gyur-ba, byun-ba*.  
 Place vb. a. *jog-pa, bor-ba, dzugs-pa*; to be placed *kod-pa*.  
 Plague s. *nyan, go-bai nad, go-bai rims; nan-rims, rims-nád*.  
 Plaid *yzan-gös*.  
 Plain s. *tan; nos*.  
 Plain adj. (without ornament) *jam-sañ, rgyan-méd*.  
 Plaintiff *\*fim zu-kan\** W.  
 Plait s. *lan-bu*; vb. a. *lan-bu sle-ba; yčud-pa*.  
 Plan s. *bkob-lta, bkod-pa*; vb. a. *god-pa*.  
 Plane s. *pag-ste W.*; vb. a. *\*pag-ste šrut-čē\** W.  
 Planet *ya* 492.  
 Plank *span, span-léb*.  
 Plant s. *šno, rtsuwa*; vb. a. *dzugs-pa*.  
 Plantain *skyes-sdön; ta-lu*.  
 Plaster s. (in surgery) *byor-smän*.  
 Plaster vb. a. (to pave) *skyan-nul byed-pa*.  
 Plastering s. *žal-ba* 474.  
 Plate s. *glegs, gra-ti Ld., ta-bag W.*; tin — *ta-ti W.*; iron — *lčags-täl*.  
 Plate vb. a. *čus yton-ba* 160.  
 Play vb. (to sport) *rtse-ba, rtsed-pa*; to — on an instrument *krol-ba, skrog-pa*; to — a trick *ynod-pa skyel-ba*.  
 Play-fellow *rtse-grógs, grogs-kyeu*.  
 Play-ground *rtse-sa*.  
 Pleasant *sdug-pa, yid-du on-ba*; to be — *fad-pa*.  
 Pleasantness *kyer-so*.  
 Please vb. a. *dga-bar byed-pa*; vb. n. v. *mkjen-pa* 55; if you please *žu* 476; to be pleased *dgyes-pa, bsod-pa*.  
 Pleasing adj. *dga-mo, bsod-pa*.  
 Pleasure *dga-ba, rtsed-mo, pyen-rtsed, rtsed-jo; snyin dga-ba or bde-ba*; at — *rañ-dgar, yid bžin-du*.  
 Plebeian *ma-rabs, jal-pa*.  
 Pledge s. *rgyan, yta-ma, yte-pa*.  
 Pleiades *smín-drüg*.  
 Plentiful *krigs, rgyas-pa, mod-po*; to be — *dzom-pa*.  
 Plenty s. *loñs-spyód*.  
 Pliable, Pliant *mnyen-pa, mnyen-lčug, lčug-pa*.  
 Plough s. *yšol*; vb. a. *yšol-mda dzin-pa; rmo-ba*.  
 Pluck s. (of an animal) *snyin-luñ*.  
 Pluck vb. *sgrug-pa*.  
 Plummēt *ža-nyei ytiñ-rdo*.  
 Plump *lkob; rom-po W.*.  
 Plunder vb. *gog-pa, \*kog-te kyer-čē W.* 95.  
 Pock s. *brum-pa*; — marked *mdzar-ramdzer-ré Ld.*  
 Pocket s. *čan-da, dku-mda, kud-pa*; — book *yi-gei šubs; sam-ta, sab-dra*; — fire *me-lčags*; — handkerchief *na-či C., napči W.*  
 Pocket vb. a. *kur-ba*.  
 Pod *gan-bu, lgan-bu*.  
 Poem *nag-snyán; snyan-diags*.  
 Poetry *sleb-sbyór*.  
 Point s. *tseg, nag-tseg*; main — *don, mayži*; to be on the — *ča-ba*; v. also *las II* extr. 546.  
 Poison *dug*.  
 Poker *yog-po*.  
 Polecat *šul-byi*.  
 Polish vb. *bdar-ba*.

Polished adj. *od-čan*.  
 Politeness *že-sa*.  
 Pollute *bag-pa*.  
 Pollution *grib*.  
 Pomatum *šra-skūd*.  
 Pomegranate *se-bru, seu*.  
 Pond *rdziñ*.  
 Ponder *sems-pa, resp. dgoñs-pa; bsam-blo yton-ba*.  
 Pool *ču-kyil, lten-ka*.  
 Poor *dbul-ba, poñs-pa, nan-pa, gyi-na, kas-dmān, kas-žān*; the poor people! *snjiñ-re-rje*.  
 Poplar *dbyar-pa; ma-gāl W.; ysol-po*.  
 Popular *mon-ža-čan W*.  
 Popularity *mon-ža W*.  
 Porcelain *kar-yól, dkar-yól*; — clay *kam-pa*.  
 Porch *sgo-kāñ*.  
 Porcupine *rgañ, byi-tur, yzig-mo*.  
 Pore *spui kūñ-bu, ba-spui bu-ga*.  
 Porridge *zan 486*.  
 Portal *sgo-kāñ*.  
 Portion s. *skal-ba, ča 150, ča-šās; tsod, lhu 601*; — of meat *rgya-ri, sder-gāñ*.  
 Position *go 70*.  
 Positive adj. *dios*.  
 Possess, to be possessed of *bdog-pa*.  
 Possessing adj. *bčas-pa 146*.  
 Possession, to hold in — *dzin-pa 465*.  
 Possibility *glags, go-skābs, rgyu, sa*.  
 Possible, to be — *srid-pa*.  
 Post s. (pillar) *ka-ba*.  
 Posteriors *rkub, mjug, pum-pum, šul-pa*.  
 Postillion *rta-zam-pa*.  
 Postpone *bšol-ba, sriñ-ba*.  
 Postscript *yañ-skyár*.  
 Post-service *u-lág 499*.  
 Post-station *rta-zām*.  
 Pot s. *kog-ma, rdza-ma, pan-dil W.*; — cloth *tsa-lēib*; — house *čan-kāñ*.  
 Potato *skyi-ba, \*kyi-u\* C., \*dho-ma, gya-dho\* C. 78; 'a-lu W*.  
 Potency *dbañ*.  
 Potsherd *gyo-mo, čag-po*.  
 Pouch s. *rkyal-bu, kug-ma, kab-ta-ka Ld*.  
 Poultry *kyim-bya*.  
 Pound vb.a. *rdui-ba, krum-krum byed-pa*.  
 Pour *ldugs-pa, byo-ba, bo-ba*.  
 Poverty *poñs-pa, dbul-ba*.  
 Powder s. *yje-ma*.  
 Power *mia, mia-tāñ, mtu, nus-pa*.  
 Powerful *rgyags-pa, nar-ma, btsan-po*.  
 Powerless *dbañ-méd*; to render — *dbañ-med-du čol-ba*.  
 Practice s. *lag-lén, resp. pyag-lén; lob-kyád W*.  
 Practise vb. a. *sbyoñ-ba*.  
 Praise s. *snag-yśól*; vb.a. *snag-pa, stod-pa*.  
 Prattle s. *čol-čūñ*.

Pray vb. n. *ysol-ba, zu-ba*.  
 Prayer *ysol-ba*; — mill *čos-kor, ma-ni-čos-kor*.  
 Preach *čos sgrog-pa, resp. čos-kyi sgrog-gleñ mdzad-pa*.  
 Precede *šnon-du gro-ba*.  
 Preceding *šna-ma, šnon-gro*.  
 Precept *bka-bsgos, bka-rtags, křims, čos, ydams-pa, bslab-bya*.  
 Precious *dkon-pa, yčes-pa, rin-čen, rin-po-če*; the most — thing *dkon-mčog 10*.  
 Precipitous *yzar-ba*.  
 Precisely *rañ, ko-na*.  
 Preface s. *šnon-gro*.  
 Prefect *yul-dpon, mi-dpón*.  
 Preferable *bla*.  
 Prefix s. *šnon-jüg, pul(-yig)*.  
 Pregnant *sbrum-pa; sems-čan dan ldan-pa 290*.  
 Preparation *grabs, rgyu, sta-gón*.  
 Prepare *šom-pa, sbyor-ba I, no. 2, 406; bčoba W., dger-ba C., ča-ba 168*; to — victuals for the table *gyo-ba, gyos-su byed-pa*.  
 Prepuce *mdun-pags, dom-pags*.  
 Prerogative *don*.  
 Presage s. *šna-ltās*.  
 Presence, in — of *mdun-du, resp. spyan-šnar*.  
 Present s. (gift) *skyes, rten, zu-rtén, resp. yzigs-rtén, křyos-pa, bya-dgā, sbyin-pa*.  
 Preserve vb. *skyoñ-ba, skyob-pa, sruñ-ba*.  
 Press vb. *bkan-pa, bčar-ba, glem-pa C., non-pa, tsir-ba, to — hard (in an inquest) tsir tag jhe'-pa C*.  
 Pressingly *nan-gyis 303*.  
 Presume (arrogate) *kas-len-pa 34*.  
 Pretty adj. *mčor-po, sdug-pa, dga-mo*.  
 Prevail on *jug-pa*.  
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 Preventive s. *sruñ-ba*.  
 Previous adj. *šnon-gro*.  
 Previously *šna-na, šna-goñ, šnan, šnar, šnon*.  
 Price *goñ, tañ, rin*.  
 Prick vb. a. *snun-pa, dzugs-pa 465*.  
 Pricking (pungent) *rtsub-po*.  
 Pricks fastened to the feet for climbing mountains *rkañ-mdzer*.  
 Pride s. *ña-rgyal, dregs-pa, pō-so, rlom-pa, rlom-sems*.  
 Priest *bla-ma*.  
 Priestcraft *čos-zog*.  
 Priesthood *dge-dun*.  
 Primary adj. v. *rtsa-ba*.  
 Prime minister *bka-blón*.  
 Prince *rgyal-bu, rgyal-srás*.  
 Principal adj. *mčog, ytsō-bo*; — part *mgo*.  
 Principal s. *mgon-po, go-dpon*.  
 Principally *ytsō-bor*.  
 Print vb. *par-du debs-pa, par rgyab-pa W*.



- Printer *par-pa*.  
 Printing-office *par-kai*.  
 Prison *btson-kai*, *kri-mun*.  
 Prisoner *btson*.  
 Private, Privately *sgos*.  
 Privilege s. *ynai-ba*.  
 Privities *doms*, *sba-ba*.  
 Privy s. *čab-kui*, *ysai-spyöd*.  
 Prize s. (reward) *dgu-mtsan*.  
 Probationer *dge-bsnyen*.  
 Proboscis *glai-sni*.  
 Proceed *gye-ba*, *spro-ba*; to let — *gyed-pa* 97.  
 Proclaim *bka bkod-pa*, *bka dogs-pa*, *sgrog-pa*, *sgyur-ba* W.  
 Proclamation *bka bkod-pa*, *bka btags-pa*, *bka dogs-pa*.  
 Procreate *skyed-pa*, *bšo-ba*.  
 Procure *sgrub-pa*, *nyer-ba*, *sbyor-ba*, *tsol-ba*.  
 Produce s. *tog*.  
 Produce vb. *skyed-pa*; to be produced *čags-pa*.  
 Product s. (sum total) *brtsis-zin*.  
 Professor *mkian-po*.  
 Profit s. *skyed*, *ke*, *Kye*, *don*, *spogs*; *pan-pa*, *pan-togs*, *bed*.  
 Profitable drug, *pan dogs-pa*.  
 Profound *zab-pa*.  
 Prognostic s. *sia-ltas*.  
 Progress s. *skyed*.  
 Prohibit *kegs-pa*, *gegs-pa*.  
 Project vb. a. *god-pa*; vb. n. *tal-ba*.  
 Prolong *bšol-ba*, *srii-ba*.  
 Prolongation *stud-ma*.  
 Prominent, to be — *tal-ba*.  
 Promise s. *čad*; vb. *čad-pa*, *če-ba*, *kas-len-pa*, *dam ča-ba*.  
 Promulgate *sgrog-pa*, *rjod-pa*.  
 Pronounce *don-pa*, *rjod-pa*.  
 Pronunciation *lčogs*, *zer-lčogs*, *zer-tsul* W., *klog-tsul*, *rjod-dbyaŋs* C.  
 Proof s. *mion-rtags*, *rtags*, *rgyu-mtsan*.  
 Prop s. *rgyab-rtén*; vb. a. *skyor-ba*.  
 Propagation *sa-bon*; *dar-ba*.  
 Propensity *bag-čags*.  
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 Propitious *bkra-šis-pa*, *dge-ba*.  
 Proportion *fig-tsád*, *byad*.  
 Propound *rjod-pa*, *ston-pa*, *čad-pa*.  
 Proprietor *bdag-po*.  
 Prospect (likelihood) *no* 129, *ča* 151.  
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 Protect *skyob-pa*, *gebs-pa*, *sruñ-ba*, *skyabs byed-pa*.  
 Protection *skyabs*.  
 Protector *skyabs-mgón*; *ngo-skyon*, *ngodren*, *ngon-po*; — of religion *čos-skyon* 31.  
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 Provide *sbyor-ba*, *yod-par byed-pa*.  
 Provided with (having, possessing) *čan* 138, *ldun-pa* 290.  
 Province *kag*, *kul*, *sde*, *sde-srid*; \* *yul-gyi kyad-par*.  
 Provincialism *gron-tsig*.  
 Provisions *rgyags*; *srog-rdzas*, resp. *bšos*; store of — *ytad-so*.  
 Provoke *nyams bru-ba*, *tsai bru-ba*.  
 Provost *dge-bškos*.  
 Prudent *mkas-pa*, *gruñ-ba*, *rgod-pa*, *sgruñ-po*.  
 Prune vb. *grum-pa*.  
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 Pulpit *čos-kri*.  
 Pumpkin *gon*, *čuñ*.  
 Pungency *ber*.  
 Pungent *ber-čan*, *rtsub-po*, *tsa-ba*, *tsan-te*.  
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 Pure *dan-ba*, *ytai-ba*, *tsaiŋs-pa*; *lag-mo* W.; *ysal-ba*, *dga-mo*, *lhad-méd*.  
 Purgative s. *bšal-sman*.  
 Purge vb. *bšal-ba*.  
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 Purpose s. *dgos-pa*, *don*; on — *brtson-par*.  
 Purpose vb. *djoñs-pa*, *sems-pa*.  
 Purposely *čed-du*.  
 Purr vb. n. *nu-g-pa*, v. *ma-ñi*.  
 Purse s. *sgyi*, *sgyig-gu*, *sgye-mo*.  
 Pursue *rñon-pa*, *snyegs-pa*, *ded-pa*.  
 Pus (matter) *ču-rnag*, *rnag*, *ču-ser*.  
 Push vb. a. *rdegs-pa*, *pul-ba*, *sug-pa*.  
 Pustule *brum-pa*.

Put vb. a. *bkan-pa*, *god-pa*, *jug-pa*, *jug-pa*, *bor-ba W.*; to — astride (e.g. in em-paling) *skyon-pa*; to — down *grem-s-pa*, *grol-ba*, *sgyel-ba*, *jug-pa*; to — in or into *sgyon-ba*, *čud-pa*, *jug-pa*, *teg-pa*, *dzud-*

*pa*; to — in order *sgrig-pa*; to — off *bud-pa*, *bšol-ba*; to — on *gebs-pa*, *gon-pa*, resp. *ysol-ba*; to — together *snol-ba*.

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Putty s. *bag-sbyin* 364.

## Q

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Quadrangle s. *ka-gaŋ*; adj. *ka-gaŋ-ba*.

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Quail s. *big-bi-lig W.*

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Quarrel s. *ka-mču*, *dzin-mo*, *hab-ša*, *rtsod-pa*.

Quarrel vb. *krug-pa*, *rgol-ba*, *gran-pa*; quarreling words *gran-tsig*.

Quarrelsome, — temper *gran-sems*.

Quarter of the heavens *pyogs* 352.

Quarters *ynas*, *ynas-tsaŋ C.*, *braŋ-sa W.*

Quartz *čag-dkar*.

Queen *rgyal-mo*; — consort *btsun-mo* (*rgyal-poi*).

Question s. *dri-ba*, *žu-ba*.

Queue (pigtail) *lčaŋ-lo C.*, *ču-ti Ld.*

Quick adj. *mg-yogs-pa*, *myur-ba*, *skyen-pa*, *kram-pa*; be —! *\*rin-pa ton\* W.*

Quickly *mg-yogs-par*; *myur-du*.

Quicksand *\*be-rul\* W.*

Quicksilver *diul-ču*.

Quiet adj. *dal-ba*, *gya-ma-gyü*, *srun-po*; to become — *ži-ba*.

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Quilt s. *tsa-yčig-ma C.*

Quintessence *no-bo-nyid*, *bčud*, *snjin-po*.

Quit vb. a. *bor-ba* 396, *jug-pa* 179, *skjur-ba* 28; *gye-ba*, *yton-ba*.

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Quittance *prod-dzin*.

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Quiver vb. n. *dar-ba*.

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## R

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Race s. (contest in running) *baŋ* 364; to run a — *dkyu-ba*.

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Rage vb. n. *riam-pa*.

Ragged adj. *čad-po*, *hrul-po*.

Rail s. *lag-rgyügs* 541.

Rain s. *čar*, *čar-pa*; — cloak *čar-kebs*; — water *čar-ču*.

Rain vb. n. *čar bab-pa*, it rains *čar bab W.*

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Rainy *čar-čan*; — season *čar-dus*.

Raise *sgren-ba*, *don-pa*, *ker-ba*, *pyar-ba*, *dzugs-pa*, *bžen-ba*, *sen-ba*, *slon-ba*.

Raisin *rgun-rgód*, *rgun-brüm*.

Rake s. (gardening) *ka-yžé W.*, *gya-yžéb C.*

Ram s. *lug-tüg*.

Ramble vb. *kjam-pa*, *kor-ba W.*

Rampart *kor-yüg*.

Range s. (row) *gral*, *rim-pa*; — of vision *mton-kor*, *mton-mta*.

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Ray s. *yer*, *od-yžér*.

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Reach vb. a. *ytug-pa*, *tug-pa*, *sriŋ-ba*; to — down *smad-pa*.

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- Reap *rñā-ba*.  
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 Redeemer *skyabs-mgón*.  
 Redemption *blud-pa*.  
 Reduce (the wages) *ṣeod-pa*.  
 Reed *dam-bu*; — pen *snyug-gu*, *smyi-gu*, \**di-nyüg*\* W.  
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 Regent *rgyal tsáb* 109; *sde-srid*, *srid*.  
 Region *kams*, *glin*, *ḡoṅs*, *sa-ṣyóg*, *ṣul-ṣyóg*.  
 Register s. *dkar-čág*; *fo*.  
 Regular *tsul-can*.  
 Reign s. *rgyal-srid*.  
 Reinforcements *dmag-tsógs snon-ma*.  
 Reins (of a bridle) *srab-skyóg*, *srab-mlá*.  
 Reins (kidneys) *mkal-ma*.  
 Reject *spoñ-ba*.  
 Rejoice vb. n. *dga-ba*, resp. *dgyes-pa*; *ngu-ba*, *rjes-su yi-rañ-ba* 182.  
 Relate vb. a. *skad-pa*, *čad-pa*, *snyad-pa*.  
 Relation (kindred) *brgyud*; *nye-du*, *nye-brél*; (reference) *rgyud*.  
 Relative s. (kinsman) *nyen*, *ṣnyen*, *ṣnyen-bšés*.  
 Relax vb. a. *glod-pa*.  
 Release vb. a. *grol-ba*; to be released *grol-ba*.  
 Release s. *blud-pa*, *tar-du jug-pa*.  
 Relic *riñ-bśrél* 529.  
 Religion *čos*, *čos-lugs*.  
 Religious *čos-kyi*; *čos-la dga-ba*; *krel-can* W.  
 Religiously, to live — *čos byed-pa*.  
 Reluctantly *ñam-šugs* Sch.  
 Rely *rten-pa*.  
 Remain *dug-pa*, *bžugs-pa*, *lus-pa*.  
 Remainder *lus-ma*, *thag-ma*.  
 Remains (dead body) *ro*.  
 Remedy s. *ṣnyen*, *rdzas*, *ṣso-byéd*.  
 Remember *dgoṅs-pa*, *dran-pa*, *rjes-su dran-pa*; *yid-la byed-pa*; *ñes-pa* 128.  
 Remind *yid skul-ba*.  
 Remove vb. *grol-ba*, *sgrol-ba*; *byin-pa*, *sbyon-ba*.  
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 Renounce *spoñ-ba*.  
 Renown *grags-pa*, *snyan-pa*.  
 Renowned *grags-pa-can*, *grags-can*, *sgra-čč*.  
 Rent adj. *čad-po*; to be — *gas-pa*.  
 Rent s. (fissure) *ral*; (house-rent) *kai-gla*.  
 Repair vb. a. *ṣso-ba*.  
 Repay *jal-ba*, *ṣsob-pa*.  
 Repeat *skyor-ba*, *sgre-ba*, *stud-pa*, *ldab-pa*.  
 Repent *gyod-pa*.  
 Repentance *gyod-pa*.  
 Repertory *tob-yig*.  
 Reply s. *ka-lán*, *lan*; vb. *lan debs-pa*, *glon-pa*.  
 Report s. (of a gun) *sgui*; (rumour)\**(s)lob-lo*\* W.  
 Representative s. *tsab-po*.  
 Reprimand s. *bku-bkyón*.  
 Reproach vb. a. *čo dri-ba*, *smad-pa*, *smad-ra yton-ba*.  
 Reproach s. *brgyad-kág*; *smad-pa*.  
 Reproduce *skyed-pa*.  
 Reproof *smad-pa*.  
 Repulse vb. *zlog-pa*.  
 Reputation *grags-pa*.  
 Request s. *žu-ba*, *ṣsol-ba*; vb. *žu-ba*.  
 Require *bžed-pa* 484.  
 Requisite s. *čas* 156; requisites *rdzas* 468.

- Requital *ka-lán*; *bras-bu*.  
 Rescue vb. a. *sgrol-ba*, *skyob-pa*, *skyabs byed-pa*, *tar-bar byed-pa*.  
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 Reserved adj. *gya-ma-gyu* 73.  
 Reside *bzugs-pa*.  
 Residence *kab*, *rgyal-sa*; *yèi-ma*.  
 Residue *ro*.  
 Residuum *tsigs-ma*.  
 Resign *ko-tág yèod-pa*.  
 Resin *tan-čú*.  
 Resist *rgol-ba*.  
 Resolute *lo-na tui-se* *W*.  
 Resolve vb. n. (decide) *bgro-ba*, *tag-yèod-pa*.  
 Resound *krol-ba*.  
 Respect s. *bkur-ba*, *bkur-sti*; *sku-rim*, *gus-pa*; *pu-dud*, *sri-žu*; to pay one's respects *rje-sa* or *že-sa byed-pa*; best respects! *žu W*. 476; in every — *nam-pa kun-tu*; with — to *la* 540.  
 Respect vb. a. *rtsis byed-pa*.  
 Respectable *btsun-pa*.  
 Respectful *gus-pa*.  
 Respiration *dbugs*.  
 Breathe *dbugs riub-pa dan byin-pa*.  
 Responsibility *kag*.  
 Rest s. (remainder) *mfa*, *lus-ma*, *lhag-ma*.  
 Rest s. (repose) *sti-ba*; vb. *sti-ba*; *nal yso-ba* 127.  
 Resting-place *lam-stégs*.  
 Restless *dug mi tsugs-pa* 459.  
 Restore *yso-ba*.  
 Restrain *dul-ba*; *jun-pa*; to be restrained *dog-par gyur-ba*.  
 Restrict vb. *\*skar-tág tan-čé\** *W*.  
 Retain *skyl-ba*, *gegs-pa* 94, *sgyon-ba* 119.  
 Retaliation *nam(-par) smin(-pa)*; *lan* 543.  
 Retinue *kör*, *kör-yyog*, *kör-dab*; *žabs-pyi*, *slas*.  
 Retribution *bras-bu* 400, *la-yógs* 541; *lan*; doctrine of — *bgo-skál* 89.  
 Return vb. a. *lan byed-pa*, *lan jal-ba*; to — an answer *glon-pa*; vb. n. *kör-ba*, *log-pa*, *pyir gro-ba*.  
 Revenge s. *dugs*, *lan*; to take — *\*dug\** or *\*lan kor-čé\** *W*.  
 Revere *mos-pa*.  
 Reverence *sku-rim*, *gus-pa*, *bsnyen-bkür*, *bag-yod(-pa)*, *že-sa*.  
 Reverend (title) *rje-btsün*, *btsun-pa*, *dbu-rjé*.  
 Reverse s. (sideopposite) *rgyab-lógs*; (contrary) *zlas-pyé-ba*; *bzlog*, *go-lóg*, *go-lóg*.  
 Revile vb. a. *smad-pa*, *yše-ba*.  
 Revise vb. a. *sgyur-ba*, *lta-ba*.  
 Revision *žal-ta* 473.  
 Revolt vb. *gyab-lóg byed-pa*, *no-lóg byed-pa*.  
 Revolver *\*rañ-bar dug-rág\** *W*. 523.  
 Reward s. *ñan-pa*, *sug*; vb. *ñan-pa*.  
 Rheumatism *grum-bu*, *grum-nád*; *grum-pa W.*, *\*zer-né\** *C*.  
 Rhododendron *ba-lu*, *da-lí*.  
 Rhubarb *ču-ču*, *la-ču*.  
 Rhyming adj. *zun-lán*.  
 Rib *rtsib(s)-ma*.  
 Ribbon *čin-ba*, *leb-ma*.  
 Rice *bras*; boiled — *bras-čán*; parched — *bras-yos*.  
 Rich adj. *pyug-po*; — in *rgyas-pa*, *dzom-po*.  
 Riches s. *dkor*, *nor*, *dbyig(s)*, *byor-pa*.  
 Rick *pub-rags*.  
 Riddle s. (enigma) *ldem-po*.  
 Ride vb. (on horseback) *rta-la žon-te gro-ba*; (in a carriage) *šin-ta-la žon-te gro-ba*.  
 Riding-beast *bžon-pa*.  
 Right adj. (right-hand) *gyas-pa*; (not wrong) *drañ-po*, *os-pa*; all right! *tsañ-grig*; — measure *čag-tsad*; to be — *grig-pa*, *ran-pa*.  
 Right s. *krim*s 50.  
 Righteous *čos-drañ-po*.  
 Rim *kýud-mo*.  
 Rind *kog-pa*.  
 Ring s. *a-lón*; — dove *ku-hu*; — worm *ké*.  
 Ring vb. a. (a bell etc.) *krol-ba*.  
 Rinse *bšal-ba*.  
 Ripe adj. *smín-pa*.  
 Rise vb. n. (to get up) *ldañ-ba*, *lan-ba*, *kar* or *ker-lan-ba*, resp. *bžens-pa*; (as the sun) *čar-ba*; (in the air) *pag-pa*; (to come forth) *bur-ba*, *byun-ba*.  
 Risk s. *nyen*, *bar-čod*.  
 Risk vb. a. *skyl-ba*, *sdo-ba*, *blos-yton-ba* 385.  
 Rival s. *gran-zla*.  
 River *ču*, *bab-ču*, *ču-klun*, *ču-bo*, *yšañ-po* 433.  
 Rivet s. *brel-mtsams*.  
 Rivulet *ču-pran*.  
 Road *lam*, *šul*, *šul-lám*, *gro-sa*; — book *lam-yig*.  
 Roam *kör-ba*, *pyo-ba*, *grim-pa*, *yar-ba*.  
 Roar vb. n. *krog-pa*, *iu-ba*, *ldir-ba*, *na-ro sgrog-pa*.  
 Roar, Roarings s. *na-ro*, *nar-skad*, *ur* 499.  
 Roast vb. a. *riod-pa*, *sreg-pa*.  
 Roast-flour *rtsam-pa*.  
 Rob *rku-ba*, *prog-pa*, *\*kog-te kyer-čé\** *W*.  
 Robber *mi-sér*.  
 Robbery *čoms*, *bčom-pa*.  
 Rock s. *brag*; — salt *rdo-tswa*.  
 Rock vb. n. *kýom-pa*, *dpyañ-ba*; vb. a. *dpyañ-la yton-ba* 328.  
 Rod *lčag*, *čug-ma*, *dbyug-gu*.  
 Roll s. *gril*, *kör-lo*; paper — *šog-sgril*, *šog-ril W*.



Roll vb. a. *sgril-ba*, *sgrē-ba*; to — one's self *kri-ba*, *gre-ba*; vb. n. *ldir-ba*; the rolling of thunder *ldi-ri-ri*.  
 Roof s. *tog*.  
 Room s. (apartment) *kān-pa*, *kān-bu*, *kān-mig*, *nan-mig* C. W.; (space) *gu*, *go*; to find — v. *gro-ba*, *son-ba*.  
 Root s. *ba-tag* W.; *rtsa-ba*, *rtsad*.  
 Root up vb. a. *rtsad-nas* *yēd-pa*.  
 Rope *sgrogs*, *tag-pa*.  
 Rosary *phren-ba*.  
 Rose *se-ba*, *yse-ba*, *bse-ba*.  
 Rose-coloured *dkar-rgyā*.  
 Rot vb. n. *drul-ba*, *rul-ba*.  
 Rouge *skeg-tsōs*.  
 Rough *gyon-po*, *rsub-po*, *rags-pa*, *rtsin-ba*.  
 Roughness *ñad* 126.  
 Round adj. *kor-kōr*; *kyir-kyir* W.; *gor-mo*, *sgor-mo*; *zlum-pa*; *ril-ba*; to make — *sgon-ba*; to be made — *gril-ba*.  
 Round about adv. *kun-nas*, *pyogs* *bžir*.  
 Round s., the — of transmigration *kōr-ba* 58.  
 Rouse *dkrog-pa*; \**šan* *skul-čē*\* W. 23.  
 Rove *grim-pa*, *rgyu-ba*.  
 Row vb. *skya* *rgyab-pa*.  
 Row s. (series) *gral*, *rim-pa*.  
 Row s. (fray) *tab-mo*, *dzin-mo*.  
 Royal *rgyal-poi*; — family *rgyal-rigs*; — residence *rgyal-sa*.  
 Rub vb. *bdar-ba*, *drud-pa*.

Rubbish *gal-rō*, *rdo-rō*, *sa-rō* W.  
 Ruby *pad-ma-ra-ga*.  
 Rudder *skya-mjug*.  
 Rude *kob*; *rtsin-ba*; *gyon-po*, very — *kā-gyon-čē*.  
 Rugged *ytsan-ytson*, *rsub-po*.  
 Ruin vb. a. *gud-pa*; to be ruined *jig-pa*.  
 Ruinous *gog-pa*.  
 Ruins s., a house in — *kān-rul*, *kān-gog*.  
 Rule s. (regulation) *krim* 51; (special direction) *spyad-mtsāms* 456.  
 Rule vb. a. *god-pa*, *dban* *sgyur-ba* or *byed-pa*.  
 Ruler (governor) *mha-bdag*; *dban-po*; *srid*; (instrument) *fig-šin*.  
 Rumination (chewing the cud) *skyug-lād*.  
 Rumour s. *grag-pa*, *ytam*, *bšod-pa*; \**zer-ke*\* C.; *tsor-lo* W.  
 Ramp *byan-kōg*.  
 Run vb. *rgyug-pa*, *čor-ba*; to — about *kyam-pa*; to — (flow) off *rdol-ba*; to — a race *dkyu-ba*.  
 Rupee *dñul*; *kyir-mo* Ld., *gir-mo* 68, *gor-mo* W.; Tibetan — \**čō-tān*\* C. 145.  
 Rupture *čag-čād*.  
 Rush s. (reed) *snyug-ma*.  
 Rush vb. *krog-pa*, *rgyug-pa*.  
 Russia *rgya-sér*.  
 Russian s. *rgya-ser-pa*.  
 Rust s. *btsa*, *yya*, *lcags-yya*.  
 Rut (track) *mal*, *šul*.

## S

Sable s. *bka-blon* *sram* W., *brag-sram* W.  
 Sack s. *pad*.  
 Sacrament *dam-bca* 250.  
 Sacred *dag-pa*.  
 Sacrifice vb. a. *mčod-pa* 166.  
 Sacrificial, — ceremony *sku-rim* 22; — feast *mčod-ston*.  
 Saddle s. *sga*, *rta-sga*; — cloth *ka-lé*, *sga-kēbs*; — girth *glo* W.  
 Saddle vb. a. *sga* *bstad-pa*, resp. *čibs-sga* *bstad-pa*.  
 Safe adj. *brtan-pa*, *btsan-po*.  
 Saffron *gur-kum*; *kā-čē-skyes* 36.  
 Saiga-antelope *rgya-ra*.  
 Sail s. *dar*, *pyor-mo*.  
 Sail vb. *gru-la* *zon-te* *lam-du* *gro-ba*; v. also *rgal-ba* 103.  
 Saint *grub-tōb* 78; *skyes-bu* *dam-pa* 31; *rnal-byor-pa* 315.  
 Sake, for the — of *pyir* 351.  
 Sal ammoniac *rgya-tsā*; *tsa-tsé* C.  
 Salary *pōgs*.  
 Salt s. *tswa*, *lan-tswa*; vb. a. *tswa* *debs-pa*.  
 Saltpetre *ze-tswa*, *šo-ra*.

Salutation *pyag*.  
 Salute vb. a. *pyag* *tsal-ba*, *bul-ba* or *byed-pa*.  
 Same adj. *nyid*; at the — time *yēig-čar*; of the — kind *yēig-pa*, *yēig-yēig* W.; one and the — *yēig*; the very — *de-kō-na*, *de-ka*; *de ran*, *de-ka ran*.  
 Sample *bkod-pa*.  
 Sanctuary *mčod-ynas*.  
 Sand *bye-ma*.  
 Sandal-tree *tsan-dan*.  
 Sanskrit *nā-ga-ri*.  
 Sap s. *bčud*, *ku-ba*.  
 Satiating *grān-ba*.  
 Satisfaction *skān-yso*.  
 Satisfied *tsim-pa*.  
 Satisfy vb. a. v. *grān-ba* 98; v. *nom-pa* 130.  
 Saturday. Saturn *yya-spen-pa*.  
 Sauce *skyu-rum*, *spags*.  
 Sausage *sgyu-ma*.  
 Save vb. a. (deliver) *skyabs* *byed-pa*, *skyon-ba*, *sgrol-ba*, *skyob-pa*, *pañs-pa*, *sruñ-ba*; (lay up) *sri-ba* 581, *pañ-ba* 340; to be — *tar-ba* 230.

- Saviour *skyabs-mgon* 26; *srog-skyóḅ W.*  
 Savour s. *bro-ba.*  
 Saw s. *sog-le C.*, *čad-* or *rgya-sóg W.*; vb. a. *\*čad-sog šrul-čē\* W.*  
 Say *sgo-ba*, resp. *mol-ba W.*; *smra-ba*, *zer-ba*, *bšad-pa*, resp. *ysuñ-ba*; *bka-rtsoḷ-ba*; he says, he said *na-re* 300; to — nothing of (let alone) *lta ča smos.*  
 Scale s. (of a fish) *kraḅ*; (of a balance) *ku-le*; (for measuring) *skar-tšád*; pair of scales *srañ.*  
 Scale off vb. n. *gog-pa.*  
 Scar s. *rmai rjes*, or *šul*, or *mal.*  
 Scarce adj. *dkon-pa.*  
 Scarf *ska-rags*; — of salutation *kā-btágs* 37.  
 Scatter vb. a. *grems-pa*, *γtor-ba*; to be scattered *for-ba.*  
 Scene *gron-kýér*, *ltad-mo*; v. *gleñ-γži.*  
 Scenery *snañ-tšul.*  
 Scent s. (odour) *ñad*, *dri-bsuñ.*  
 Scholar (pupil) *grwa-pa*, *slob-ma*, *slob-baṅs*, *slob-ṗrug*, *krid-ṗrug*, *mkan-bu*, *rgyud-pa*; (man of letters) *mkaṣ-po.*  
 School s. *grwa*, *slob-grwá*, *čos-gra*; — boy *grwa-ṗrug*; — house *grwa-kañ*; — master *grwa-dpón*; — room *bšad-grwá*; — table *čos-kri.*  
 Science *rig-pa*; sciences *γtsug-lág.*  
 Scientific, — work *bstan-bčos.*  
 Scissors *čan-pa* 155, *čem-tse C.*, *grim-tse Sik.*  
 Sclerotic of the eye *gañs.*  
 Scold vb. *bka-bkyon-pa*, *spyo-ba.*  
 Scoop s. *skyogs*; vb. a. *ču-ba.*  
 Scope *gro-sa*, *spyod-yul.*  
 Scorn vb. *to-tšam-pa.*  
 Scrap *čag-dum.*  
 Scrape vb. *brad-pa*, *drad-pa.*  
 Scratch vb. *spar-mos brad-pa.*  
 Scream vb. *sgrog-pa.*  
 Screaming s. *skad-nán*, *skad-lóg.*  
 Screw s. *γču-ba.*  
 Scripture, Holy scripture, *ysuñ-ráb*, *ysuñ-mčog.*  
 Scrotum *rliḡ-bu*, *rliḡ-šubs.*  
 Scruple s. *rtog-pa*, *rnam-rtóg.*  
 Scullion *ma-γyóg*, *tab-γyóg.*  
 Sculpture *brkos-ma.*  
 Sea *rgya-mčso*; — captain *ded-dpon*; — monster *ču-srin.*  
 Seal s. (stamp) *rgya*, resp. *ṗyag-rgyá*; *te-mo*, col. *te-tse*; *dam-kā*, resp. *ṗyag-dám*; vb. a. *dam-kā brgyab-pa.*  
 Sealing-wax *la-ča.*  
 Seam s. *mfa-ma*, *sne-mo*, *tsem(-po).*  
 Search vb. *čsol-ba*, *γžig-pa*; to — into *sar-* or *tsar-γčod-pa.*  
 Season *dus* 255, *\*nam-da*, *nam-la\** 304.  
 Seat s. *kri*, *rtēn*, *γži-ma* 480.  
 Seclusion *dben-pa*, *dben-γnas* 389.  
 Secrecy *lkog.*  
 Secret s. and adj. *γsañ-ba.*  
 Secretary *γig-mkan*; *bka-druñ C.*  
 Sect *čos-lugs*, *lugs.*  
 Section *kag*, *skabs*, *skor*, *rnam-pa*, *bam-po*, *dbye-ba*; *yan-lag.*  
 Sedan-chair *kyogs*, *kyogs-dpyaṅ*, *ṗeb-dpyaṅ C.*  
 Sediment *snyigs-pa*, *tsigs-ma*, *ro.*  
 Seduce *rñod-pa*, *šlu-ba.*  
 Seducer *mi-dgei bšes-nyēn.*  
 See vb. *mtoñ-ba*, resp. *γžigs-pa*; to be seen *snañ-ba.*  
 Seed s. *sa-bon.*  
 Seek *čsol-ba.*  
 Seize *jug-pa*, *čam-pa*, *čogs-pa*, *dzin-pa*, *len-pa*, resp. *bžes-pa.*  
 Seizure *dzin.*  
 Select vb. *dam-pa*, *byed-pa.*  
 Self *no* 129, *ños*, *nyid*, *bdag*, *rañ*, I myself *ñed-rañ* 128, *ña-rañ* 522; — dependant *rañ-dbañ.*  
 Selfish *dños-dzin-čan*; to be — *ños dzin-pa.*  
 Selfishness *dños-dzin*, *rañ-dód.*  
 Sell *čsoñ-ba*; to be sold *gyag-pa*, *grim-pa W.*  
 Send *skur-ba*, *kāl-ba*, *mñag-pa*, *γtoñ-ba*, *rdžon-ba*, *zlog-pa*; to — for *gugs-pa*; to — forth *byin-pa*; to — word *sprin-ba.*  
 Senior (elder) *rgad-po.*  
 Sense s. (intellectual power) *blo-grós* 385, *dbañ-po* 387; (meaning) *dgoñs-pa* 87, *don* 258.  
 Sensible *tsul-mtūn.*  
 Sentence *žal-čē*; to pass — *žal-čē γčod-pa*; *čag-čod-pa byed-pa.*  
 Sentiment *blo* 384; false — *lta-lóg* 217.  
 Sentinel *mel-tse*, *bya-ra.*  
 Separate vb. a. *dgar-ba*; vb. n. *gol-ba*, *gye-ba*, *ṗral-ba*; so-so *byed-pa*; to be separated *bral-ba.*  
 Separate adj. *sgos*; so-so.  
 Separation *gud* 69.  
 Sepulchre *bañ-so.*  
 Series *gral*, *gras*, *rim-pa.*  
 Serpent *sbrul*; — demon *klu* 8.  
 Serrated *čon-čón.*  
 Serum *ču-sér.*  
 Servant *γyog-po*, *γyog-mo*; *kol-po*, *kol-mo*; *bran-po*, *bran-mo*; *bran-kól*; *mi-lág*; *žabs-ṗyi*, *mñag-γžug*; your servant! *da čen žu W.* 152.  
 Serve vb. *žal-ta byed-pa*; to — up *dren-pa.*  
 Service *žabs-tóg* 472; at your — *čon-le*, 'a *W.*  
 Sesame *til*; — oil *til-már.*  
 Set vb. a. to — about *rtsoṃ-pa*, *čas-pa*; to — at *ṗyo-ṗyó*; to — forth *rñod-pa*; to — in order *god-pa*, *γtan-la bebs-pa*; vb. n.



- to — (of the sun) *nub-pa*, *skyod-pa* W.;  
to — out (depart) *čas-pa*.  
Settle vb. a., to — a business *go čod-pa*;  
vb. n. *čsugs-pa* 459.  
Settled adj. (decided) *zad-pa*; (at an end)  
*zin-pa*, *rdzogs-pa*.  
Settlement (colony) *babs-sa*.  
Seven num. *bdun*; seventh *bdun-pa*; seven-  
teen *bču-bdun*; seventeenth *bču-bdun-pa*;  
seventy *bdun-ču*; seventieth *bdun-ču-pa*.  
Several *ka-čig*, *ga*, *mi-dra-ba*.  
Severe *nyan-pa*, *drag-pa*.  
Severity *nad* W.  
Sew *fsem-pa*.  
Sex *rten* no. 4, 213.  
Sexual *rten-gyi*.  
Shackle s. *lčags*, *lčags-sgrog*.  
Shade s. *grib*.  
Shadow s. *grib-ma*.  
Shake vb. a. *skyod-pa*, *skyom-pa*, *sgul-ba*,  
*sprug-pa*; vb. n. *gul-ba*, *lčogs-pa*.  
Sham, to perform a — work *bčos-su byed-*  
*pa*.  
Shame s. *krel*, *no-tsa*, *bag-yod(-pa)* 364,  
*žabs-drén* 472; it is a —! *krel-ba yod* W.  
(\**fel-wa yod\**).  
Shamefaced *no-tsa-čan*.  
Shameless *krel-méd*; *no-tsa-med-pa*.  
Shape s. *dbjibs*, *yzugs*, *čus*, *bkod-pa*.  
Share vb. *bgod-pa*; s. *bgoskal*, *skal-ba*; *ča*,  
*ča-sás*.  
Sharer *go-kan* W.  
Sharp adj. (not blunt) *rno-ba*; (to the taste)  
*tsa-ba*; *ber-čan*.  
Sharpness (of an edge) *ka* IV, no. 5, 35.  
Sharpsightedness *mig-sál* W.  
Shave *breg-pa*, *bžar-ba*.  
Shawl *do-ša-lā*.  
She pron. *ko*, *koñ* 41, *de* 255.  
Sheaf *lag-kód*.  
Shears v. *čan-pa* 155.  
Sheath s. *šubs*.  
Shed s. (slight building) *bkad-sa* 12.  
Shed vb. a. *ldug-pa*, *blug-pa*; (tears) *bsil-ba*.  
Sheep *lug*; flock of — *lug-kyu*; — fold *lug-*  
*rā*.  
Sheet of paper *gre-ga* C., *šog-bu*; *šog-gán* W.  
Shelf *slan-ka*.  
Shell s. (husk) *kog-pa*, *gañ-bu*, *lgan-bu*;  
(mollusk) *duñ* 253, *ogron-bu* 102; vb. a.  
*bgrud-pa*.  
Shell-lac *rgya-skyégs*.  
Shelter s. *skyibs*; *skyabs-ynás*; *ryam*; *čar-*  
*skyibs*.  
Shepherd *lug-pa*.  
Shield s. *pa-li*, *púb*.  
Shift vb. n. *po-ba*.  
Shine vb. n. *čar-ba*, *čser-ba*, *snañ-ba*; s.  
*od*.  
Shining (bright) *čem-me-ba*, *lčam-me-ba*;  
*krol-krol* W.  
Ship s. *gru*, *gru-bo*, *yzins*; — master *gru-*  
Shirt s. *mgo-kār* Ld. [dpon.  
Shiver vb. *gul-ba*.  
Shoe s. *tham*; soft — *ba-bu*; — of plaited  
straw *bu-la*; — strap *tham-sgróg*.  
Shoot s. *lčug-ma*; vb. n. *kruñ-ba*; vb. a.  
*šen-pa*.  
Shooting-star *ke-tu*, *skar-mulá*.  
Shore *gram*, *skam-sa*.  
Short *fuñ-ba*; in — *sgril-bas* 120, *mdor-na*  
273; cf. also *zur-tam* 489.  
Shortsighted *mig-rgyan-fuñ*.  
Shoulder s. *dpuñ-pa*, *prag-pa*; — blade  
*sog-pa*.  
Shout vb. *grags-pa*, *sgrog-pa*.  
Shovel s. *kyem*; coal — *me-skyogs*.  
Show vb. a. *ston-pa*, *nom-pa*, *sdigs-pa*.  
Showman *ltad-mo-mkan*.  
Shrewd *mčas-pa*.  
Shrine *rten*.  
Shrink vb. n. (to be contracted) *kum-pa*,  
(to recoil) *dzem-pa*, *čum-pa*.  
Shriveled, Shrunk, *kums-pa*.  
Shudder vb. *yya-ba*.  
Shun *spoiñ-ba*, *dzem-pa*.  
Shut vb. a. (a door) *gegs-pa*; (the eyes)  
*dzum-pa*; to — off or out *kęgs-pa*; to  
— up *skyil-ba*, *sgyon-ba*.  
Shuttle *don-po*.  
Shy vb. n. (of horses) *drog-pa*.  
Shy adj. *drog-čan*.  
Sick *nad-pa*; v. also *yi-ga* *čus* 508.  
Sickle *zor-ba*, *rgya-zór*.  
Sickly *nad-bu-čan*.  
Side s. *logs*, *no*, *nos*, *niogs*, *dubs*, *rol* 536,  
*kud-ma*; (of the body) *dku*, *yzogs*, *glo*,  
*gram*, (direction) *pyogs* 352.  
Sieve *lčags-tsags*.  
Sigh s. *kog-šugs* W., *šugs-nár*, *sugs-rin*.  
Sight *ltad-mo*, *snañ-ba*, *mtoñ-snañ*.  
Sign s. *rgya*, resp. *pyag-rgya*; *mfsan-ma*,  
*mfsan-nyid*, *rgyu-mfsan*; *rtags*; *brda* 297.  
Signature *rgya-rtags*.  
Signification *don*.  
Signify v. *yin-pa* 510.  
Sikim *bras-ljóns*.  
Silence *čem-me-ba*.  
Silent, to be — *ka-rog-pa*; *čan mi smra-*  
*ba*.  
Silk *dar*, *gos*; — cloth *za-óg*; — thread  
*gos-skud*; silks *gos-čen*, col. *go-sén*.  
Silk-worm *dar-srin*.  
Silver s. *dnul*; — in bars *gag*.  
Similar *dra-ba*; \**tsogs-se\** W.  
Similitude *dpe*.  
Simple *rkyan-pa*.  
Simultaneously *ryeg-čar*.

- Sin s. *sdig-pa*, *nyes-pa*, *nyon-mois-pa* *skyon*, *sgrib-pa*; heinous — *rme-ba* 425; deadly — *mtsams-med-pa* 455.  
 Since adv. (ever since) *bzuñs-te*; conj. *pas*.  
 Sincere *dran-po*.  
 Sinew *ču-ba*.  
 Sinful *sdig-čan*, *skyon-čan*.  
 Sing *glu len-pa*.  
 Singed, Singeing *me-yžob*.  
 Single adj. (separate) *yčig-ka*, *yčig-pu* 144; *nyag-ma*, *rkyan-pa*; (unmarried) *kjo-méd*; *čuñ-ma-méd*; — combat *kru-gpa*, *džin-mo*.  
 Sink vb. n. *rgud-pa*, *nub-pa*. *byin-ba*.  
 Sinner *sdig-po*, *sgrib-pa*.  
 Sir *ytso-bo* 434; *sa-heb*, col. *sab* 571; 'a-žó 603; dear Sir *bžin-bžan* 483.  
 Sister *srin-mo*, *méd*, resp. *lcam-mo*; elder — 'a-čé 603; younger — *nu-mo* 305.  
 Sit *sdod-pa*, resp. *bžugs-pa*; *dug-pa*, *kod-pa*; sitting cross-legged *skyl-krin* 27.  
 Site *mal*.  
 Situated, to be — towards *lta-ba*.  
 Situation *ynas-skabs*.  
 Six num. *drug*, sixth *drug-pa*; sixteen *bču-drug*, sixteenth *bču-drug-pa*; sixty *drug-ču*, sixtieth *drug-ču-pa*.  
 Size *če-kyad*, *če-čuñ*, *tsad*, *bon*, *kjon*, *rgya*.  
 Skeleton *ken-rus*.  
 Sketch s. *bkod-pa*; *zur tsam bsdu-ba* 489.  
 Skilful *mkas-pa*, *sgrin-po*, *tabs-šes-pa*; *tabs-čan* W.; *skyen-pa*, *spyar-po*.  
 Skill *sgyu-rtsal*.  
 Skin s. *pags-pa*, *ko-ba*.  
 Skirt s. *gos-sgab*, *gos-mta*, *tu-ba*.  
 Skull *tod-pa*.  
 Sky *nam-mka*, *ynam*.  
 Slab *span*, *yya-ma*.  
 Slacken vb. a. *glod-pa*.  
 Slackened adj. *lhod-pa*, *lhod-po*.  
 Slander s. *pra-ma*, *smad-sgra*.  
 Slander vb. *pra-ma byed-pa*, or *smra-ba*, or *jug-pa*, resp. *ysol-ba*, *žu-ba*.  
 Slanderer *pra-ma-mkan*.  
 Slanting *yo-ba*, *yon-po*.  
 Slate *yya-ma*.  
 Slaughter s. *ysod-yčod*; vb. a. *ysod-pa*, *ske yčod-pa*, resp. *gom-pa*.  
 Slave s. *bran*, *mñag-yžug*.  
 Sleep s. *ynyid*, resp. *mñal*.  
 Sleep vb. *nyal-ba*, *ynyid-log-pa*, resp. *yzim-pa*.  
 Sleeping-room *yzim-kan*.  
 Sleet s. *ka-ma-čar*.  
 Sleeve *pu-dün*.  
 Slender *kyan-po*; *kyan-kyan rin-mo* W.  
 Slide vb. n. *dred-pa*.  
 Slight adj. *pra-ba*.  
 Slight vb. a. *gyin-ba*, *gyin-bag byed-pa*; *čo-dri-ba*.  
 Sling s. *sgu-rdo*; — stone *rdo-yyug*.  
 Slip in vb. n. *kril-ba*, *kjud-pa*, *dzul-ba*.  
 Slope s. *gud*, *ñogs*.  
 Sloping *gyin-mo* W.  
 Slow *bul-po*, *dal-ba*; (irresolute) \**lo-sna man-ba*; *lo-sna rin-mo*\* W.  
 Slowly *nan-gis*, *gul-gul*; *gu-le* W., *ga-le* C.  
 Slowness *dal-ba*, *dal-bu*.  
 Smack vb. *ka brdab-pa*; *dkan-sgra* *debs-pa* W.  
 Small *čuñ-ba*, *čuñ-tse* W.; *pra-ba*.  
 Small-pox *brum-nad*.  
 Smart adj. (gaily dressed) *nam-gyur-čan*; *yzab-mo*, *yzab-sprod*; *mčor-po*.  
 Smash *yčog-pa*, *rduñ-ba*.  
 Smear *skud-pa*, *byug-pa*.  
 Smell s. *bsuñ*; vb. a. *snom-pa*; vb. n. *mnam-pa*.  
 Smile s. *dzum*, vb. n. *dzum-pa*.  
 Smith *mgar-ba*.  
 Smoke s. *dud-pa*; vb. a. (tobacco) *fuñ-ba*.  
 Smooth adj. *jam-pa*.  
 Smooth vb. a. *dbur-ba*, *ur-ba*, 'ur-ba.  
 Smoothing-iron *lčags-bšró*.  
 Smuggle *pag-tson byed-pa*.  
 Smut s. *sre-nag*; *sre-mog* W.  
 Snail *skyogs-lto-bu*; — clover *ol*.  
 Snake *sbrul*, *bu-rin*, *lto-gro*.  
 Snap s. (with the fingers) *skad-čig* 19.  
 Snare s. *rnyi*, *snyi*.  
 Snatch vb. *gog-pa*.  
 Sneak vb. *jab-pa*.  
 Sneeze vb. *sbrid-pa*.  
 Snipe *skyar-po*, *ču-skyar*; *tin-ti-lin* Ld.  
 Snivel s. *snabs*.  
 Snore vb. *ñug-pa*, *ñur-ba*.  
 Snow s. *ka-ba*, *gañs*; — ball *ka-goñ*; — bridge *rud-zam*; — fall *bab*; — leopard *ysa. bsa*; — shoe *dkyar*; — slip *ka-rud*; — storm *ka-tsüb*, *rhin-tsüb*, *bu-yug*.  
 Snuff s. *sna-dag* W.  
 So čes 142, *de-ltar* 256, *di-ltar* 275, *de-bžin-du* 256, *de-dras* 282; just — *de-ka-ltar* 255; so as *tsam* 430; so that *tsam-du*; so then *yan* 505.  
 Soak *sbon-ba*.  
 Soap s. *glan-glád* C., *sa-bon* W.  
 Soar *ldin-ba*, *pyo-ba*.  
 Sob s. *nud-mo*.  
 Sorage *u-lag* 499.  
 Society, human — *tsogs* 451.  
 Socket of the eye *mig-kün*.  
 Sod *skañ-ša*.  
 Soda *bul*.  
 Soft *jam-pa*, *mnyen-pa*, *snyi-ba*, *bol-po*.  
 Softly *ga-le* C., *gu-le* W.  
 Soil s. *sa-yži*.  
 Soil vb. *bsgo-ba*.  
 Solder *kro-čus sdom-pa*; \**kar-ya dan žar-če*\* W.  
 Soldier *dmag-mi*.



- Sole of the foot *rkañ-mfil*.  
 Sole adj. *yèig*, *yèig-pu* 144.  
 Solely *kò-na*, *ba-žig*.  
 Solid adj. (not hollow) *kòñ-gaì*, *gar-bu*, *pu-ri med-kan* W.; (not liquid) *reñs-pa*; (firm) *mkruiñ*, *žag-čan* W., *sra-ba*.  
 Solitary adj. *dben-pa*; — place *dgon-pa*.  
 Solitude *dben-pa*, *brog*, *gud*.  
 Some *kā-čig*, *ga-čen*, *ga-šas*, *gañ-žig*, *ga-res-ga*; *či ytoñ* W., *čig*, *čun-žig*; *ča-lam*; *re-žig*; *la-lā*.  
 Somebody, some one, *yèig*, *yèig-čig*.  
 Somerset *ma-lāg*.  
 Something *či žig*; *či-ytoñ* W.  
 Somnambulism *nyid-rdól*.  
 Son *bu*, *bu-řio*, *bu-tsa* W., resp. *sras*; — in-law *mag-pa*; — of man *mii bu*, *mii-sras*.  
 Song *glu*, *mgur*, *dbyañs*.  
 Sonorous *sgra-čan*, *sgra-ldañ*.  
 Soon *sia*, *mgyogs-pa*; *myur-du*; as — as *ma-kad*, *ma tag-tu* 227, *tsam-gyis* 431; sooner or later *sia-pyi*.  
 Soot *dreg-pa*, *sre-nāg*.  
 Soothe *ži-bar byed-pa*.  
 Soothsayer *ča-mkan*, *rtsis-pa*, *mtsān-mkan*.  
 Sorcerer *goñ-po*, *ba-po*; sorceress *ba-mo*.  
 Sorcery *ñam-prul*, *pra-mēñ*; to practise — *sprul-ba*, *rol-ba*.  
 Sorrel adj. *kam-pa*.  
 Sorrow s. *kòñ-krugs*, col. \**kog-fug\**.  
 Sorrowful *mi dga-ba*.  
 Sorry *kòñ-du čud-pa*, *mi dga-ba*, *blo mi bde-ba*, *sems skyo-mo*.  
 Sort s. *kyad-par*, *sna*, *rigs*; of what — *či lta-bu*.  
 Soul *nyams*, resp. *tugs-nyāms*, *dgoñs-pa*; *rgyud*; *ñam-šes*, *sems*.  
 Sound s. *skad*, *krol*; *sgra*, *sgra-skād*.  
 Sound vb.n. *krol-ba*, *grags-pa*; vb.a. *sgra*.  
 Sound adj. *rem-pa*, *bde-ba*. [*sgrog-pa*.  
 Soup *tug-pa*.  
 Sour adj. *skyur-ba*, *skyur-po* C., *skyur-mo* W.  
 Source *ču-mig*, *ču-mgo*; *kuiñs*, *go-ma*.  
 South *lho*.  
 Sovereign s. *dbañ-po*.  
 Sow s. *pag-mo*; — thistle *kāl-pa*.  
 Sow vb. a. *sa-bon* *debs-pa*.  
 Space *gu*, *go*.  
 Spade *lāgs-kyēm*.  
 Span s. *mto*.  
 Spare vb. *pañ-ba*.  
 Spark *me-ltāg*, *me-tšāg*.  
 Sparkle *kot-ba* W., *say-sāg zer-ba* C.  
 Sparrow *bya-po skyā-bo* W.; — hawk *kra*, *mčil-kra*.  
 Spasm *rtsa-čus* or *-dus*; *čün-ba* C.  
 Spawn s. *sgo-ña*, *sgoñ*.  
 Speak *smra-ba*, resp. *bka-stsol-ba*; *mol-ba* W.; *lab-pa*, resp. *ysuñ-ba*, *zer-ba*.  
 Spear s. *mduiñ*.  
 Specimen v. *řud* 344.  
 Speck *rme-ba*, *sme-ba*.  
 Spectacles *šel-mig*; snow — \**mig-đa\**.  
 Spectator *ltad-mo-pa*.  
 Speech *skad*, *ñag*, *ytam*, *tšig*, *brjod*, resp. *bka*, resp. *ysuñ*; *dpe-sgra* W.  
 Speed, good —! \**tam-pa čo\** W.  
 Speedily *myur-du*, *nye-bar*.  
 Speedy *mgyogs-pa*, *mgyogs-ris* W.; *myür-ba*, *ris-pa*.  
 Spell s. *řzuñs*, *řzuñs-šnags*.  
 Spend *skyag-pa*, *čud řzon-pa*; to be spent *ča-ba*, *gro-ba*, *gyag-pa*, *tsar-ba*, *dzad-pa*.  
 Sphere *dkyil-kor* 11; *groñ* 79, *ñañ* 126; — of activity *spyod-nyul*.  
 Spice *sdor*, *spod*; *tsan-te* W.  
 Spider *tags-gra-bu*, *bag-rāg*.  
 Spin *kāl-ba*, *kēl-ba*.  
 Spindle *pañ*.  
 Spirit *sems*, *sems-nyid*; *kun-řzi* 4; evil — *řdon* 267, *goñ-po* 95.  
 Spirited *hur-po*.  
 Spit vb. *tu gyab-če* W., *to-le* *debs-pa* W.  
 Spittle *mčil-ma*, resp. *žal-čab*.  
 Spleen (milt) *mčer-pa*.  
 Splendid *od-čan*, *grags-čan*.  
 Splendour *ñiam-pa*, *ñiom-pa*, *ñiom-brjid*, *brjid*, *dpal*, *byin*, *zil*, *řzi*, *řzi-brjid*.  
 Splint (for a broken limb) *čag-šin*.  
 Splinter s. *tsal-pa*, *šin-tsal*; *šin-zel* W.  
 Split vb. a. *ges-pa*, *řog-pa*, *řsog-pa*, *čeg-pa*; vb. n. *gas-pa*.  
 Spoil vb. a. (plunder) *řoms-pa*; *řčil-ba*.  
 Spoiled (corrupted) *kag-po*; to be — *sañ-ba*.  
 Spoke *rtsib-ma*.  
 Sponge s. *ču-kur*.  
 Spontaneously *rañ*, *rañ-bžin-gyis*, *šugs-kyis*, *rgyu med-du* 110.  
 Spoon *tur-ma*; tip of a — *tur-mgo*.  
 Spoon-bill *skyar-lēb*.  
 Sport vb. n. (frolic) *rtse-ba*.  
 Sportsman *kři-řa-ba*.  
 Spot s. (locality) *go*; (stain) *grib*; (mark) *řig-le*.  
 Spouse (wife) *čün-ma*, *btsun-mo*, *kab*.  
 Spout s. *wa-mēñ*.  
 Sprain vb. a. *tšigs bud-pa* or *bog-pa*; to be sprained *křul-ba*.  
 Spread vb. a. *rkyoñ-ba*, *gebs-pa*, *kēb-pa*, *řčal-ba*, *řdal-ba*, *spel-ba*, *diñ-ba*, *bre-ba*, *grem-s-pa*; vb. n. *mčed-pa*, *gye-ba*, *rgyas-pa*, *dar-ba*, *ldañ-ba*.  
 Sprightly *řčañ-po*.  
 Spring up vb. n. *čags-pa* 153.

- Spring s. (fountain) *ču - mig, kron - pa*;  
(season) *dp̄yid*.  
Sprinkle *grems - pa, čag - čag byed - pa*.  
Sprout s. *sbāl - mig, myu - gu, myug*.  
Sprout vb. n. *skye - ba, krun - ba, rdol - ba*.  
Spunk *spra - ba; tsa Ld*.  
Spur s. (of horsemen) *rtiñ - lèags; mountain*  
— *sgaṇ*.  
Spy s. *lta - nyul - pa, mel - tse*; — glass *dur - bin, šel - mig*.  
Spy vb. *so - byed - pa*; to — out (another's faults) *tsan bru - ba*.  
Squander *yzan - pa*.  
Square s. *ka - gāṇ*; adj. *ka - gaṇ - ba, ka - gaṇ - ma*.  
Squash vb. *glem - pa*.  
Squat vb. *tsog - pur sdod - pa* 432.  
Squeeze vb. *glem - pa, bčer - ba*.  
Squire v. *ga - gā*.  
Stack s. *pub - rags*.  
Staff *mkar - ba, kar - ba, ber - ka*.  
Stag *ša - ba* 556.  
Stage (of a journey) *brañ - sa*.  
Stain vb. (sully) *bsgo - ba*; stained *nyams - pa*.  
Staircase *tem - pa, rgya - skās; gya - šrás W*.  
Stairs *tem - pa*; up — *ya - fog*, down — *ma - fog*.  
Stake s. (in the ground) *rtod - pa*; (in a wager) *rgyal - rgyan*.  
Stalk s. *rkañ, sdon - po, ba - tag, rtsa - ba, sog - ma*.  
Stallion *yseb*.  
Stammerer *ka - ldig - mkan W*.  
Stamp s. *rgya*, resp. *pyag - rgyā*.  
Stamp vb. *kṛab - pa* 61.  
Stanch vb. (the flowing blood) *sdom - pa*.  
Stand vb. a. (bear) *bzod pa* 498; to be able to — *tub - pa, teg - pa*; vb. n. *gren - ba, laṇ - te sdod - pa*.  
Stand s. *stegs* 221.  
Star *skar - ma*; shooting — *skar - mdā*.  
Start vb. (set out) *rgyug - pa*; (from alarm) *drog - pa*.  
State s. (condition) *ynas - skabs, ynas - tsul*.  
Stately *od - čan*.  
Statue *sku, rdo - sku*.  
Stature *sgo - po, sgo - bo*.  
Stay vb. n. *dug - pa, sdod - pa, ynas - pa, bžugs - pa*.  
Steadfast *bṛtan - po*.  
Steady *tsugs - pa*.  
Steal vb. a. *rku - ba, ma - sbyin - par leñ - pa*; vb. n. (slip) *jab - pa, nyul - ba, dzul - ba*.  
Stealth, by — *sbas - te W*.  
Steam *rlaṇs - pa*.  
Steel \**čag - zān*\*, *po - lād*.  
Steelyard *rgya - ma, nya - ga, pur, spor, spo - ré, srañ*.  
Steep adj. *ytsaṇ - ytsōṇ, yzar - ba*.  
Steer vb. a. *ka - lo sgyur - ba*.  
Stench *dri ṇan - pa, dri ṇa - ba, dri mnam*.  
Step s. *gom - pa, rdog - pa*; — of a ladder *šral - dañ* 21; vb. n. *bgom - pa, gom - pa bor - ba, grul - ba, čag - pa*.  
Stepfather *pā - yyār*; stepmother *ma - gyār*.  
Stick s. *ber - ka, dbyug - pa*.  
Stick vb. n. *kad - pa, byor - ba*; vb. a. *sbyor - ba, dzugs - pa*.  
Sticky *rtsi - čan*.  
Stiff *reṇs - pa*; to be — *reñ - ba*.  
Still adj. (quiet) *dal - ba, mi yyo - bar*; (silent) v. *ka rog - pa*.  
Still adv. *da - riñ, yañ*.  
Sting s. *mduñ*; vb. a. *big(s) - pa, dzug - pa* 466.  
Stingy *lag - dam - po, tsags - dod - čan*.  
Stink vb. *mnam - pa*.  
Stir vb. a. *dkrug - pa, srub - pa*; to — up *rnyog - pa, sprug - pa*.  
Stirrup *yob, ob*.  
Stitch vb. *sbrel - ba*.  
Stocking *rkañ - šubs*, resp. *žabs - šubs*.  
Stomach *grod - pa, po - ba*.  
Stone s. *rdo*; — of fruits *rus - pa*; vb. a. *rdo - rub - la btañ - če W*.  
Stool *stegs* 221.  
Stoop vb. *mgo dgu - ba, mgo dgur - ba* or *gug - pa*.  
Stop vb. a. *sub - pa, gegs - pa*; vb. n. *gag - pa, sdod - pa*.  
Stopple, stopper *ka - dig*.  
Store s. *mdzod*; — room *mdzod - kañ, bañ - ba, bañ - kañ, tsoñ - kañ*.  
Storm s. *tsub - ma, rluñ čen - po, drag - po*.  
Story s. (floor) *fog*; (tale) *ynas - tsul, lo - rgyus*.  
Stout adj. *sbom - pa, rom - po*; (of cloth) *tsags - dam*; to grow — *brta - ba*.  
Stove *fab, me - fab*.  
Straight adj. *drañ - po, groṇs - po, bsraṇs - pa*.  
Straighten *sroñ - ba*.  
Strain vb. a. (filter) *tsag - pa*.  
Strainer *ču - tsags*.  
Straits *sa - bār, mso - lag - brél*.  
Stranger *pyi - mi, byes - pa*.  
Strangle *ske bsdam - ste ysod - pa*.  
Strangury *yēin - gág*.  
Strap s. *ko - fág, sgrog - gu, rog - bu W, lui*.  
Stratagem *dku - lto*.  
Straw *sog - ma, pub - ma*.  
Strawberry *dpal - byór W*.  
Stray v. *yan - pa* 506.  
Street *rgya - srāñ, lam - srāñ*.  
Strength *nyams - stōbs, stōbs - po; šed*; — of spirits etc. *ber*.  
Strengthen *šed čug - če W*.  
Stretch vb. *rkyoñ - ba, sriñ - ba*.  
Strew *ytor - ba, diñ - ba*.  
Strewing-oblation *ytor - ma* 210.



- Strict *dam-po*.  
 Stride vb. *byom-pa*.  
 Strike vb. *ṣog-pa*, *rgyab-pa*, *rdun-ba*, *rdeg-pa*.  
 String s. *rgyud*, *sgrog*, *šin-ba*, *ṣren-ba*, *ta-gu*.  
 Strip vb. *ṣu-ba*, *gos bud-pa*.  
 Strive for vb. *snjegs-pa*, *grai-pa*, *brtson-pa*.  
 Stroke s. *lēag*, *ṣras-pa*.  
 Stroke vb. *byil-ba*, *byug-pa*.  
 Strong *gar-ba*, *drags-po*, *btsan-po*, *rem-pa* 535, *sed-čan*.  
 Structure *bkod-pa*.  
 Stubborn *mgo-kregs-pa*.  
 Student *slob-yinyér*.  
 Studious *brtson-grus-čan*.  
 Study s. *bud-pa*.  
 Stuff s. (cloth) *ras*.  
 Stuff vb. a. *ṣsai-ba*.  
 Stunned *kal-kól*.  
 Stupid *glen-pa*, *blun-pa*, *blo-gros-méd*.  
 Style s. *bzo*, *zo-sta W.* 497.  
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 Suffer vb. a. *myon-ba*, *bzod-pa*; vb. n. *mñar-ba*, *ṣzir-ba*.  
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 Summer *dbyar*.  
 Summit *mgo*, *spo*, *rtse(-mo)*.  
 Summon vb. a. *gugs-pa*.  
 Sun *nyi-ma*; -- beam *nyi-yžér*; -- dial *nyi-tsód*.  
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 Superficies *nos*, *ka*, *ydoñ*.  
 Superintend *žal-ta byed-pa*.  
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 Superior adj. *kyad*, *goñ-ma*, *rgyal-ba*, *bla-rab*; s. *goñ-ma*, *bla-ma*.  
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 Support vb. *skyon-ba*, *degs-pa*, *ṣzin-pa*; s. *rten-pa*, *rgyab-rtén*.  
 Supposition resp. *bsam-pa*, *snaiñ-ba*, *bžed-pa*, *bžed-ṣsul*.  
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 Sweet-heart *dod-grogs*, *mig-grogs*, *mñza-grogs*, *bzan-grogs*.  
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## T

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 Take vb. a. *len-pa*, *fogs-pa*, *dzin-pa*, resp. *bžes-pa*; \**nam-čē*\* W.; to — for *dzin-pa* 465, *séms-pa*; to — off *bud-pa*, *šu-ba*; to — out *gog-pa*, *don-pa*, *byin-pa*; take away! *kur son C.*, *kur kyer W.*  
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 Talent *blo*, *rig-pa*, *yon-tan*, *šes-rab*.  
 Talk s. *γtam*, *ur*; vb. *smra-ba*, *lab-pa*, *gleñ-ba*, *bar-ba*, *ur γton-ba*.  
 Talkative *smra-dód*, *gya-lab-čan*.  
 Tall col. *sgo-po rin-mo*, *kyañ-kyañ rin-mo*, *joñ-jóñ*.  
 Tallow-candle *tsil-sdón*.  
 Tamarisk *om-bu*.  
 Tame adj. *dul-ba*, *driš-pa*, *γyün-ba*; vb. a. *dul-ba*, *tul-ba*.  
 Tan vb. a. *mnyed-pa*.  
 Tanner *ko-ba mnyed-mkhan C.*  
 Tardy *bul-po*.  
 Target *ben*.  
 Tarry vb. *gor-ba*.  
 Tartar (incrusting the teeth) *so-dreg*.  
 Task s. *kag*; *rgyugs W.*  
 Taste s. (savour) *bro-ba*, *ro*; vb. a. *myoi-ba*; vb. n. *bro-ba*.  
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 Tavern *čan-kāñ*.  
 Tax s. *kral*, *dpya*; *bab Sp*; vb. a. (appraise) *jal-ba*.  
 Tea *ja*, resp. *γsol-já*; — pot *tib-ril*, resp. *γsol-tib*; — party *ja-mgrón*.  
 Teach vb. *ston-pa*, *slob-pa*.  
 Teacher *ston-pa*, *slob-pa*, *slob-dpon*; *rgyud-pa*.  
 Team of bullocks *glañ-dór*.  
 Tear s. *mči - ma*; to shed tears *mči - ma blag-pa*.  
 Tear vb. a. *γšeg-pa*; to — out *pyid-pa*, *byin-pa*; to — to pieces *dral-ba*, *hral-ba*.  
 Tease *gob-nón čo-čē W.*  
 Tedder vb. *btod-pa*; s. *btod-tág*.  
 Tell *čad-pa*, *snyod-pa*, *smra-ba*, *zer-ba*, *zlo-ba*, *zlos-pa*.  
 Temperate *tsod šes-pa*.  
 Temperature *gran-dro*.  
 Tempest *rluñ čen-po* or *drag-po*, *rluñ-dmár*, *yul-nán*.  
 Temple *mčod-kāñ*.  
 Temporal *tse dii*; — life *γnas-skabs*.  
 Tempt *nyams sad-pa*, *tsod dzin-pa*.  
 Ten num. *bču*, *čig bču*; — thousand *kri*; tenth *bču-pa*.  
 Tenant *kāñ-pa γyar-mkhan*.  
 Tend vb. a. *skyoi-ba*.  
 Tender adj. *snyi-ba*, *jam-pa*; *byams-pa*.  
 Tendon *nya-ču*.  
 Tenet *čos*.  
 Tent *gur*, resp. *bžugs-gur*.  
 Term s. (limited time) *čad-so*.  
 Terminate vb. n. *zin-pa*; vb. a. *tsar-bar*.  
 Termination *mfa* 239. [*byed-pa*.  
 Terrace *steñ-ka*, *steñ-tse*.  
 Terrify *γigs-pa*, *γigs-skrag don-pa C.*; \**γig-ri skul-čē*\* W.; to be terrified *skrag-pa*.  
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 Testament *bka-čéms*, *kā-čéms*.  
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 Theft *rkun-ma*.  
 Theme *skor*.  
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 There *de-na*, *de-ru* 256, *pa-gir* 338.  
 Therefore *de-bas-na*, *des-na*, *des* 256.  
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 They *kō-pa*; *kō-wa W.*; *kō-tso*, *kō-čag C.*; *de-dag*, *de-rnams*.  
 Thick *fug-pa*, *stugs-po*, *sbom-pa*, *rom-po*; (of fluids) *ska-ba*, *rnyog-pa*.  
 Thicket *tsañ-tsiñ* 444.  
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 Thin adj. *pra-ba*, *zim-bu*, *sins-po W.*; *srab-pa*, *sla-ba*, *sla-mo*.  
 Thing *dnos-po*, *ča*, *ča-byád*, *čas*, *rdzas*; things (goods) *ča*, *ča-lag*.  
 Think (suppose) *snyam-pa*; (meditate) *sem(s)-pa*; *bsam-mno byed-pa* or *γton-ba*, resp. *dgoñs-pa*; to — of *dran-pa* 261, *dgoñs-pa*.  
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 Thougth *bsam-pa*, resp. *dgoñs-pa*, *snyam-pa*, *snan-ba*, *dmigs-pa*, *čar sgo*, *nyams*.  
 Thousand num. *ston*; ten — *kri*, *kri-krag*, *kri-tso*; hundred — *bum*, *bum-tso*.  
 Thrash vb. *gyul-ka* *čog-pa*, *gyar byed-pa* C.; \**ko-yu skor-čē*\* W.  
 Thread s. *skud-pa*, *čsem-skud*; *snal-ma* 319, *nyag-täg* 185.  
 Threaten *gam-pa* W.  
 Three num. *ysum*, *sum*.  
 Threshold *tem-pa*, *sgo-tem*.  
 Thrifty *pañ-sems-čan*.  
 Throat *mgul*, resp. *mgur*, *lkog-ma*, *ske*, *gre-ba*, *mgryn-pa*, 'o-lé W.; sore *mgul-nad*.  
 Throb vb. *par-ba*.  
 Throne s. *rgyal-sa*, *kri*, *sen-ge-kri*.  
 Through *ltañ*, *lten* 217; *pyir* 351.  
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 Throw vb. a. *rgyab-pa*, *rgyag-pa*, *skyur-ba*, *yor-ba*, *pen-pa*, *dbjug-pa*; *bor-ba* C.; to — down *bud-pa*, *bebs-pa*; to — off *spon-ba*.  
 Thumb s. *te-bo*, *mte-bo*.  
 Thunder s. *brug*, *brug-skád*, *brug-sgrá*.  
 Thunderbolt *tog*, *lee*, *rdo-rje*, *ynam-lčags*.  
 Thursday *ya-pur-bu*.  
 Thus *de-ltar*, *di-ltar*, *de-bzin-du*, *de-čdras* C., *de-tsug* W.  
 Thwart (frustrate) *sgyel-ba*.  
 Tiara *čod-pán*.  
 Tibet *bod*.  
 Tibetan m. *bod-pa*, f. *bod-mo*; — language *bod-skád*; — printing-characters *dbu-čan* 388; — current handwriting *dbu-méd*.  
 Tick s. *lug-sig*.  
 Tickle vb. \**ki-tsi kug-čē*\* W.; *gug-pa* W.  
 Tide s. *dus-rlabs*.  
 Tiding *prin*; glad — *ytam-snyán*; (gospel) *prin bzan-po*.  
 Tie s. *čin-ba*, vb. a. *čin-ba*, *kyig-pa*.  
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 Tight *dam-po*, *fan-po*.  
 Till, until *bar-du* 366, *tug* C.; *tsug-pa* W.  
 Till vb. a. *dul-ba*.  
 Time s. *dus*, *tse*, *skabs*; (while) *yun*; time, times *lan*; one —, once *lan-čig*; ten — *lan-bču*; point of —, proper — for *bsgan* 124.  
 Timid *jigs-pa*, *jigs-mkhan*, *jigs-pa-čan*; *sems-čan-ba*.  
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 Tinder-box *lčags-may*.  
 Tire vb. a. *nal jug-pa*.  
 Tired *dub-pa*; to be — *dub-pa*, *skyo-ba*.  
 Tithe s. *ču-käg* W.  
 Title s. *mšan*; (claim) *tob-srol*.  
 To prep. *mdun* 273, *druñ-du*, resp. *žabs-druñ-du* 263, *rtsar* 437, *gan-du* 66.  
 Tobacco *ta-ma-ka*; — pipe *gan-zäg*, *žal-zäg*.  
 To-day *de-rin* C., *di-rin* W.  
 Toe *rkañ-sór*, *sor-mo*; the big — *rkañ-pai mte-bo*.  
 Together *čig-tu*, *lhan-čig-tu*; — with *bčas-pa*, *nnyam-du*.  
 Token *mšan-ma*.  
 Tola (Indian half ounce) *dñul*, col. *mul*.  
 Toll s. *šo-gam*.  
 Tomb *dur*, *bañ-so*.  
 Tongs *rkam-pa*.  
 Tongue *lee*, resp. *ljags*.  
 Too adv. (too much) *ha-čan*; conj. (also) *yañ*.  
 Tool *čas*; tools *yo-byád*, *lag-ča*.  
 Tooth *so*, resp. *tsems*; — ache *so-zug*; — brush *so-zéd*; — pick *tsems-šin*, *so-šin*.  
 Top s. *rtse(mo)*.  
 Topography *ynas-bšád*, *yul-bšád*.  
 Torch *gal-mé*, *sgron-ma*.  
 Torment vb. a. *čse-ba*; *sdug-bšal* or *ynag ston-pa* W.  
 Torn adj. *ral-ba*, *čad-po*.  
 Tortoise *rus-sbal*.  
 Torture vb. a. *mi-la ynag ston-pa* W.  
 Totter *yam-yóm byed-pa*.  
 Touch vb. *nyug-pa*, *ytug-pa*, *tug-pa*, *reg-pa*.  
 Toupet *tor-čog*, *tor-tsigs*.  
 Towards *tog-tu* 237, *čad-du*, *pyogs-su*.  
 Towel *lag-pyis*.  
 Tower *mkar dgu-tog*.  
 Town *gron*, *gron-kyer*; *yul-gru*; *rgyal-sa* W.  
 Toy s. *rtse(mo)*.  
 Trace s. *rkañ-rjes*, *mal*.  
 Track s. *rjes*, *šul*.  
 Trackless *rjes-méd*.  
 Tractable *srab-ka dul-mo*.  
 Trade s. *tsoñ*, *bzo*.  
 Tradesman *ke-pa*.  
 Trading-place *las-sgo*.  
 Traffic s. *tsoñ*.  
 Train vb. a. *sbyon-ba*; to — up *skyed-srin-ba*.  
 Trample vb. a. *rdzi-ba*, *rdog-pas rdun-ba*.  
 Tranquil *ži-ba*.  
 Tranquillity *žod*.  
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 Transfer vb. *spo-ba*, *god-pa*.  
 Transform *sgyur-ba*; to — one's self *sprul-ba* 336; to be transformed into *gyur-ba* 96, *gro-ba* 101.

- Transformation *rdzu-ṣrül*.  
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 Travel vb. *gro-ba*, *ḡrod-pa*, *bḡrod-pa*; *ča-ba* W.  
 Tread vb. a. *rdzi-ba*; \**čag-čag čo-čé*\* W.; vb. n. *čag-pa*, *čags-pa*.  
 Treadle *rkan-šin*.  
 Treasure s. *ṣter*.  
 Treasurer *dkor-pa*, *pyag-mdzód*.  
 Treasury *dkor-mdzód*.  
 Treat s (feast) *mgron*.  
 Treat vb. n. (to use) *spyod-pa* 334; (to regale) *mgron-du ṣnyer-ba*; to — medically *bčos-pa*; *smān-dpyad byed-pa* 329; vb. n. to — of *rjod-pa* 182.  
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 Tremble *gul-ba*, *dar-ba*.  
 Trespass vb. n. *bar-du ṣčod-pa* 367.  
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 Tribe *sde*.  
 Tribunal *Krims-kān*.  
 Tribute *dpya*.  
 Trick s. *bar-čad*; to play tricks *to-čsam-pa*.  
 Trickle vb. n. *dzag-pa*.  
 Trifling adj. *pra-ba*.  
 Tripod *sgyid-bu*, *čags-sgyid*.  
 Troop s. *k'yu*, *pal-po-čé*, *tso*; troops *dpuñ*.  
 Trophy *rgyal-mtsān*.  
 Trot vb. *dur-ba*; s. *dur-gro*.  
 Trouble s. *nyon-moñs-pa*, *dka-sd'ug*, *mya-nān*; vb. a. *dkrug-pa*.  
 Troublesome *tsegs*.  
 Trowsers *rkan-snam*, *gos-tūñ*, *dor-ma*, *byān-rkyāñ*, *smad-ṣyóg*s.
- True *bden-pa*, *no-rtóg*.  
 Trumpet *duñ*.  
 Trunk (of a tree) *sdon-po*; (of an elephant) *glāñ-sna*; (box) *sgam*, *sgrom*.  
 Truss s. *pon-po*; vb. to — up *rdze-ba*.  
 Trustee *pa-tšab*.  
 Trustworthy *os-pa*.  
 Truth *ñes-pa*, *bden-pa*, *yin-min* 510.  
 Try *nyams sad-pa* 186, *dpyod-pa*, col. *tsod-lta-ba*.  
 Tub *ṣžon-pa*, *bzom*.  
 Tube *don-po*, *pu-ri*.  
 Tuck up *rdze-ba*.  
 Tuesday *ṣza-mig-dmār*.  
 Tuft *pon*; — of wool *bal-dab* W.  
 Tumble vb. *gyel-ba*.  
 Tumbler (drinking-glass) *šel-kór*, *šel-pór*.  
 Tumult *krug-pa*.  
 Tun *zem*.  
 Tune s. *glu*.  
 Turban *tod*, *la-tód*.  
 Turbid *ska-ba*, *nyog-pa*.  
 Turf *span*, *span-po*.  
 Turkey *rum*.  
 Turkois *ṣyu*.  
 Turmeric *yun-ba*.  
 Turn vb. a. *sgyur-ba*; to — off *zlog-pa*; to — out *byin-pa*; to — round *kor-ba*; to — up *rdze-ba*; to — upside down *spub-pa*, *slog-pa*; vb. n. *pyogs-pa*, *gro-ba*, *ča-ba* W.; to — away *ldog-pa*.  
 Turn s. *tsir* 448, *res* 535; by turns *tsir-la*, *tsir-du*, *tsir dan*, *res-la*.  
 Turnip *nyuñ-ma*.  
 Turret *speu*, *spiu*.  
 Tusk *mčé-ba*, *mčé-so*.  
 Tutelar god *yi-dam-lha*, *tugs-dām*.  
 Twelve *bču-ṣnyis*; twelfth *bču-ṣnyis-pa*.  
 Twenty *nyi-šu*; twentieth *nyi-šu-pa*.  
 Twice *lan-ṣnyis*.  
 Twilight *srod*, *srod-ṣjin*.  
 Twine s. *skud-pa*, *si-ri* W.  
 Twins \**tsag-tug\**, *mtse-ma*.  
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 Twist vb. a. *sgrim-pa*, *ṣčud-pa*, *sle-ba*.  
 Two *ṣnyis*; v. also *do* 256.  
 Two-legged *rkan-ṣnyis-pa*.  
 Tyrant *dpon-po drag-po* or *drag-šul-čan*.

## U

- Ugly *mi-sdug-pa*.  
 Ulcer *šu-ba*; *ba-šu* W.; *pol*, *lhog-pa*.  
 Ultimately *ṣugs-na*.  
 Umbrella *nyi-rib*, *ṣdugs*.  
 Unable *mi šes-pa*, *čan mi šes-pa*.  
 Unaccustomed *mi gom-pa*.  
 Unadulterated *ma-dres-pa*, *lhad-méd*.

- Unaware *yan-med-la* W.  
 Unbearable *mi-bzod-pa*.  
 Unbecoming *mi-rigs-pa*.  
 Unbelieving *ma-dad-pa*, *dad-méd*.  
 Unbutton vb. a. *grol-ba*.  
 Unchangeable *gyur-méd*.  
 Unchastity *dod-lóg*.



Uncle *Ku-bo*; *žai(-po)*, 'a-žai, 'a-kū *W.*  
 Unclean *mi-ytsai-ba*, *dri-ma-čan*; *tsi-du*  
*W.*, *skyug-bro C.*  
 Uncommon *tun-min*, *tun-moiš* *ma yin-pa*  
 234; *srol-méd*, *ta-mal-pa* *ma yin-pa* 227.  
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 Under *og*, *og-na* 501; v. also *šam* 557.  
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*pa*, *rig-pa*, *šes-pa*; *ha-go-ba W.*  
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 Uneasy *koñ-du čud-pa*, *mi tsim-pa*, *mi*  
*dga-ba*, *mi dga-ste*.  
 Unequal *mi-dra-ba*.  
 Unequalled *gran-ya-med*.  
 Uneven *rtsub-po*.  
 Unexpectedly *hun-med-la W.*, *yañ-med-*  
*la W.*; *glo-bur-du*, *har(-gyis) C.*  
 Unfasten *grol-ba*.  
 Unfinished *te-rél W.*  
 Unfit adj. *mi-run-ba*.  
 Unfold *bu-ba*, *ka bu-ba*.  
 Ungracious *brtse-méd*.  
 Unguent *byug-smān*.  
 Unhappy *bkra-mi-šis-pa*, *sdug-bśñal-čan*,  
*ryañ-med-pa*.  
 Unimpaired *ma-nyams-pa*.  
 Universally *pal-čér*.  
 Universe *ṣig-rtén*.  
 Unjust *tsul-méd*; *čos* *ma yin-pa*.  
 Unkind *brtse-méd*.  
 Unmarried (male or female) *kyim-fabs-*  
*méd*; (female) *kyo-méd*.  
 Unobserved adv. *ma-čsor-bar*.  
 Unoccupied *yan-pa*.  
 Unquestionable *tag-bčad-pa* 227.

Unquestionably *ydon mi-za-bar*.  
 Unreasonable *mi-rig-pa* 528.  
 Unripe *rjen-pa*.  
 Unsought *rtšol-méd*.  
 Unsteady *dug mi tsugs-pa* 459.  
 Unsubstantial *ṣzugs-méd* 494.  
 Unsymmetrical *ya-ma-zūñ*.  
 Untie *grol-ba*.  
 Until *bar-du*, *tug C.*, *tsug-pa W.*; *pan-la*  
 340, *yan-la* 506.  
 Untoward *mi-dod-pa*.  
 Untruth *šab-šob*.  
 Up to prep. *gan*, *drañ-du*, *mdun-du*, *ldan-*  
*du W.* 289; *rtšar* 437; adv. *yar*, *gyen*.  
 Upbraid *bka-bkyon byed-pa*.  
 Up-hill *gyen-du*.  
 Upon *ka-ru*, *Kar* 35, *tog-tu* 237, *steñ-du* 222.  
 Upper adj. *ya-gi*; — end *tog-ma*; — part  
*stod*.  
 Upright (erect) *kye-ré*; *kroñ-kroñ W.*; (hon-  
 est) *čos-drañ-po*.  
 Up-stairs *ya-tog*.  
 Urge vb. a. v. *nan* 302.  
 Urgently *nye-bar*.  
 Urinary organs *ču-só*.  
 Urine *yčín*, *ču*, *dri-ču*.  
 Usage (custom) *srol*.  
 Use vb. a. *spyod-pa*.  
 Use s. *krims*; *pan-pa*; *lob-kyád W.*  
 Useful *dgos-pa*, *pan-togs-pa*; to be — *pan-*  
*pa*.  
 Useless *mi-dgos-pa*, *pan-méd*, *don-méd*;  
*čon W.* 162.  
 Usual *tun*, *tun-moiñ*, *pal-pa*.  
 Usurp *ṣprog-pa*.  
 Utensils *lag-ča*.  
 Uterus *bu-snod*, *ṣru-ma*.  
 Utmost v. *bla-ma* 382, *ji* 172.  
 Utter *rjod-pa*, *don-pa*.  
 Uvula *lčé-čün*.

## V

Vacuity *stoi-pa-nyid* 223.  
 Vagina *mñal-go* 132.  
 Vagrant adj. *yan-pa*.  
 Vain (fond of dress) *mčor-po*, *rdzob-po*,  
*col. zab-mo*.  
 Valid *stobs-čan*.  
 Valley *luñ-pa*; lower part of a — *mdo*,  
 upper part *ṣu*.  
 Valuable *dkon-pa*, *rin-po-če*.  
 Value s. (price) *goñ*, *šan*, *rin*; (import-  
 ance) *kos*.  
 Vanish *yal-ba*, *mi-snai-bar gyur-ba* 317.  
 Vapour s. *ñad*, *rlañs-pa*.  
 Variegated *bkra-ba*.

Various *sna-čsogs*, *sna-so-só*, *so-só*, *rigs mi-*  
*Varnish* s. *rtši*. [*yčig-pa*.]  
 Vegetables *sno-tsód*, *tsod-ma*, *lulum*.  
 Vehicle *tog-pa*, *bžon-pa*.  
 Veil s. *ydon-kébs*.  
 Vein (of the body) *rtša*; (of minerals) *yter-*  
*ka* 208, *rdo-ká* 287.  
 Venerable *btsun-pa*.  
 Vengeance *dugs W.*; to take — \**dug kor-*  
*če*, *lan kor-če\** *W.*  
 Venture vb. *spobs-pa*.  
 Venus *pa(-wa)-sañs*.  
 Verdant, the ground becomes — *sa bo C.*  
 395; or *sno skyé* 186.

Vermicelli *ȳur-pe*, *čur-ba*.  
 Vermilion s. *m̄tsal*, *tsal*.  
 Vermin *srin-bu*, *bu*.  
 Verse s. *rkañ-pa* 15, *tsigs* 448.  
 Vertex *mgo-dkyil*, *ȳtsug*.  
 Vertical *gyen-la dran-po W*.  
 Very *rab-tu*, *šin-tu*; *ha-čan* 595; *mā W*. 408;  
 the very *kō-na* 43.  
 Vessel (receptacle) *snod*; (anatom.) *bu-ga*;  
 (ship) *ȳziis*, *gru*.  
 Vestibule *sgo-kañ*.  
 Vestige *mal*.  
 Vice s. *sdig-pa*, *mi-dge-ba*.  
 Vice-roy *rgyal-tsab*.  
 Vicissitude *gyur-ba* II 97.  
 Victorious, to be — *rgyal-ba*.  
 Victory *rgyal*.  
 Victuals *ka-zās*, *za-ba*, *za-ma*.  
 Vie with *gran-pa*.  
 View s. *snan-ba* 317; point of — (mode of  
 viewing things) *m̄ton-snān* 318, *ȳzigs-snān*;  
 vb. a. *lta-ba*.  
 Vigorous *rem-pa*.  
 Vile *btsog-pa*.  
 Vilify *smad-pa*, *dma-bebs-pa*, *ma-bab kal-*  
*ba W*. 421.  
 Village *yul-gru*, *gron*, *gron-tso*, *gron-yul*,  
*yul-tso*.  
 Villager *gron-pa*.  
 Vine *rgun*, *rgun-šin*.

Vinegar *skyur-ku*, *skyur-ru Sik*, *skyur-mo*  
*Lh*.  
 Vineyard *rgun-tsās*.  
 Violate (infringe) *ȳcog-pa*, *očal-ba*; (de-  
 flower) *lus smad-pa*.  
 Violent *drags-po*, *btsan*.  
 Virgin *bu-mo*, *bu-mo ȳsar-ma*.  
 Virtue *dge-ba*, *bsod-pa*; by — of *stobs-kyis*  
 224.  
 Virtuous *dge-ba*, *dge-ldān*.  
 Viscid *rtsi-čan*.  
 Vishnu *kȳab-jug* 46.  
 Visible *m̄ion-pa*, *ȳsal-po*, *m̄ton-du run-ba*.  
 Vision (act of seeing) *snan-ba*, *m̄ton-snān*;  
 range of — *m̄ton-kor*; (phantom) *žal-*  
*ȳzigs*.  
 Visit vb. a. *žal-lta byed-pa*; ... *dan tug-*  
*pa-la gro-ba*, ... *dan m̄jal-ba* or *prad-pa*.  
 Visitation (inspection) *žal-ta*, *žal-lta*.  
 Voice *skad*, *sgra*, *sgra-skad*, resp. *ȳsun*;  
 loud — *skad-čé*.  
 Volcano *me-ri*.  
 Voluptuousness *dod-pa*, *dod-čags*.  
 Vomit vb. *skyug-pa*; s. *skyugs-pa*.  
 Vortex *ȳtsug*.  
 Vow s. *tugs-dām*, *dam*, *dam-tsig*, *ȳi-dam*;  
 to make a — *tugs-dam bæa-ba*.  
 Vowel *dbyaṅs*.  
 Vulgar s. *dmañs* 422; adj. *ta-mal-pa* 227.  
 Vulture *go-bo*, *glag*, *bya-glág*.

## W

Wag vb. a. *sgril-ba*.  
 Wages *gla*, *pogs*.  
 Waggon *šin-rta*; — wheel *šin-rtai pañ-ló*.  
 Wailings s. *smre-sñāgs*.  
 Waist *rked-pa*.  
 Wait vb. n. *sgug-pa*, *sdod-pa*, *srin-ba*; to  
 — on *m̄jal-ba*; to lie in — *sgug-pa*; to  
 keep one waiting *sgug-tu jug-pa*.  
 Waiting-man *sku-mdun-pa*, *žabs-pȳi*;  
*druñ-kór*.  
 Wake vb. a. *sod-pa*, *ȳnyid sad-pa*.  
 Walk vb. n. *bgrod-pa*, *grul-ba*, *gro-ba*,  
*čag-pa*; resp. *skyod-pa*, *ȳsegs-pa*, *byon-*  
*pa*; to take a — *skyo-saṅs-la gro-ba* 458;  
 v. also *ȳyeṅs-pa* 518; the act of walking  
*grogs*; manner of — *spyod-gros*.  
 Wall s. *rtsig-pa*, *lčags-ri*, *skya*.  
 Walnut *star-ka*, *dar-sga*.  
 Wand s. *dbyug-gu*, *dȳu-gu*.  
 Wander *kȳam-pa*, *rgȳu-ba*.  
 Want vb. a. *dgos-pa*, *tsal-ba*, *kō-ba*; I —  
*ña-la dgos* 87; I do not want it *kō-čé med*  
*W*. 56.  
 War s. *krug-pa*; *mag-táb C*, *mag-tug W*.  
 Wardrobe *gos-sgām*.

Warm adj. *dro-ba*, *dron-mo*, *tsa-ba*.  
 Warm vb. a. *sro-ba*; *dugs-pa W*; to — one's  
 self *lde-ba*.  
 Warmth *tsa-graṅ*, *drod*.  
 Warp s. *rgȳu*.  
 Warrior *dmag-mi*.  
 Wart *m̄dzer-pa*.  
 Wash vb. a. *krud-pa*, resp. *bsil-ba*.  
 Washing s. *krus*; water for — *krus-ku*.  
 Waste adj. *gog-po*, *ston-pa*.  
 Watch vb. a. *srun-ba*.  
 Watchman *srun-mkan*.  
 Water *ču*, eleg. *čab*; — carrier *ču-pa*; —  
 channel *wa*; — closet *ȳyag-ra*; *ȳsañ-*  
*spyód*; — jar *ču-rdzá*; — snake *ču-sbrul*;  
 — spout *dre-pu-tsub W*; — tub *ču-zém*.  
 Wave s. *rlabs*, *dba-klón*.  
 Wavering s. *tsam-tsum*.  
 Wax s. *spra-tsil C*, *mum W*.  
 Way (road) *gro-sa*, *lam*, (manner) *rnām-*  
*pa*, *tabs*, *lugs*, *tsul*; by or in the — of *sgo-*  
*nas* 115; to have the — of *rigs-pa* 528; to  
 give — *byer-ba*; to make — *byol-ba*,  
*dzur-ba*. [*o*, *u-čag*.]  
 We pron. *ña* 124, *ña-čag*, *ned*, *ned-rañ*, *nos*,



- Weak adj. *zan-pa*, *ḍed-med*, *ḍed-čün*, *hal-med W.*; *nyams-čün*, *jam-po W.*
- Weal (mark) col. *nya*.
- Wealth nor, *dkor*, *ḡyug-kyäd*, *dbygig(s)*, *byor-pa*, *lonis-spyöd* 554.
- Weapon *mtson*.
- Wear vb. a. *gyon-pa*, *bgo-ba*.
- Weariness *nal-ba*, *o-brgyäl*.
- Weary adj., to be — *skyo-ba*, *sun-pa*.
- Weary vb. a. *nal jug-pa*; to be wearied *nal-ba*.
- Weather, clear — *ynam dan-ba*, *ynam dwans*, *ynam tan*; dry — *tan-pa* 229.
- Weave vb. a. *tag-pa*.
- Weaver *ta-ga-pa*.
- Wedge s. *ka-ru*.
- Wednesday *pa-sa-lhag-ma*.
- Weed s. *rtsa-nan*.
- Weeding (the act of) *yur-ma*.
- Week *bdun-jrag*.
- Weep *nu-ba*, *šum-pa*.
- Weft *spun*.
- Weigh vb. a. *jal-ba*, *deg-s-pa*, *yžal-ba*, *yšor-ba*.
- Weight *rdo* 286, *srañ* 580.
- Welcome, you are — *oñs-pa legs-so* 501.
- Welfare *bde-ba*, *bde-jägs*.
- Well s. *kron-pa*, *ču-don*, *byuñ-kuiñs*, *čumig*.
- Well adj., are you —? *de-mo'e yo C.*; adv. *o-nä* 500; very — *de-ltar tsal-lo*; well, well! *yag-po yag-po*; — sounding *snyan-pa*; — tasted *zim-po*.
- Wen *lba-ba*.
- Went, I went *son* 579.
- West *nub*.
- Wet adj. *rlon-pa*, *yšer-ba*; s. *rlan*.
- Wether *fon-pa*.
- What interr. *či* 139, *gañ* 65, *či-ltar* 140, *ji* 172.
- Whatever *či-yañ*; — it may be *či yañ run* 532.
- Wheat *gro*; — flour *bag-jyé*.
- Wheel s. *kor-lo*; paddle — *sku-ru*.
- When *ka-ru*, *kar*; *čün*; interr. *nam*, *dus-nam-žig* 303.
- Where *ga-na*, *ga-ru*, *gar*; — is? *ga-ré*.
- Whetstone *ḍeñ*.
- Which interr. *gañ* 65.
- While s. *yun*; a little — *ten*, *dar-yčig*, *re žig (dus)*; a long — *riñ žig-tu*.
- Whilst *la* 540, *las* 546.
- Whip s. *lčag*, *rtalčag*.
- Whirl vb. n. *tsub-pa*.
- Whirlpool *ytsug*, *ytsug-kyil*.
- Whirlwind *dre-pu-tsüb W.*
- Whisper s. *šab-šüb*; vb. *šub-pa*, *šib-pa*.
- Whistle vb. *šugs-sgra yton-ba*; v. also *hu-hü* 597.
- White adj. *dkar-ba*; — wash *dkar-rtsi*.
- Whither *ga-ru*, *ga-la* 64, *gar* 67.
- Who interr. *gañ* 65, *su* 573.
- Whole adj. *tams-čäd* 230; *tsañ-ma*, *ril-ba*, *hril-po*; s. *ril-po*.
- Wholly *yoiñ-su*.
- Why interr. *či*, *či-la* 140, *či pyir* 351; *ga-la rten-nas* 214; interj. *o-nä* 500.
- Wick s. *snyin-po*, *sdon-ras C.*, *sar W.*
- Wicked adj. *čos-mäl*, *sdiğ-pa-la dja-ba*.
- Wide *žen-čan*, *yañs-pa*, *hel-po*, *hel-čan*.
- Widow *yugs(s)-sa-mo*.
- Widower *yug(s)-sa-pa*, *yug-sa*; *skyes-näg*.
- Width *kyon*, *yžen*. [C.]
- Wife *čün-ma*, *čün-grogs*; 'a-ne W.; *kañ* 38, *kyo-mo* 48; (housewife) *kyim-tab-mo*, *kyim-pa-ma* 47.
- Wild adj. *rgod-pa*, *ynyan-pa*.
- Wilderness *dgon pa*, *brog*.
- Will s. *bsam-pa*, *tugs*, resp. *tugs-dgoñs*.
- Willing, to be — *dod-pa*.
- Willow *lčañ-ma*.
- Wind s. *rdzi*, *rluñ*; cold — *lhag(s)-pa*.
- Wind vb. a. *dkri-ba*, *kri-ba*, *kyil-ba*, *sgril-ba*; vb. n. *kri-ba*.
- Window *rgyal-dkar C.*; — hole *dkar-kuiñ*.
- Windpipe *kru-kru W.*, *lkog-ma*.
- Wine *rgun-čan*, resp. *rgun-skyéms*; *čan*.
- Wing s. *šog-pa*, *lab-ma*.
- Wink vb. n. *mig křab-křab* or *tsab-tsüb* or *dzum-dzum byed-pa*.
- Winter s. *dgun*, *dgun-ka*.
- Wipe vb. a. *pyi-ba*; to be wiped off *byi-ba*.
- Wire *lčags-sküd*.
- Wisdom *ye-šes*, *šes-ráb*.
- Wise adj. *mkañs-pa*, *gruñ-ba*, *mdzañs-pa*.
- Wish s. *dod-pa*, *yid-smon*; resp. *dgoñs-pa*, *bžed-don*; vb. a. *dod-pa*, *smon-pa*, *tsal-ba*, *bžed-pa*.
- Witchcraft *mtu*, *jira-mén*.
- With *dan* 248, *mnyam-du* 195, *bčas-su*.
- Withdraw vb. a. *yčod-pa*, *mi ster-ba*; vb. n. *gye-ba*.
- Wither vb. n. *rnyid-pa*.
- Within *tsun-čäd*.
- Without prep. *med-pa(r)* 418.
- Witness s. *dpañ(-po)*.
- Wolf *spyai-ki*.
- Woman *bud-mäl*, *mo*, 'a-ne W.
- Womb *mial* 132, *bu-snod* 319, *rum*.
- Wonder s. *ya-mtsan*.
- Wonderful *nyams-mtsar-ba*, *no-mtsar-ba*; *ya-mtsan-po C.*, *ya-mtsan-čan W.*
- Wont, Wonted adj. *goms-pa*.
- Wood (forest) *nags(-ma)*, *tsal*; (timber) *šin*; — shavings *šin-zäl*.
- Woodpecker *šin-rgön*.
- Woof *spun*.
- Wool *bal*.
- Word *tsig*, *min*, *sgra*, *näg* 125; resp. *bka*.

- Work s. *bya-ba*, *bzo*, *las*, resp. *prin-las*;  
vb. a. *las byed-pa*.  
Workman *las-pa*, *las-mi*.  
Workmanship *bzo* 497.  
Workmaster *lag-dpön*.  
Workshop *bzo-kan*.  
World *jig-rten*, *srid-pa* 582.  
Worldliness *jig-rten di-la čags-pai*  
*sems*; v. *bya-ba*.  
Worm *bu*, *srin-bu*, *nyal-gro*.  
Worn out *čad-po*.  
Worst, to get the — of *pa-m-pa*.  
Worth s. *kos*, *gon*, *rin*, *tan*.  
Worth adj. *ri-ba*.  
Worthless *rin-méd*.  
Worthy *pa*, *pa-ma*; to be — *os-pa*.  
Wound s. *rma*, *rma-ka* W.  
Wrap vb. a. *dkri-ba*; to — round *sgril-ba*;  
to — up *dril-ba*.  
Wrath *kro-ba*, *že-sdan*.  
Wrest vb. a. *snol-ba*.  
Wrestle vb. n. *snol-ba*.  
Wretched *sdug-po*; *nyal-ba-can* W.  
Wring *tsir-ba*.  
Wrinkle s. *nyer-ma*.  
Wrist *lag-tsigs*.  
Write *ori-ba*.  
Wrong adj. *mi-rigs-pa*, *log-pa*, *mi-os-pa*;  
*os-med* W.  
Wry adj. *ču-ba*, *čus-pa* 170.

## Y

- Yak *gyag*; male — *po-gyag*; female — *bri-*  
*mo*; wild — *bron*.  
Yard (court-yard) *kyams*.  
Yarn *snal-ma*, *sran-bu*.  
Yawn vb. *glal-ba*, *sgyin-ba* 118.  
Yea *o-na* 500.  
Year *lo*; this — *da-lo*.  
Yeast *pabs*, *rtsabs*.  
Yellow *ser-po*.  
Yes *o*, *de yin*; 'a W.; yes, yes! *de-ka yod*  
255; —, so it is *de-de-bzin-no*.  
Yesterday *ka-rtsan*, *mdan*.  
Yet *on kyan*, *yin kyan*, *yin na yan* W.;  
*gal-te*.  
Yield vb. a. *yton-ba*; vb. n. *dan-du len-pa*.  
Yoke of oxen *glan-dör*.  
Yonder *pa-gi*.  
You pron. *kyed*, *kyod* 48, *nyid* 188.  
Young adj. *yzon-pa*, *čün-ba*; the youngest  
(son) *ta-čün*; s. *prüg*.  
Youth s. (youthful age) *lan-tso*; (boy or  
young man) *kyeu*, *yzon-nu*.

## Z

- Zeal *rtsol-ba*, *brtson-grus*, *bad-pa*, *bag-*  
*čags*.  
Zealous *brtson-grus dan ldan-pa*; to be—  
*brtson-grus skyed-pa*, *brtson-par byed-pa*.  
Zealously *rtsol-bar*.  
Zero *fig-le*.  
Zinc *ti-tsa*.  
Zodiac *kyim-gyi kor-lo*.

**Final remark.** The Tibetan words, given in the Vocabulary, are not in every instance to be regarded as exact equivalents for whatever word happens to be sought, but rather as hints, how to attain to the wished for expression. It will, therefore, be frequently indispensable to refer to the Tib. Engl. Dictionary for further explanation, and to examine the different bearings and relations of the word in question, so far as they may have been traced there. — Although this Vocabulary is by no means complete in itself, yet it is to be hoped that it will not prove quite unuseful, but answer the purpose for which it was intended.



## CORRECTIONS.

A revision of the Dictionary has brought such a number of misprints to light that, on second thoughts, it seems absolutely necessary not to leave them unnoticed, but to register all that are of any consequence. The unfortunate fact, that such corrections should be required, has to be ascribed to two circumstances, in regard to which the reader's indulgence has already been appealed to in the Preface, namely, the author's weak state of health, and the difficulties with which the printing of a book of this character is necessarily attended. —

p. page; a b the respective column, left or right; l. line; when the lines are counted from foot of page, the numerals are provided with an asterisk.

p. col. l.			p. col. l.		
2 a 8	read	<i>ka-ma-la-ši-la</i>	51 a 14*	read	<i>krims-kān</i>
2 b 17		<i>ka-sa ju</i>	52 b 24	"	<i>*fō-pa*</i>
3 b 3*	"	to beckon	54 b 13	"	requisites
8 a 18	"	<i>ṭad-kyi</i>	56 b 5	"	འབེམ་བ་
9 b 21	"	<i>dka-tub-la</i>	56 b 15	"	<i>ko-byéd</i>
15 a 9	"	<i>ṭa-ši-hlym-po</i>	59 a 20*	"	འབྲུག་(ས)་བ་
16 a 19*	"	<i>rkañ-bām</i>	59 a 10*	"	<i>kyam-pa</i>
16 b 7*	"	dig out	59 b 20*	"	<i>ṣod-kyims</i>
17 a 9*	"	affix denoting	63 a 6*	"	= <i>gañ</i> . — 3. bald, <i>W. ga-</i>
17 a 19*	"	<i>rkyañ-pa</i>			<i>pi</i> (v. <i>spyi</i> 333).
20 b 10*	"	frequently	65 a 24*	"	<i>ṣon-ba de-ni</i>
21 a 6	"	<i>skal-nór</i>	66 a 16*	"	<i>gañ-zag-</i>
21 b 2	"	<i>ṭé</i>	66 a 14*	"	<i>lóg-lta-ṣan-gyi</i>
26 a 5	"	<i>skyañ</i>	66 b 15	"	<i>mdzod-liá</i>
27 a 11*	"	<i>skyil-ldir</i>	67 a 20	"	གནོད་པ་
27 b 13*	"	<i>skyr-mo</i>	69 b 17*	"	<i>gun-düm</i>
28 a 6	"	<i>yyañ-skyür</i>	74 a 18	"	<i>gyád-kyi</i>
28 a 15*	"	re-born	74 a 13*	"	<i>gyi for kyi</i>
28 b 19	"	<i>kyer-mén</i>	75 a 11	"	<i>gyön-rygyu</i>
31 b 16*	"	<i>lag-lén</i>	76 b 6	"	<i>ṭab-grabs</i>
32 b 16	dele	2. to paste. —	77 b 18	"	བྱ་བྱ་
32 b 5*	read	<i>skra-sén</i>	78 b 22*	"	<i>grög-ṣu</i>
33 a 5*	"	<i>kē</i>	79 a 18	"	<i>mṣod-rten</i>
33 b 7	"	<i>dá-ru skróg-pa</i>	81 a 11	"	<i>-rtséd-mo</i>
33 b 12	"	caste	84 b 5	"	stoop
34 a 5	"	soft mouth	85 b 18	"	उपासिका
34 a 15*	"	to lie on the face	86 b 11	"	<i>mdo; dge-slön-ma</i> a nun;
35 b 2*	"	<i>ka-ydāms</i>			<i>dge-slob-ma</i> etc.
38 a 1	"	<i>lās-ka</i>	87 a 19	"	<i>bstān-pa-la</i>
38 a 10	"	<i>Id.</i>			
39 a 6	"	<i>zas Kam yèig id. — 2.</i>			
41 a 20	"	<i>küg-tu</i>			
41 a 4*	"	<i>rna-kūn</i>			
44 a 18	"	<i>kóg-pa nan-pa</i>			

p.	col.	l.	
89	b	2*	read <i>des bgrós-nas</i>
92	a	4	" <i>'u-sóg</i>
95	a	11*	" <i>nan-</i>
95	b	3	" <i>འགོགས་པ་</i>
95	b	21	" <i>establish</i>
96	a	10*	" <i>gor</i>
96	b	1	" <i>gyág-pa</i>
96	b	3	" <i>gyañ-ba</i>
96	b	15	" <i>sél-gyi</i>
98	a	14	" <i>gyód-par</i>
111	b	22	" <i>གྲུག་པ་</i>
112	a	20*	" <i>tín-ñe - dzin</i>
113	b	7	" <i>na-tsa</i>
121	a	20	" <i>bgrub-</i>
122	a	4	vide emendation p. XXII.
122	a	8*	read <i>སྒྲུག་(ས་)</i>
122	b	24*	" <i>sgrón-pa</i>
128	a	4	" <i>ñéd-cag</i>
128	b	4	" <i>dé-dra-ba</i>
128	b	6	" <i>či-ba</i>
128	b	2*	" <i>no dkár-po</i>
131	a	16*seqq.	" <i>dzin</i>
132	b	5*	" <i>cis</i>
132	b	3*	" <i>mñón-no</i>
135	a	4	" <i>Lex.</i>
139	b	6	" <i>čii</i> of what?
140	b	1	" <i>ཅེ་ཅེ་</i>
141	b	17	" <i>čun</i>
143	a	20*	" <i>gallinaceous</i>
146	b	10*, 8*	" <i>*vču*</i>
147	b	23	" <i>*včom-ldan- dčé*</i>
158	a	17	" <i>ču-bür</i>
158	b	14*	" <i>the water; also =</i>
161	b	10*	" <i>dris-pas</i> (instead of
163	b	10*	" <i>čós-skad</i>
164	a	3*	" <i>irreligious</i>
165	b	18*	" <i>mčé-ba</i>
166	b	15	" <i>ཡུན</i>
168	b	20*	" <i>zá-ba</i>
170	a	13	" <i>ču-ba</i> to draw etc.
170	a	22	" <i>vb. n. to jün-pa</i>
170	b	2*	" <i>kro-bo- čöl-pa</i>
171	a	12	" <i>Lex.</i>
176	b	24	" <i>jig-tág</i>
177	a	5	" <i>jün-kün</i>
184	b	10*	" <i>nyá-ra byéd-pa</i>
185	a	13*	" <i>dpon-gyi</i>
186	b	4*	" <i>nyal-kri</i>
195	a	21	" <i>*mnyé-čé*</i>
195	b	6	" <i>རྩེང་བ་</i>
195	b	7*	" <i>ymjíd</i>

p.	col.	l.	
200	a	13*	read <i>སྒྲིན་པ་</i>
205	a	4	" <i>Cs.</i>
219	b	7	" <i>ma byed</i>
226	a	11*	" <i>178. 3. — Was. (296): 2.</i>
231	b	7	" <i>tig-skud</i>
232	a	3*	" <i>žib-ču</i>
233	b	18	" <i>Ld.-Glr.,</i>
233	b	23*	" <i>translates it</i>
233	b	19*	" <i>*fun čad* W.</i>
235	b	24	" <i>mi-teg kúr-ba</i>
237	a	9*	" <i>ná-fog</i>
237	b	15	" <i>spyi-tóg</i>
238	a	14*	" <i>tod</i>
256	a	9	" <i>from thence</i>
256	b	12	" <i>དེས་(ས་)</i>
259	b	14	" <i>don 1. — don-dám</i>
264	b	7*	" <i>དོན་མོ་</i>
265	a	10	" <i>like an arctic sea</i>
267	a	14	dele (Pinus abies)
270	b	14	read <i>bdé-mo</i>
273	b	2*	" <i>ཇོ་ལོ་</i>
274	a	4*	dele the words: marked or
275	a	9seqq.	read <i>das-pa</i>
275	b	6*	" <i>pyi</i>
287	b	16	" <i>precious stone</i>
287	b	22	" <i>Pth. having obtained im</i>
			<i>mortality</i>
291	a	5	" <i>brug</i>
292	b	23	" <i>sdán-ba</i>
293	a	3*	" <i>sdig-to-čan</i>
293	b	1	" <i>སྒྲི་གཤམ་པ་ sdi(g)s-pa</i>
301	b	22	" <i>lo tón-ñi</i>
303	b	23	" <i>zin-to</i>
304	b	22	" <i>prep.</i>
305	b	21*	" <i>རྒྱུ་རྒྱུ་པོ་</i>
312	a	3*	" <i>མཉམ་གྲིབ་</i>
316	b	8	" <i>smin-pa</i>
317	b	12*	" <i>apparition</i>
318	b	14	" <i>brightly</i>
322	b	8*	" <i>dkár(-po)</i>
325	a	10	" <i>gru- dzin</i>
326	b	4	" <i>Durga, Uma</i>
327	a	17	" <i>žág-pe pe</i>
328	a	18*	" <i>koñ-jo</i>
338	a	14*	" <i>the defunct ancestors</i>
338	b	2*	" <i>postp. c. gen.</i>
340	a	21	" <i>abstrusely</i>
340	b	17	" <i>Gram.;</i>
353	b	15	" <i>jüg-pa</i>
354	a	9*	" <i>prál-ba</i>



p.	col.	l.	
357	b	12*	read རྒྱུ་མཁའ་
374	a	12*	" རྒྱལ་(བ་)
383	b	10*	" རྒྱལ་ཚོ་ glu-ṣó
389	a	12*	" dbón-mo
407	a	17*	" རྒྱལ་བ་
410	b	13*	" circle
412	b	21*, 19*	" mi-kyim
415	a	24*	" to name v. རྒྱལ་པ་ 2;
427	a	12	" sman-mčóg
431	a	1*	" tsám-gyis
433	a	2*	" yan
439	a	19	" mi
439	b	14*	" རྒྱལ་ (or ča-) rtsis yod
442	a	7*	" nyán-čé
442	b	17	" assiduous
446	a	3*	" tsan-zug
449	a	12*	" travellers
460	b	10	" ṣó-ba

p.	col.	l.	
466	b	11*	read whetstone
474	a	20*	" soothe
480	a	13	" yzal-med-kan-bzan
493	b	18	" Sik.
496	a	5	" yzod
496	a	18	" wasted
508	b	12	" so yi yčód-pa, yi čád-pa
522	a	2 3	" dán-mo
530	b	5	" རྒྱལ་བ་
540	a	4	" of
567	a	5*	" prop.
576	a	14*	skyo-sén mdzad-pa
578	b	3	" རྒྱལ་པ་ so-pág
587	a	20, 21	" nyon-móns-kyi kun-slón
589	a	1	" རྒྱལ་པ་
591	b	23*	" vb. 1. to beg, to pray = žú-ba
592	a	9	" (the king's) soul

In several of the longer articles some confusion in the use of the figures in large and small type has occurred. In order to restrict this catalogue within the smallest possible limits, these and other slight inaccuracies have not been entered.



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Printed by Unger Brothers (Th. Grimm), Berlin SW.

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